



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



CP 4.1

Bound  
JUN 8 1900



Harvard College Library

FROM

The Society

15 Oct. 1898 - 4 May 1900











RECORDS 1/2 red

OF THE

AMERICAN CATHOLIC HISTORICAL SOCIETY

OF

PHILADELPHIA.

---

Volume IX.

---



PUBLISHED BY THE SOCIETY.

1898.

889 66/2

~~III 7019~~  
CP 4.1

1898, Oct. 15 - 1900 May 4

COPYRIGHTED, 1898,

BY

THE AMERICAN CATHOLIC HISTORICAL SOCIETY.



# CONTENTS.

	PAGE
Papers relating to the Church in America. (Sixth and last series) . . . . .	1
A Sketch of the Life of Rev. Joseph Ignatius Balfe, D. D., (Illustrated), by FRANCIS X. REUSS . . . . .	35
Extracts from the Diary of Rev. Patrick Kenny, from 1816 to 1819, by MARTIN I. J. GRIFFIN . . . . .	64
Further Selections from the Diary of the same Missionary, from March 18, 1826, to March 13, 1828, by JOSEPH WILLCOX . . . . .	77
Biographical Sketch of the Rev. Peter Henry Lemke, O. S. B., 1796-1882 (Illustrated), by LAWRENCE F. FLICK, M. D. . . . .	129
The Launch of the Frigate United States (the First Ship of the American Navy), Poem by ELEANOR C. DONNELLY . . . . .	193
The Sir John James Fund, by MARTIN I. J. GRIFFIN . . . . .	195
Catholic Chronicles of Lancaster County, Pa. (Illustrated), by FRANCIS X. REUSS . . . . .	210
Extracts from the Diary of Rev. Patrick Kenny, from June 23, 1827, to February 6, 1829, by JOSEPH WILLCOX . . . . .	223
A Memoir of Prof. Samuel Steman Haldeman, LL. D. (Illustrated), by HORACE L. HALDEMAN . . . . .	257
Appendix—The Professor as a Catholic, by FRANCIS X. REUSS . . . . .	271
A Sketch of Catholicity in the City of Pittsburg, Pa., by REV. A. A. LAMBING, A. M. . . . .	293
Extracts from the Diary of Rev. Patrick Kenny, from February 13, 1829, to March 26, 1833, by JOSEPH WILLCOX . . . . .	305
Notes on certain Persons named (in the same, by the same) . . . . .	337
Outlines of History—St. Charles' Church, Grand Coteau, La., by REV. C. M. WIDMAN, S. J. . . . .	343
Selections from the Correspondence of the deceased Mathew Carey, (Illustrated), (First Series), with Preface by LAWRENCE F. FLICK, M. D. . . . .	352
America in the Consistorial Congregation's "Acta," (from the Vatican), with Preface by REV. H. T. HENRY . . . . .	385
Some Notes in the Life of the Very Rev. Charles Ignatius Hamilton Carter, V. G., 1803-1879, by FRANCIS X. REUSS . . . . .	399
Extracts from the Diary of Rev. Patrick Kenny, from 1821 to 1825, by JOSEPH WILLCOX . . . . .	422
Jottings on the Kenrick Family, by JOHN MCCALL . . . . .	459
Selections from the Correspondence of the deceased Mathew Carey, (Second Series) . . . . .	468





Records  
of the  
**American Catholic  
Historical Society**

of  
Philadelphia

OCT 15 1898

BRIDGE, MASS.

Published Quarterly by the Society

715 SPRUCE STREET, PHILADELPHIA

(Copyrighted 1898)

**\$2.00 PER YEAR**

**SINGLE NUMBER, 50 CENTS**

**TABLE OF CONTENTS**

	PAGE
Papers Relating to the Church in America (Sixth Series).....	1
A Sketch of the Life of the Rev. Joseph Ignatius Balfe, D. D.....	35
Extracts from the Diary of Rev. Patrick Kenny.....	64
Further Selections from the Diary of the same Missionary.....	77

**ILLUSTRATIONS**

Rev. Theobald Mathew .....	Frontispiece
His Eminence, Cardinal Paul Cullen.....	29
Rev. Joseph Ignatius Balfe, D. D.....	35
Rev. Henry Conwell Balfe.....	39
St. Peter's Church, Columbia.....	49
Most Rev. James F. Wood, D. D.....	129
Rt. Rev. Francis Garcia Diego y Moreno, O. S. F.....	130
V. Rev. E. Sorin, C. S. C.....	131
General Phil. H. Sheridan .....	132
Rt. Rev. John Lefevre Cheverus.....	133
Old St. Mary's Church, Philadelphia.....	134
Rt. Rev. Louis Wm. Dubourg, D. D.....	135
Rev. Junipero Serra, O. S. F.....	136

You can aid the American Catholic Historical Society in its work

---

**R.  
WILLIS  
LYSLE**



**SPECIALTIES IN**

**STEAM AND  
WATER PIPE  
COVERING AND  
FIRE PROOFING**

**1420 CALLOWHILL  
STREET**

**PHILADELPHIA, PA.**

**TELEPHONE CONNECTION.**

---

**By purchasing from Advertisers in the Records.**







REV. THEOBALD MATHEW

From "Mooney's History of Ireland"

PAPERS RELATING TO THE CHURCH IN  
AMERICA. OCT 15 1898

FROM THE PORTFOLIOS OF THE IRISH COLLEGE AT ROME.

*Collected by the Archivist of the Society.*

SIXTH SERIES.

FATHER MATHEW TO DR. KIRBY.

CORK, September 15th, 1842.

REVD DEAR MR. KIRBY:—To what I have stated in my last letter I have very little to add. Should you find any difficulty in obtaining the grant of a Plenary Indulgence for my Teetotallers from his Holiness, I do not urge you to persevere in the supplication. I should not have looked for such a favour, were it not for your kind information that his Lordship, the Bishop of Boston and others were soliciting the same spiritual grant. A letter from his Holiness expressive of his satisfaction at the glory given to God, the exaltation of our Holy Religion, and immense happiness to millions of beings by this great moral movement, would be exceedingly useful; his Holiness at the same time exhorting all Bishops and Prelates to encourage and assist me in this glorious work.

The necessity for this interference of the Most Holy Father is very pressing from the fact that many Bishops are privately opposed to the spread of Temperance, partly to gratify their priests who do not wish to see the people triumphing over a passion by which they themselves are enslaved, and partly from other motives. Though London is a sink of drunkenness, the Vicar Apostolic, the Right Revd Dr. Griffiths, would

not condescend to invite me to that city. It is calculated that there are 100,000 drunkards in London, and of this number 30,000 are Roman Catholics, who are reduced by this horrid vice to the lowest state of misery and sinfulness. Thousands of these wretched beings die yearly in a state of intoxication. Yet with all these horrors staring him in the face, the Bishop of London will not avail himself of the merciful interposition of the Most High, so visibly manifested in the miraculous progress of the Total Abstinence Society. Obtain this letter of recommendation for me from his Holiness, and the spotless Banner of Temperance will soon, with the Divine assistance, wave over the length and breadth of the land.

\* \* \* \* \*

Grateful for your unvarying kindness I am with high respect,

Very Revd dear Sir, Your affectionate friend,  
THEOBALD MATHEW.

---

FATHER MATHEW TO DR. KIRBY.

CORK, September 28th, 1842.

V. REVD DEAR MR. KIRBY :—You must consider me a very troublesome and expensive correspondent. The latter evil I can remedy, and you are to blame your own kindness and condescension for the former.

\* \* \* \* \*

If the Most Holy Father would condescend to forward to me a letter containing his Apostolic benediction, and an encouragement to persevere in the sacred mission of Temperance, and an exhortation to the Bishops, Vicars Apostolic and pastors of Ireland, England and Scotland to invite me into their dioceses, districts and parishes, all opposition would cease, the foul demon of drunkenness would forever disappear, and the pure and spotless banner of Temperance would wave over the length and breadth of the land. If his Holiness was

aware of the ruin and misery brought upon his faithful children in these kingdoms by the one besotting vice, he would be horror-struck. Fifteen millions of money expended in Ireland alone every year in the gratification of this diabolical passion.

But what are the temporal calamities which have been the dire consequences of excess in intoxicating drinks, compared to the eternal? Thousands every year hurried in a state of drunkenness, unprepared, into the hands of the living God!

From the interest which his Eminence, Cardinal Acton, takes in the welfare of Ireland, I feel confident that he would afford you his powerful aid in obtaining from the Holy Father the vitally important document I supplicate. We are all justly proud of his Eminence, and consider him an ornament to the Sacred College and an honour to his country. My lowliness in the ministry deters me from soliciting by letter the protection of the great and good Cardinal Acton, but I rely with confidence on your mediation. Do not be displeased with me for enclosing a bill for five pounds to cover the expense of postage. I have not yet heard of Dr. Cullen. Pardon, Revd and dear Friend, the liberty I take in thus soliciting your agency, and believe me with high respect,

Yours affectionately,

THEOBALD MATHEW.

---

FATHER MATHEW TO DR. CULLEN.

CORK, May 10th, 1847.

VERY REVD DEAR DR. CULLEN:—Your great kindness on a former occasion, when I laboured under difficulties, encourages me to again solicit your protection.

A prelate who was my warmest patron, has from an infirmity of temper become prejudiced against me. His letter to you, when you obtained for (me) from his late Holiness the title of Commissary Apostolic, proves the high opinion he then entertained of me and my labours.

Before the selection, last week, of three names to be forwarded to Rome, he expressed his determination to oppose

me. What the charges are I do not well know, but it is surmised that they are connected with the Temperance movement.

If the result of the Right Revd Dr. Kennedy's hostility was only to prevent me from being nominated for the See of Cork, I would not suffer myself to be solicitous for the result. But it is a case of life and death for me and for the Temperance cause in Ireland. After being honoured with the unsolicited suffrages of my Very Revd and Revd brethren, the pastors of this Diocese, it would degrade me in the eyes of the whole world if I were set aside.

This is my sole motive for sending the Revd Denis F. McLeod to Rome, and for giving him this introduction to you. He is perfectly well acquainted with everything respecting my public and private conduct.

I hope you will be able to obtain a copy of the document forwarded to Rome by the Archbishop and his Suffragans, that you may ascertain what complaints have been made against me. The information you will receive from the Revd Mr. McLeod will enable you to vindicate me and the Temperance movement.

Relying on the deep interest you have ever taken in me I place my reputation with unbounded confidence in your hands. Praying that the Lord may confer on you every spiritual and temporal blessing,

I have the honor to be with profound respect,

Very Revd dear Friend,

Your devoted and affectionate,

THEOBALD MATHEW.

---

FATHER MATHEW TO DR. KIRBY.

CORK, May 10th, 1847.

VERY REVD DR. KIRBY:—This letter will be handed to you by my dear Revd brother, D. F. McLeod. I send him to Rome on a subject of vital importance to myself and the Temperance cause.



Revd Mr. McLeod possesses my entire confidence, and will communicate to you the object of his journey to Rome.

I feel certain that you will aid him to the utmost of your power in the vindication of my character from charges made against me.

The friendship I have unvaryingly experienced from you encourages me to expect your protection on the present important occasion.

With fervent prayers for your happiness, I am, with high respect.

Very Revd Dr. Kirby,

Yours affectionately,

THEOBALD MATHEW.

---

(Page 201). BISHOP CLANCY TO DR. CULLEN.

LYONS, March 3d, 1838.

MY DEAR DR. CULLEN:—I arrived here on yesterday, having passed at the risk of my life the Alps and Apennines between Genoa and Chambery. I was so sick on board the steamer that I was determined to encounter a land passage at any risk. Avalanches were falling around us through this truly terrific region, and eight horses unable on several occasions to move sleighs containing only three persons. You may imagine all our other comforts during six days and nights. To add to my annoyances, I found on my arrival that the lock of my small trunk was broken, and (I presume) several letters and articles of more or less value are possessed by the peasants of Piedmont or Savoy.

I have seen the president of the society to whom I delivered Cardinal Fransoni's letter. He gives me some reason to *hope* that the society will *allocate something to this mission*. If French and Dutch Guiana were assigned to me, there would be an active co-operation on the part of the French and Belgians. They told me so during my first interview with the priests here. But in fact they cannot feel so intense an interest for our *British* possessions.

I have just been informed by the V. G. at the Archbishop's palace that there is no "Prefet Apostolique" for the administration of Cayenne, or French Guiana. If so, the Pope may unite it to mine, as I could manage tolerably well to preach in French, and visit it from Demarara. This would give me an irresistible claim upon France for the support of the establishments which I contemplate; and in truth would release the Propaganda from the burden of my support, which his Holiness with so much kindness said in your presence they would be bound to, in the event of no provision for a Bishop in British Guiana.

Have the kindness to read this part for Cardinal Fransoni, and if you have an opportunity of saying so to the Holy Father, you would, I think, serve Religion, and would most certainly oblige me very much.

Present my grateful and respectful regards to him.

Believe me ever your attached friend,

† WM. CLANCY.

I will write to you from Liverpool or London in the course of a few weeks. The central council for the Propagation of the Faith will make no allocation for two or three months, and then only for the forthcoming year; so that I must become a sturdy beggar in the beginning of my mission.

The weather is still cold here, and the whole region from Genoa to Lyons is covered with snow. Between cold and want of sleep for six nights I never suffered so much in my life. At one time I absolutely, almost, lost the power of locomotion; but am pretty well this morning, thank God.

Drop me a few lines directed to Revd John Clancy, Cork, Ireland, for me; and tell me candidly whether you think I may succeed if I should formally apply for French and Dutch Guiana; as they seem so unreasonable (in my opinion) as to the West Indies.

Frenchmen naturally prefer affording aid to their own colonies. The president said to me he thought Ireland should contribute largely, and yet they have done nothing for this

society of foreign missions. In fact, I am in bad spirits on the whole; but God is good, and will no doubt effect his own purposes. His divine will be done.

---

(Page 202.) BISHOP CLANCY TO DR. CULLEN.

GEORGETOWN, Demarara, S. America,  
24th December, 1838.

MY DEAR DR. CULLEN:—You will be glad to learn that I, three priests and three ecclesiastical students, arrived here on the second Sunday in Advent. On the following Sunday I read the Pope's briefs in Latin and English; and preached upon the authority of the Church as transmitted thro' the successors of St. Peter. We have been received by the small and scattered and poor congregations with the greatest joy and hospitality. Yellow fever is raging here with great fury. We have had an average of four sick-calls per diem since our arrival.

\* \* \* \* \*

There is a mere competency for the support of five or six priests in British Guiana. *No provision whatsoever for a Bishop.* Grenada and Barbadoes should be added to the Vicariate. There is a steamboat running twice a week from Demarara to Barbadoes. She makes the voyage in two days. There is no priest nor chapel there; though there are hundreds of Roman Catholics on the island. I have four students in the College of Carlow whose pensions I am paying for the Vicariate. I intend to ordain two of those who accompanied me at the Quatuor Temps.

If his Holiness attaches Grenada and Barbadoes, the material of a respectable and permanent mission may be found in the entire. But every one asks what necessity could there be to appoint a Bishop for so thinly inhabited a forest as British Guiana, and leave neighbouring Catholic islands comparatively neglected.

Be pleased to communicate the entire of this letter to the Cardinal Prefect of the Propaganda and to his Holiness. I am

extremely grateful to your excellent family in Liverpool. They treated me with the greatest kindness and respect. Compliments to Dr. Kirby, Donovan and all friends.

Yours affectionately in Christ,

† WM. CLANCY, Bp. of Oriense.

I will expect an answer as soon as possible. The books, pictures, crozier, etc. have arrived tolerably safe. The expense from Rome to Liverpool was seven pounds which I paid Mr. Thomas Cullen. The Custom-house duty, insurance and freight to this place amounted to 20 pounds; so that the whole cost was about 100 pounds. Thank the Cardinal for the two Altar pieces and the silver plate; they were badly wanted here. I have got more paintings than all the inhabitants of British Guiana put together. The priests who accompanied me are attending the sick, and giving edification by their disregard of contagious diseases in the hospitals and private houses.

I have been visited by the most respectable Protestants of the colony, but the Governor is indirectly creating every opposition in his power to me and to the Pope's authority. The bulls were called "waste paper." I visited the Governor (as is usual) on the first day of my arrival; but neither asked nor obtained any permission to preach, teach, or exercise jurisdiction, but that derived from Gregory XVI. . . .

---

(Page 217.) BISHOP CLANCY TO DR. CULLEN.

GEORGETOWN, Demarara, British Guiana,

December 10th, 1839.

MY DEAR DR. CULLEN :—I enclose on the other side in a tabular form for the past year (as accurately as I could collect them) the statistics of the progress and actual state of Catholicity in British Guiana. I have been once through the whole of it, and twice through the greater portion of the Vicariate. I wish you to communicate this return to

the Cardinal Prefect of the Propaganda for the information of his Holiness, in order that the proper authorities may understand accurately my position here, and be induced, if possible, to add a few of the neighboring islands to this Vicariate ; by which an already overgrown Vicariate would not materially suffer any diminution, and this thinly peopled district be preserved forever by thus increasing the number of Roman Catholic inhabitants, and strengthening the power, by increasing the resources, of the Vicariate.

Another object which is dear to my heart and which I beg of you to press strongly upon the mind of the Cardinal, is the well-known fact that after a residence in the low and swampy marshes of British Guiana, which is as unhealthy and as flat and as wet as the Pontine marshes near Rome, all persons are obliged to change to the climate of the islands for the purpose of re-invigorating their exhausted strength after fever and ague which are endemical here. There are at present three of my priests just recovering from severe fevers, who are recommended to the islands for change of air ; but as I cannot give them jurisdiction, and as the means of this Vicariate are so limited that I cannot afford to support them there for a few months, they are obliged to remain here lingering away their time in blameless idleness.

If I had two or three islands, those who would be convalescent could be sent there, and those in good health drawn from the islands in their turn to serve the mission here. This is in my judgment indispensable for the preservation of the lives of the valuable young priests, who have accompanied me from Ireland particularly. This arrangement would render the Vicariate independent of unpleasant demands for money from Rome, the chests of whose treasury are, I am sure, sufficiently exhausted by innumerable demands from different quarters of the world.

You must be aware that the English Government pays Rt. Revd Dr. MacDonnell an annuity more than competent to meet all possible demands ; and that Trinidad is so Catholic and so rich as to be able to support its ecclesiastical establishments without any external resources whatsoever. Under



such circumstances I have just reason to complain of this unwise division, not so much for my own sake as for the sake of the eight clergymen attached to my Vicariate who have scarcely decent subsistence, and no place of refuge after the desperate fevers of this most pestilential climate wherein to renovate their minds and bodies.

Her Majesty's steamer is about to run directly from British Guiana to Grenada, thence to St. Kitt's or Catherine, thence to Tortola, thence to St. Thomas, thence to Porto-Rico. If these five islands were attached to this Vicariate, the division of territory would then be tolerably fair, the resources of the Vicariate greatly improved; and by care under divine providence there would be some chance of preserving many valuable lives, which I fear without such or a similar change, will fall victims to disease at a very early period of their existence.

I beg of you to wait upon Cardinal Mai and Mezzofanti,—to the former of whom I communicated my views when in Rome, and the latter of whom understands English so well as perhaps to feel an interest in any arrangement connected with a British Colony. My own health is beginning to give symptoms of decline; though, thank God, as far as my mind is concerned, I am ready to encounter any fresh Episcopal labour which it may be the will of his Holiness to impose, or which the good of Religion may demand. Every one asks why this remote and forlorn portion of the West Indies was erected into a Vicariate, without a number of the islands having been attached thereto,—islands formerly filled with Catholics, and hitherto abandoned to infidelity and heresy in every shape and form. All this is so notorious here, no matter what specious versions may be attempted to be put on record to the contrary in Rome. Jamaica even is three times more important in a Catholic and general population than British Guiana, and in truth the appointment of a Bishop there was much more a matter of expediency than here. However, now the division is made into the three West India Vicariates, and there is but one mode of correcting the past palpable mistake by adding a few of the islands to this poor and sickly Vicariate.

You will be kind enough to get the whole of this letter in the shape of a memorial translated into Italian and laid before the Sacred Congregation in my name and at my request.

Yours affectionately in Christ,

† WM. CLANCY, Bp. of Oriense and Vicar  
Apostolick of B. Guiana.

Present my profound respects to their Eminences, Cardinals Frasoni, Mai and Mezzofanti; and ask his Holiness to think of me in his prayers. May God preserve him.

I will expect an answer by the earliest opportunity, when you have anything of importance to communicate in reference to my application. I deem it of such essential importance to Catholicity and to the permanency of this Vicariate, that I shall not be deterred by any opposition to endeavour to convince his Holiness of the wisdom, distributive justice and practicability of such an arrangement.

I have three students in Carlow College, Ireland, affiliated to this mission. They have read Logic. I am paying a pension for them. If his Eminence, Cardinal Frasoni, could give one or two free places at the Propaganda for this Vicariate it would be most desirable, particularly in reference to its enlargement, which is to me a matter of the most self-evident necessity and expediency. I calculate on the certainty of two or three priests being obliged to leave in order to renew their health in a more healthy locality. The same reasons hold in reference to the establishment of convents for the Sisters of Mercy or Presentation Nuns for the education of females. I could not in conscience bring them, as I have no healthy locality within the Vicariate in which they could recover health after sickness.

I sent you some newspapers through the Paris Post-office. One lately regarding the Roman Catholic Church lands sold by public auction in the island of Grenada; concerning which I wrote to his Holiness when in London, which then in all probability might have been saved from alienation. *Ex uno disce "multos."* But God knows best how to arrange all matters here infinitely better than we ever can. Adieu.

(Page 217.) BISHOP CLANCY'S REPORT TO THE PROPAGANDA.

Apostolic Vicariate of British Guiana, created on the 12th of April, 1837, by his Holiness Gregory XVI. First Vicar Apostolic, Rt. Rev. William Clancy, Bishop of Oriense and Assistant Prelate at the Papal Throne.

Date of arrival.—Landed in Georgetown 10th of December, 1838.

Total population of civilized inhabitants.—100,000

Roman Catholics.—7000. About 2000 Catholic emigrants arrived during this year. Only 5000 here on my arrival.

Non-Catholics.—93,000.

Whites, 3000. Blacks, 97,000. Total population, 100,000.

Infidels.—Innumerable, consisting of eight tribes of aboriginal Indians, unbaptized Africans, and Hill Coolies from the East Indies.

Extent in square miles.—200,000, including swamps, forests, lakes, rivers and plantations; that is, one civilized inhabitant in two square miles.

Baptisms in one year, from 10th December, 1838, to 10th December, 1839,—352 children and 157 adults. Total, 509.

Marriages, 103. The great majority of these people lived in open and shameless fornication before our arrival.

Confirmations, 1,406. Confirmation was never before administered in British Guiana except once, by the Bishop of Olympus, in Georgetown.

Catholic sepulture, 129. No consecrated Catholic graveyard in the colony. Two preparing for next year.

Converts, who made a public profession of the faith, 58 Protestants and 46 Indians. In course of instruction about 60.

Clergy.—Rev'd Wm. Bates, Irish.

“ Thos. Morgan, Scotch.

“ Apollinaire Hermant, French.

“ John Cullen, Irish.

“ John McDonnell, “

“ James Daly, “

“ Michael Angelo Zammit, Maltese.

“ John Craig, Irish.

Three receiving a pension from the Court of Policy ; two supported by estates. No provision for a Bishop and the other three clergymen.

Chapels, etc., constructed.—One in Georgetown, enlarged from 60 x 28 to 100 x 60. One in New Amsterdam, too small. One in a place (*nomen nescio*) near Bestendeghed. One shed at the Morucca creek.

Chapels required to be built, if we had the means of doing so : 10.

No Seminary, nor College, nor Catholic Hospital. Two schools in Georgetown not paying their necessary expenses.

Motives of hope from conversions and the possible influx of Catholic immigrants ; also from the fact of not one having apostatized since our arrival.

Motives of fear from the fanatical opposition of 50 Protestant parsons and teachers, who are continually preaching against the Pope and all in connection with him ; also from the poor, few, and scattered population of Roman Catholics as compared with the overwhelming numbers, wealth and station of the Protestants.

December 10th, 1839.

The address on the back of the letter (no envelopes were used in those days) reads as follows :

VERY REVD DOCTOR CULLEN,

Professor at the Propaganda, Rome, Italy.

Care of Very Revd Dr. P. McSwiney,

Irish College, Paris.

To be forwarded to Rome through Paris, as there is no Post hence to Italy or Rome.

(Page 223.) MOTHER MARY CATHERINE ENGLAND TO  
DR. CULLEN.

NORTH PRESENTATION CONVENT,

CORK, February 27th, 1843.

VERY REVD AND DEAR SIR :—When I had the pleasure of seeing you in our Convent last year, you had the kindness to say that I need not hesitate to write to you if you could be of

any service to me or to the Community. This condescension on your part emboldens me to claim your support and aid in our present circumstances.

On Tuesday our Bishop read for me a communication which he got from Rome, regarding a petition to his Holiness from Right Rev. Dr. Clancy to get from this Establishment the property which had belonged, previous to her religious Profession, to Abigail Cantillon, professed in this Convent, and bearing the name of Sister Mary Vincent of Paul.

His Lordship must make great mistakes as he states that without her being conscious of what she was doing, she made a transfer of property during not only her natural life, but to the detriment of three others who would be entitled to the reversion after her death. The fact is that there are five persons mentioned in her father's will who would be entitled to it as tenants in common in case she should die previous to her marriage, or before she had attained the age of 21 years. The names of these persons are: Wm. Clancy (now Rt. Rev. Dr. Clancy), Rev. John Clancy and Francis Thomas Clancy, nephews to Mr. Thomas Cantillon, father to Miss Abigail Cantillon, and two of his nieces of the name of Guilespie. However, it is clearly and distinctly stated in the will that she was to become absolute mistress of her property on her marriage day, *or when she would have attained the age of 21 years, which she had done some months previous to her religious Profession.* When the time came for settling her temporal concerns previous to her making the vows of Religion, we enquired from the Bishop what would be the proper mode of doing so. He recommended to us to consult a lawyer, which we did. He gave his opinion that not a will, but a transfer of the property was requisite, (having previously examined her title.) The transfer was then made with the names of three of the religious of the community who were considered to be the trustees. This she must have been quite aware of, and I have no idea how she can plead ignorance of it, because it was so long in the lawyer's hands she was fearing it would delay her Profession. Besides this, there were present at the reading of the deed our Bishop, the lawyer, one of the executors, (the

other being ill at the time), Abigail Cantillon (Sr. Mary Vincent) and the three religious named in the deed of transfer.

In this deed there is, besides the transfer from her and her executors to the community, a deed of release from her to her executors. She and the executor then present signed the transfer. It was also signed by the three religious to whom the transfer was made, and witnessed by the Bishop and lawyer. She made her Profession a few days after, and I know of no other understanding for support, or anything whatever, but that she became a member of the community, and her property an integral part of the community property; in the first instance by the deed of transfer and secondly by the vows of her religious Profession. Had we been base enough to attempt anything like what we are charged with, it could not fail to have been detected by our Bishop, from whom we would have received a well merited reprehension. Neither could it have escaped her own observation, she being a person of very quick apprehension; nor that of her executors, as both were intelligent men and well acquainted with business, besides being men bearing a high character of integrity and practical Catholics. After the deed was completed here, it was taken to the second executor for his signature, who also signed it.

I leave you at liberty to make what use you think necessary of this letter; if you judge it necessary to shew it to any of the authorities, or any other use you think necessary for our defence you can do so. If any document, such as her father's will, the deed of transfer or lawyer's opinion be necessary to throw light on the matter, by your having the goodness to let us know we shall have it forwarded. I humbly beg to give as an opinion that if the precedent were given for persons to leave their Convent and take their property, it would lead to the most hazardous consequences; the property having been previously settled by the laws of the country and the person making religious vows having dispossessed herself of all claim on it.

With regard to the remark made by Rt. Rev. Dr. Clancy that 20 pounds a year is the stipend for the support of a Nun,

I own that in places where provisions are, generally speaking, cheaper than in this dear city, it would suffice to give her food. But in addition to this we have to meet the payment of a heavy rent,—the expense requisite for the support of a large establishment for the benefit of Religion, where a gratuitous education is imparted to the number of 800 or 1000 children, besides the religious instruction of a number of adults, having no resource to look to but the means brought by the persons who enter, being bound by our Constitutions to receive no temporal emolument for instruction.

Circumstanced as we are we should be badly off but for the aid of our good Bishop who pays every year, principally out of his own pocket, the rent of the School which is a separate thing from that of our house and garden,—besides the interest of 1200 hundred pounds which had been borrowed by his venerable predecessor, the Right Rev. Dr. Moylan, to defray in part the expense of building the present House and large School-house, that in which the few religious resided who commenced the establishment being so confined and in so unhealthy a situation that apprehensions were entertained for the health of the religious, and that if they did not remove the establishment it might fall altogether.

With regard to the profit rent arising from the property of Mother Mary Vincent Cantillon, Superioress of George-Town, to shew you how inadequate this was to her expenses, it will suffice to say that Rt. Rev. Dr. Clancy had to advance 20 pounds during her stay of some months as a pensioner in the Ursuline Convent, which 20 pounds he afterwards applied to for us and we refunded. At her entrance here, not being able to provide all matters necessary for her cell, they had to be procured by the House. \* \* \* \*

Another thing which I think circumstances make it necessary for me to explain is the manner in which Mother Mary Vincent Cantillon left this Convent, lest I might appear to have acted with any want of deference. I heard it mentioned in the document which was read for me last Tuesday by our Bishop, the Rt. Rev. Dr. Murphy, that she had made many applications to her cousin, the Rt. Rev. Dr. Clancy, to petition for

her removal from this Convent to the Diocese of Demarara. Were any such petitions made while she was here they were made without my consent or knowledge; but for some time previous to Dr. Clancy's arrival I had heard from herself and others that there was an understanding between them that, in the event of her getting the consent of her superiors, she was anxious to go with him to Demarara.

From the knowledge I had of her character I always feared that her going there would be dangerous for herself and ultimately no benefit to Religion; because, though possessing many other good qualities, she was wanting in the steadiness of character necessary for so arduous an undertaking. I therefore freely gave her my reasons for opposing her. Some months before the arrival of her cousin, I told her to recollect once for all that if she ever went it would be against my will and without my consent. . . .

For some time previous to the arrival of the Rt. Rev. Dr. Clancy in this city, she gave me to understand that she had given up the idea of going in opposition to the will of her superiors. He arrived here on the festival of Corpus Christi 1841, and paid her a visit on that evening. After some conversation with her he expressed a wish to see me, and stated that he had a rescript from the Pope, authorizing him to found a Presentation Convent in George Town, Diocese of Demarara; that he had a conversation with our Bishop who gave him every encouragement, and that he came to us to afford him some missionaries, and specified at the same time Sr. Mary Vincent Cantillon. He came to no explanation on that evening.

Next morning I sent to our own Bishop to request an interview, to take his advice on the subject, who accordingly came. Whilst he was engaged in conversation with Sr. Mary Vincent, Rt. Rev. Dr. Clancy arrived. He held in his hand a document which he told me was the rescript he had spoken of. I got neither a copy nor a translation of it; nor did I look for it, being then ignorant of its necessity for my guidance. From what he said of his intended foundation, we could understand that it was quite of an opposite character to our Institute, as we



make a fourth vow to persevere until the end of our life in the charitable instruction of *poor* girls, and are bound by our Constitutions to take no emolument; and his intention was to have young girls of a better class of society, who paid large pensions in Europe, educated there. He and she also distinctly stated that in the event of her going, no money would be required from the Community, as he had sufficient means for his foundation. Our Bishop was to proceed to Dublin next day on ecclesiastical business. He directed to hold a meeting of the Discreets, and to let him know the result by letter. For the reasons before assigned, her own unfitness, and the difference of the Institute, it was resolved by the Discreets that she should not be permitted to go. A letter was then sent to the Bishop informing him of the decision, but suppressing the reasons in order to spare the feelings of Dr. Clancy.

Dr. Clancy called here and appeared altogether displeased with me. He stated that I was the only person who put an obstacle to his mission; and said that the Pope would be highly displeased, and that it would be very unpleasant to have me brought before the Court of Rome, with many other expressions to that effect. As the opinion of a few of the Community seemed not to satisfy him, I told him that I had consulted our Constitutions and acted according to them; and that they could not be displeased with me at Rome for having only done my duty, and acted exactly as directed by the said Constitutions in the 12th Chapter, 2nd Part. He then went to Rt. Rev. Dr. Murphy who gave him our decision. He returned here after seeing our Bishop, and said he received it as the will of God, though it was a considerable inconvenience to him.

During the course of the next week Sr. Mary Vincent Cantillon's obedience was merely nominal, and her whole appearance was that of hurry and discontent. On the Octave day of Corpus Christi, my dear brother, late Bishop of Charleston, celebrated Mass for the Community and gave us the Holy Communion. When he and the chaplain of the Convent were about going to breakfast, Dr. Clancy arrived and called for his cousin. Hearing Dr. Clancy was in the house I went to see him. On my entrance he and his cousin were advancing (with

an air of confusion which I could not account for) to the parlour door. I requested him to join my brother at breakfast, to which she immediately answered "Cousin William breakfasted an hour ago." Seeing my presence was not very pleasant to them I retired, and had not been many minutes gone, when he and she were seen by three of the Sisters going towards the outside gate of the monastery, where Dr. Clancy had a covered car in waiting and took her away; so that she left the Convent during the Bishop's absence from home and without his consent, against my will, and contrary to the decision of the discreets of the Convent.

We have had of course no communication with her since, except the letter from her which I shewed you last summer and which you directed me not to destroy. But towards the end of January 1842 we got a letter from a lawyer in this city requesting to know when he or Mr. Francis Molony could see the religious, as he had a communication from Rt. Rev. Dr. Clancy with power of attorney from Miss Cantillon, demanding her property. After consulting the Bishop we preferred referring them to the gentleman who transacts our little law business to seeing them ourselves. The two lawyers agreed in opinion that she had no legal right whatever to the property. A letter to this effect was sent by the lawyer (Mr. Collins) to Dr. Clancy, who in answer sent a very angry letter to him, at the same time desiring Mr. Molony to employ another lawyer in case Mr. Collins should still decline to take proceedings for the recovery of the property;—which letter we did not see, but heard of it from the unquestionable authority of respectable persons who read it. This letter was replied to by the same lawyer proving to Dr. Clancy that there was no law in the English Code by which he could claim the property, or on which a fair law-suit could be founded. At a late period of the summer a person called here who mentioned to one of the religious that there was a letter from Dr. Clancy to Mr. Collins, stating that as he could not recover the property by law, he would refer the business to the Court of Rome.

I have endeavoured to abridge this letter as much as possible, so there may be passages in which I have not been sufficiently

explicit. Should any further explanation from me be necessary, I shall be most ready to give it to any person appointed by my legal superiors. If I have done anything contrary to what is right in the business regarding Dr. Clancy and Mother Mary Vincent Cantillon, I hope it will be excusable, as it was the result of ignorance, not want of good intention. . . .

I now beg leave to solicit through you a renewal of that Benediction which our venerated Holy Father sent me on a former occasion, as he had the goodness to express it, with all his heart. And with kind and respectful remembrance from each individual of the Community.

Believe me, Very Revd and Dear Sir,

Your obliged and obedt servant in Christ,

MARY CATHERINE ENGLAND.

---

(Page 223.) BISHOP MURPHY TO DR. CULLEN.

MY DEAR DOCTOR :—I regret very much at my time of life to get into a law-suit. I take the liberty of sending the outlines of my answer to Cardinal Fransoni's letter, stating that he wishes to have my opinion on the petition presented to our Holy Father Pope Gregory XVI, now happily reigning, by Rt. Rev. Dr. Clancy respecting the property of Sister Mary Vincent Cantillon. Please to look after this matter on behalf of the Nuns of the North Presentation Convent, Cork. Whatever expenses you may incur will be repaid by them. Fearing that you could not get the reading of my letter to Card. Fransoni, I send you the outlines.

Remember me affectionately to Rev. Mr. Kirby and to Messrs. Coveney and Parker, and believe me to remain, Very Rev. Sir,

Your humble servt,

† JOHN MURPHY.

CORK, March 8, 1843.

(Page 234.) BISHOP HYNES TO BISHOP CLANCY.

ROME, 12 September, 1843.

COPY.

MY LORD :—The same mail which takes this will, I believe, convey a letter from the Sacred Congregation to your Lordship in reference to the papers and property belonging to the Vicariate of B. Guiana, which you are required to hand over to me. The unappropriated funds in your possession are said to amount to 23,000 dollars. I will thank your Lordship to lodge that sum, or such sum as you may still hold, to my credit in one of the banks of B. Guiana. The transfers, accounts and other documents connected with the Vicariate you may consign to the care of Revd E. McNamara, or of J. C. Schade Esqr.

I remain your Lordship's faithful and obdt servt in Christ,  
 † J. T. HYNES, ETC.

(Page 237.) BISHOP HYNES TO DR. CULLEN.

GEORGETOWN, Demarara, 19th Aug. 1844.

DEAR DR. CULLEN :—

\* \* \* \* \*

Whilst in Berbice, the Catholics here forwarded a very spirited petition to the Queen in Council complaining of the conduct of Lord Stanley. Since then, they have petitioned the Court of Policy, setting forth the grievous injuries inflicted on the Catholic body by the course pursued by Lord Stanley, and praying redress. The petitioners are not always exact in their narration of facts, but I have cautiously abstained from taking any active part in their proceedings, and am in no way accountable for any mistakes they may have fallen into. The petition was discussed on *Friday*, when every *Colonial* member present expressed his conviction of the fact of Dr. Clancy's resignation, and of my being his duly appointed successor in the administration of the Vicariate.

The result of the debate on the petition, however, disappointed me ; for it refers it to Dr. Clancy for report.

This seems to me but a ruse on the part of the Government to enable Dr. C. to mystify and confuse the Colonial members by a parade of Canon Law and a perversion of facts. He will, I dare say, assert that my brief is a forgery, and will lay great stress upon his alleged title to the office of Parish Priest, which he will affirm the Pope *cannot* deprive him of. He has been repeating this lecture on Canon Law so often in the press and in his church, that many people believe that he must be right. He will make a handle, in all probability, of some letters addressed to him by Card. Frasoni as V. Ap. after his resignation. With respect to the church, he will in all likelihood endeavour to prove his title to it by asserting that it owes him more than it is worth. These are likely to be the points he will urge in his report. Mr. Croal, the Colonial member, is of opinion that in the event of Dr. C. denying the validity of my appointment his report should be sent to me for counter-report. And here it is that I feel, as I have in every step of this most harrassing business, the want of sufficient documents from Rome. The wail of every true Catholic here is : " God forgive Card. Frasoni, he has much to answer for." Dr. Clancy's report is to be before the Court at 12 o'clock to-day ; but the mail for Europe will leave at 10, so that I am precluded from sending you the result by this occasion.

I have re-opened two stations since my arrival ; one near Berbice, and one on the Demarara River at Plantation Versailles. We had yesterday a congregation at the latter place numbering over 400. The priests I have brought with me give me great satisfaction. There would be ample employment for four more if we could maintain them. We are living here after the most apostolic fashion. Our house is small, not large enough by half. The room on the ground floor serves as a chapel on week days. On Sundays we have hitherto officiated in a room of the old Court-House, which we can only have however for next Sunday. We have a few bits of furniture in the house ; one dining-table, the only table with the exception of the kitchen one in the house. We are now *three*

of us writing at it. Our fare is slender, limited to one egg in the morning, and a piece of boiled beef generally for dinner. Notwithstanding this economy I have expended on bare necessities, beds, etc., upwards of 1,000 dollars; so dear is everything in this country. I am expecting a priest out in three weeks; but where to lodge him or how to maintain him I know not. If you had any way of representing our wants to the Society of Lyons, it may be productive of good. I have written myself some time ago.

\* \* \* \* \*

I know not how long I shall be able to continue in this way unsupported by the Propaganda. Little they dream of the magnitude of the injury they have already done to Religion in this quarter. May they soon adopt more healing measures is the fervent prayer of

Your very grateful servt,

† J. T. HYNES.

P. S.—I should deem it a great favour if you would drop me a line. It may serve to sustain me in the midst of my trials and afflictions.

\* \* \* \* \*

Could you, when you see the Holy Father, prevail on him to send his blessing to Judge Firebrace, one of the most exemplary Christians I ever met with, a truly religious man?

J. T. H.

---

(Page 240.) BISHOP HYNES TO DR. CULLEN.

GEORGETOWN, Demarara, British Guiana,  
5th October, 1844.

DEAR DR. CULLEN :—As usual, I commence my letter by apologizing for trespassing so often on your valuable time and attention, but our troubles here being not yet ended, I make sure of your indulgent forgiveness.

I have endeavoured by letter, as well as by newspapers which I have regularly forwarded to you, to put you in possession of what is occurring in this still unfortunate Vicariate. We have made some progress towards the re-establishment of Religion on a sure basis, and though still subjected to many trials, I trust by the blessing of God and the co-operation of Propaganda, soon to restore peace and unity.

The publication of the counter-report which I drew up by order of the Court of Policy, and the declaration of the Supreme Legislature of the Colony, have been productive of the happiest effects. Lord Stanley still holds out, but I expect in a packet or two that all will be right in that quarter. The question of the Church still remains to be settled. Dr. Clancy still holds possession, but without any title save that of occupancy. I cannot go into Court to recover it by a legal process; for my briefs (unattested as they are) would not be received in evidence of my being the rightful successor of Dr. Clancy, and in that capacity entitled to the guardianship of the Church. I foresaw this difficulty when I wrote to you on a former occasion, begging of you to entreat the Propaganda to forward to me a document, certified before the English Consul at Rome, declaring distinctly my office and the cessation of Dr. Clancy's jurisdiction. Until I have some such document, and receive the title of *Vicar* instead of Administrator, Dr. Clancy will still be able to hold possession of the church etc.

\* \* \* \* \*

Having said so much of our difficulties and trials, let me now turn to our sources of consolation and our future prospects.

Our temporary chapel is not large enough for the tenth part of our present congregation. To-morrow (Rosary Sunday) we shall have an interesting scene; at least five adults, converts, will make their profession of faith, and a large number their first Communion. The number of our communicants weekly is between forty and fifty. In the Berbice district everything is going on prosperously since my visitation. A new mission

has been opened and is served alternately by the Revd Mr. MacDonnell or Kelly, the two priests of the district. The mission which I reopened on the west bank of the River Demarara at Plantation Versailles, is already blessed with a large increase, and is served by Revd Mr. Knaresboro. I visited the abandoned station of La Jalousie last week, and after baptizing several children, and placing under instruction for baptism 18 adults, laid the foundation of an important mission. The Indian mission served by the Revd Mr. Cullen, I am prevented from visiting, owing to the necessity of my presence in or near Georgetown to counteract Dr. Clancy's schemes. About 100 miles from town, on the banks of the Masaroony, is an important settlement of Indians, whose fathers had been baptized in the Catholic faith. They wear small wooden crosses over their breasts, and have a traditionary knowledge of their fathers following the Religion of the white man. Would to God that I had the means of sowing the good seed in that abandoned soil! What a harvest I should look forward to! About 2000 dollars would enable me to build a church and residence for a priest. But where shall I get the priest? And where the money? I am much disappointed at the two Spanish Dominicans not being sent to me. To be sure the mission in many respects is not an inviting one, but it is one where much good may be done by a zealous priest. There is ample field for a dozen missionaries here, but without some assistance from the Propagation of the Faith we cannot take advantage of the opportunities which present themselves for forming new congregations.

Will you be so good as to remind the Cardinal or Monsignor Brunelli that without the annexation of some of the islands to this Vicariate, it will be impossible to keep up any permanent ministry here. The Colony is very sickly whilst I am writing, and should we be attacked we have nowhere to retreat for our recovery or convalescence.

God bless you, my dear Dr. Cullen, and believe me,

Very truly your obliged,

†J. T. HYNES.



(Page 242.) BISHOP HYNES TO DR. CULLEN.

DEAR DR. CULLEN:—I did not write to you by the last packet for I had been on a visitation to a distant Indian mission located on the Morucca Creek not far from the Oronoco, which occupied me seventeen days.

On my return to town I received the welcome intelligence that Lord Stanley had sent out to the Governor instructions for my immediate recognition. One would think that on this being gazetted, Dr. Clancy would immediately prepare for retiring.

\* \* \* \* \*

Dr. Clancy succeeds still in deluding some into the belief that he is still Vicar Apostolic, and appeals constantly to some letter which he has received from the Propaganda! When shall I receive some document to be laid before the public satisfactorily to settle this point? In a letter which I had from Bishop Griffiths by the last mail he writes thus:

"I doubt not that your Lordship has stated to Rome the necessity of some strong document condemnatory of Dr. Clancy, and confirmatory of your Lordship's spiritual authority in British Guiana. The publication of such a document in the papers of British Guiana seems necessary for convincing Protestants as well as Catholics of your being the only lawful Pastor of that Colony."

You are aware how often and how earnestly I have written for such a document, which is as necessary at the present time as ever. Dr. C. is going on with his law-suit against me, which I trust will never be brought to a public trial. I shall do all in my power to prevent it; but, if he will persist, then "*fiat justitia*." Mrs. Cantillon has abandoned her impudent threat of prosecution.

You will have heard of the death of Dr. MacDonnell, of Trinidad, which took place about the middle of last month. This will afford a favorable opportunity for annexing one or more of the islands to Demarara, which I flatter myself will not be lost sight of by Monsignor Brunelli. In the midst of all our distractions and trials we have the consolation of wit-

nessing almost weekly the accession of fresh converts to our holy Religion. Last week I received four into the Church, all respectable and well educated. We want four additional churches and as many priests. I wish the Propaganda would send me the two Dominican Fathers who volunteered for the Mission when I was in Rome.

Pray give me the consolation of a line in reply, and with kindest regards to Dr. Kirby believe me, my dear Dr. Cullen,  
Your most obliged,

† J. T. HYNES.

---

(Page 243.) BISHOP HYNES TO DR. CULLEN.

GEORGETOWN, DEMARARA, 4th Jan. 1845.

MY DEAR DR. CULLEN:—I am in receipt of your kind favour of the 11th Nov., the only one I received since my departure from Ireland. I am truly astonished at the apathy and indifference manifested by the Propaganda towards us. If I have overcome difficulties of no common kind, it may with truth be said that it has been done not only without any assistance on the part of the Propaganda, but in spite of the many drawbacks which they have placed in the way to impede my progress. I shall write a few lines to the Cardinal (for I cannot write more) and I am very much tempted to accompany them with my resignation, which however nothing shall prevent me from forwarding before June next, unless the conduct pursued towards me for some time past be changed.

I had never any intention of excommunicating Dr. Clancy, for I have had no such powers: but *he* feared that I had, and I thought I might legitimately take advantage of the impression which existed in his mind as well as among his partisans.

\* \* \* \* \*

With many thanks for your very great kindness in bearing with me during all this troublesome business, I remain, dear Dr. Cullen,

Yours most truly,

† J. T. HYNES.

(Page 245.) BISHOP HYNES TO DR. CULLEN.

GEORGETOWN, Demarara, 4th April, 1845.

DEAR DR. CULLEN:—At your suggestion I have written several times to the Cardinal, but am to this hour without a single line from him. In my last letter I placed my resignation in his Eminence's hands, on the grounds that circumstances favoured the conclusion that I did not enjoy the confidence of the Sacred Congregation, and that faith had not been kept with me respecting the annexation of the islands. The silence of the Cardinal in the hour of our trials is the subject of much comment here and has produced the most injurious effects.

\* \* \* \* \*

. . . My health is breaking, and unless some relief shall come to me by July, I shall be obliged to leave as I intimated to the Cardinal.

† J. T. HYNES.

(Page 247.) BISHOP HYNES TO DR. CULLEN.

GEORGETOWN, Demarara, 5th May, 1845.

DEAR DR. CULLEN:— . . . We are still without any communication from Rome, which gives me exceeding uneasiness for the credit of the Sacred Congregation. People will talk, and when they see a standing scandal amongst them without any endeavour on the part of the Propaganda to remove it, they are at a loss to account for the apparent apathy. They see that I am not sustained as I should be, and am fighting (however feebly) a battle of great and general interest to Catholicity throughout the British Empire without one word of consolation, or even approval, on the part of that tribunal to which we all look for encouragement and support. To me it would seem that some sinister influence has been employed to prejudice the S. Congregation against me, and to lead them astray touching the state of this unhappy Vicariate. Under this impression I wrote to the Cardinal placing at the same time in





HIS EMINENCE, CARDINAL PAUL CULLEN

From a Photograph in possession of Rev. James F. Loughlin, D. D.

his hands my resignation. I trust he may soon be able to place here a more efficient Administrator. Meanwhile as long as God spares my health, I shall labour as hitherto with all the zeal in my power.

†J. T. HYNES.

(Page 248.) BISHOP HYNES TO DR. CULLEN.

GEORGETOWN, Demarara, B. Guiana,

18th August, 1846.

DEAR DR. CULLEN:— . . . We are rid of Dr. Clancy, as you must be aware, . . . I am still in possession, and have publicly denied the existence of any right or interest in any party to the official residence of the Catholic Bishop, a building erected by public subscription on land granted by the Crown for that purpose. Thus the affair at present stands. I fear however, that we shall have some further trouble on the re-opening of the Court of Justice in October which is now closed.

\* \* \* \* \*

†J. T. HYNES.

(Page 168.)—BRIEF OF LEO XII TO BISHOP ROSATI.

VENERABILI FRATRI JOSEPHO EPISCOPO SANCTI LUDOVICI,  
ET APOSTOLICO ECCLESIAE NEO-AURELIANENSIS ADMINIS-  
TRATORI.

LEO PP. XII.

VEN. FRATER SALUTEM &c.:—Quo longius nostri & Ecclesiae Catholicae Filii à Nobis absunt, eo paternus nostrae erga eos charitatis affectus intentior fit, & acrior, quam de aeterna ipsorum salute gerimus, cura. Quare nos vehementer sollicitos reddiderunt Fraternitatis Tuae litterae, quibus nunciasti Paraecliae Neo-Aurelianensis aedituos, à supremo faederatarum Americae Septentrionalis provinciarum Senatu facultatem petivisse rejiciendi Parochos, quos sine praevio eorundem aedituorum & populi consensu Episcopus eligisset, quod idem est ac episcopalia jura sibi usurpare velle, & vigentem ubique

terrarum Ecclesiae catholicae disciplinam ab imo turbare. Hujus, ut nosti, temeritatis notam sibi haud ita pridem inusserant Cathedralis Ecclesiae Philadelphiensis aeditui, quos tamen fel: record: Praedecessor Noster Pius VII. datis ad Archiepiscopum Baltimorem litteris graviter increpavit, & ad bonam frugem, ut cito se reciperent, serio admonuit. Nichilo tamen minus aeditui Philadelphiensis, neglecta Summi Pastoris voce, nimiaque Episcopi sui facilitate abusi, schismaticum quod ingressi fuerant iter insistere perrexerunt, eoque progressi sunt, ut conventionem cum Episcopo iniverint, eumque ad admittendam declarationem induxerint, qua multiplex Episcoporum auctoritati vulnus infligitur, & Parochorum electio aedituorum quodammado propria enunciatur. Quod ubi Nostra de Propaganda Fide Congregatio ad ministerium suum incessanter excubans rescivit, cum Episcopo Philadelphiensi quod minus consideratè egisset plurimum questa est, & conventionem Declarationemque de quibus agitur, omnino improbanda esse cunctis suffragiis judicavit, cui Nos judicio Apostolicae Auctoritatis Nostrae robur illico addidimus. Quae autem Litterae Nostro tunc Nomine ad eundem, & reliquos Americae Septentrionalis Episcopos scriptae fuerunt judicii à Nobis confirmati Nunciae, Catholicorum animos intimè penetrarunt: eas Episcopus ipse Philadelphiensis coram populo ex Altari Legit, & in omnibus Dioecesis Suae Paroeciis legi jussit. Publicis demum Typis editae vulgo innotuerunt, & ex eo tempore Conventio Philadelphiensis ac si nunquam inita fuisset, habita est. Quae cum ita sint, quid de Neo-Aurelianensis Ecclesiae Aedituis dicemus, qui audax Philadelphiensium facinus renovare student, quique Apostolico judicio Nostro haud certè ignoto prae fractè obnituntur? Aedituis ne an Episcopis Ecclesiam Suam Christus regendam dedit? Ovesne Pastori praeerunt, non Pastor ovibus? Nonne qui Episcopalia jura extenuare, & universalem Ecclesiae disciplinam convellere moliantur, planè digni sunt, in quos canonicis poenis districtè animadvertatur? Sed quanto aedituorum Neo-Aurelianensium pertinacia cor Nostrum sauciavit, tanto Nobis solaminiest tua Ven: Fra: agendi ratio, qui omni ope, omnique diligentia abnormes illorum conatus praecavere, aut, retundere adnisus

es. Quoniam vero ad dubia è mentibus, ut scribis imperitorum evelenda, optas, Ven: Fra: ut Apostolicam Auctoritatem Nostram interponere, & excitatas isthic turbas compescere, ac sedare velimus; Nos morem tuis votis libentissimè gerentes, propositum & petitionem Aedituorum Neo-Aurelianensium Apostolicis hisce Litteris planè altissimèque improbamus, & improbanda omnino esse decernimus. Postquam vero Nostros hujusmodi sensus Aedituis Neo-Aurelianensibus manifestaveris, confidimus eos facti sui poenitentes, ad officium redituros, & suà resipiscentià tantam Nobis allaturos esse laetitiam, quantum aberrando moerorem attulerunt. Si autem obstinato, quod absit, animo dictis Nostris non obtemperaverint; persuasum habemus, ne sapientes quidem istarum Rerumpublicarum Legislatores, qui Religionis ètiam Catholicae cultum sartum tectum tueri debent ac volunt, petitioni Aedituorum Neo-Aurelianensium esse auscultaturos. Interim Ven: Fra: quos pateris in istà Diocesi refractarios argue, increpa, obsecra in omni patientia et doctrina: Ecclesiae Catholicae undique vexatae pacem ac tranquillitatem precare, Gregem a nocuis pascuis retrahe, lupos arce, Nostrique memor in tuis precibus esto. Quae omnia ut ferventius alacriusque facias, Apostolicam Tibi Gregique tuo Benedictionem peramanter impertimur. Datum Romae &c. die 16 Augusti, 1828. Pontificatus Nostri Anno Quinto.

(Page 168.)—BRIEF OF POPE LEO XII. TO MONSIGNOR ROSATI, BISHOP OF ST. LOUIS AND ADMINISTRATOR APOSTOLIC OF NEW ORLEANS, IN REFERENCE TO LAY TRUSTEES. (Translated from the preceding paper.)

TO OUR VENERABLE BROTHER JOSEPH, BISHOP OF ST. LOUIS AND ADMINISTRATOR APOSTOLIC OF THE SEE OF NEW ORLEANS.

LEO XII.

Venerable Brother, health, &c. The paternal affection which we nourish for our children, the children of Holy



Church, becomes all the more intense, and the care that we take for their eternal salvation becomes all the more anxious, in proportion to the distance which separates them from us. Whence it is that we have been rendered exceedingly solicitous by your letters, in which you informed us that the Lay Trustees of the parish of New Orleans had petitioned the Congress of the United States of North America for power to reject those parish priests whom the Bishop might have appointed without their previous consent and that of the people ;—which is the same as seeking to usurp to themselves Episcopal rights, and to overthrow the established discipline of the Catholic Church now in force throughout the world.

The Lay Trustees of the Cathedral Church of Philadelphia had not long before incurred, as you know, the guilt of such temerity, but our predecessor Pius VII of happy memory, in a letter to the Archbishop of Baltimore, sharply rebuked them and seriously admonished them to speedily return to their duty. But turning a deaf ear to the voice of the Chief Pastor, and taking advantage of the too mild disposition of the Bishop, they continued in the schismatical course upon which they had entered, and even went so far as to conclude an Agreement with the Bishop, and to induce him to admit a Declaration, whereby a manifold wound was inflicted on Episcopal authority, and the election of parish priests was announced as pertaining in a certain measure to the Trustees.

Our Congregation de Propaganda Fide, always alert in matters belonging to its jurisdiction, when informed of this occurrence took issue with the Bishop of Philadelphia on account of his inconsiderate action, and unanimously decided that the Agreement and Declaration aforesaid were altogether to be disapproved of; which decision we quickly strengthened by the judgment of our Apostolical authority. Letters announcing this decision were written in our name to the said Bishop and to the other Bishops of North America, and made a deep impression on the minds of Catholics. The Bishop of Philadelphia himself read these letters to the congregation from the altar of his Cathedral, and ordered them to be read in all

the parish churches of his diocese. They then appeared in public print, and from that time the Philadelphia Agreement has been considered as having no force.

Then what shall we say of the Lay Trustees of the Church of New Orleans who are endeavoring to renew the audacious crime of the Philadelphians, and are obstinately opposing our Apostolic decision, which is certainly not unknown to them? Did Christ give the government of His Church to Lay Trustees or to Bishops? Will the sheep watch over the shepherd, and not the shepherd over the sheep? Do not those who strive to curtail the rights of Bishops, and to subvert the universal discipline of the Church, plainly merit the infliction of canonical censures?

But just as the pertinacity of the New Orleans Trustees has wounded our heart, so we have experienced consolation from the manner in which you, Venerable Brother, have sought by every means and with all diligence to prevent or to render inefficacious their uncanonical proceedings. And since, to the end that doubts, as you state, may be removed from the minds of the ignorant, you, Venerable Brother, desire us to interpose our Apostolic authority and thereby restrain and calm the excited people, we, cheerfully complying with your request, by these our Apostolic letters openly and strongly condemn the design and petition of the New Orleans Trustees; and decree that they are to be altogether condemned.

We therefore trust that when you will have manifested these our sentiments to the New Orleans Trustees they, repenting of their crime, will return to their duty, and will bring as much joy by their repentance as they have brought sorrow by their misconduct. But if, (which God forbid,) they obstinately refuse to obey our commands, we are persuaded that the wise legislators of those Republics, who are obliged and who desire to safeguard the worship also of the Catholic Religion, will reject the petition of said Trustees.

In the meantime, Venerable Brother, reprove, entreat, rebuke the refractory parties who give you trouble in that diocese; pray for the peace and tranquillity of the Catholic Church which is everywhere persecuted; withdraw your flock from

noxious pastures ; keep away the wolves, and in your prayers be mindful of us. And that you may do all these things with greater fervor and alacrity, we lovingly impart to you and to your flock the Apostolic Benediction.

Given at Rome, etc., Aug. 16, 1828, the fifth year of our Pontificate.

END.





REV. JOSEPH BALFE, D. D.

From Photograph taken in 1879, in possession of Mr. F. X. Reuss



REV. JOSEPH BALFE, D. D.

From Daguerreotype, taken in the '40's, in possession of Mr. F. X. Reuss

# A SKETCH OF THE LIFE OF THE REV. JOSEPH IGNATIUS BALFE, D. D.,

Priest and Professor of the Diocese of Philadelphia.

---

BY FRANCIS X. REUSS.

---

Thomas Balfe, the father of the subject of this sketch, was born near Maynooth, in County Kildare, Ireland, in 1788, and married Margaret Heyden, who was born in the city of Dublin. It is stated that she was a niece of Father Thomas Heyden, once stationed at St. Joseph's church in Philadelphia, who baptized some of her children there. Thomas Balfe brought his wife to America shortly after their marriage and settled in Philadelphia about 1809 or 1810, where his brother, Lucas Balfe, who had came with them, entered into partnership with Thomas, in the boot-making business. Lucas, who never married, went to Cuba in 182—, whence after recovering from an illness during an epidemic, he returned after a short time—only to go to Caracas, Venezuela, South America. There he prospered so as to acquire quite a competency; then sent for his brother Thomas, who finding that country not to his liking from a religious point of view, returned to his family which he had left in Philadelphia.

Lucas remained in South America until about the time of the "California gold-fever," when returning to the United States to visit his brother, he left Philadelphia with the intention of going to the Pacific Coast, but was never afterwards heard from.

In 1816 Thomas carried on his business of boot-making at No. 66 Union Street, near Front, and it was here that Joseph

Balfe was born, Thomas dying at No. 18 Plymouth Street, (at present Rittenhouse Street), in January, 1856.

#### THE CHILDREN OF THOMAS AND MARGARET BALFE.

Mary Balfe, the first of the children of whom there is any record, was born on September 20, 1814, and was baptized in St. Joseph's church, on October 20th following, by Rev. Terence McGirr. She never married, dedicating her life especially in her later years to her widowed mother and brothers. I knew her well; she was always a truly pious and devoted woman. On August 17, 1874, she died near Overbrook, Pa., and was buried there in the family lot in Cathedral Cemetery. Her Requiem Mass was celebrated in the church of Our Mother of Sorrows.

Joseph Balfe was the second child, of whom we will speak at length further on. Here we will merely mention the fact, that he was baptized Joseph, yet he invariably signed his name "J. I. Balfe." The middle initial standing for "Ignatius," which he received in confirmation at the hands of Bishop Conwell in 1828, or maybe '29; he never signed his Christian name in full, but used the initials always. Besides Mary and Joseph Balfe there were two other children, Edward, born October 30, 1811, and Catharine, born —, who both died in infancy. It is my intention to speak only of those who lived. Then there was Elizabeth, born June 24, 1819, and Helena, born February 22, 1826, who was baptized at home, by Bishop Conwell, who, however, failed to record it. Her sponsors were Peter Whelan and Madame Helené Coulon. Both these children subsequently became Sisters of Charity at Emmittsburg, Md. They left Philadelphia for that place in company with their reverend brother Joseph, on February 7, 1843, Elizabeth being at the time twenty-four years of age, and Helena lacking but two weeks of being seventeen. At first when the mother was apprized of Helena's design to accompany her sister to Emmittsburg, she was greatly distressed on account of the extreme youth of the child, but finally gave her consent, saying: "It is a great sacrifice, and so far we have had the grace to refuse nothing to God." Wherefore, she

felt sure that she would have much consolation at the hour of death.\* She did not object so much, she said, to Elizabeth's taking the veil, but the loss of her little Helena was a pang to her heart. How her hope of consolation in her last hour was realized we will see in a future chapter, as given to the writer by an eye-witness, whose happiness it was to be present at the death-bed of Mrs. Balfe.

To return to the youthful novices ; Elizabeth made her vows on November 17, 1844, nearly eight months before Helena. She took in religion the name Sister Adelaide, and was immediately sent with a band of the sisterhood, amongst whom was the late venerable Sister, Mary Gonzaga Grace, to Donaldsonville, La., where a Mission Hospital was to be opened in the old Ascension Parish. Between that place and New Orleans they spent more than three years, when Sister Adelaide was sent to Mobile, where she was placed at the orphanage, and here she spent nearly thirteen years of her life. When on her recall to the mother house to make her annual retreat, she was permitted to pay a visit to her mother and brothers, who all were living in Philadelphia. During the Civil War, she was assigned to service in military hospitals in the South, having charge of one at Montgomery, Ala., towards the end of the struggle, after which she again came north, and at the petition of Dr. Balfe she was permitted to make a final visit to her mother. During the many years of Sister Adelaide's sojourn in the South, her mother always observed a strict fast on the feast of St. Stephen—proto martyr of the Church—it being a tradition among the faithful in some parts of Ireland that his guardianship prevailed against fevers ; and indeed Sister Adelaide passed safely through two frightful epidemics, attending the afflicted at all times, day and night, which favor she attributed, under God, to her good mother's prayers. She opened the Industrial School in Baltimore and remained there but a few months, when she was recalled to the Mother House, where she remained on active duty until shortly before her death,

---

\* All reminiscences relating to the Balfe family, given in this paper, have been communicated by members of it to the writer.



which occurred just two weeks before she would have completed her Golden Jubilee on February 2, 1893. Sister Adelaide died of pneumonia.

Helena, who took the name—Sister Gertrude—in religion, was engaged in mission work in Baltimore, the District of Columbia, and also in the States of Iowa and New York, in which duty she spent about thirty-six years, when she was called to St. Joseph's, Emmittsburg, where she still remains, after an active service of over half a century, waiting for the final summons, and eternal reward of so long a service in charity.

Henry Conwell Balfe, so named after the second bishop of his native city, was born on September 12, 1822, and baptized in St. Joseph's church on October 6th, of that year, by Rev. William Vincent Harold. His sponsors were Rev. Thomas Heyden, and Anna Conwell, niece of the bishop. It was during the infancy of Henry that Thomas Balfe went to South America at the solicitation of his brother Lucas. During the father's absence from home the little Henry fell ill, which so prostrated the mother with grief, that kneeling by the cradle-side she prayed God that He would preserve to her her boy, that he might grow up to a useful and pious manhood. Whilst thus engaged in prayer, a heavy knock at the front door announced a visitor at this most unseemly hour—it was near midnight—and the mother was awaiting the last breath of her babe, not daring for one moment even to leave him. Yet hastening to the door, to her delight, she found there, an old friend waiting for entrance, whom she had thought at the time was at the North Pole. He was the somewhat famed Captain Parry, who had but lately returned from his northern trip to the land of perpetual snow and ice, and being a very intimate friend of the Balfes, had hastened to the house to visit his old acquaintance, Thomas Balfe, not knowing that he was away. The Captain, who had an excellent knowledge of medicine, prescribed at once for Henry, who, by dawn, was out of danger. The child grew up to manhood, yet was never robust, though healthy, and having been sent to the Urban College of Propaganda, at Rome, was ordained there in 1848. On his





REV. HENRY BALFE

From Photograph taken in 1862, in collection of American Catholic Historical Society



REV. HENRY BALFE

From Photograph taken in 1850, in possession of Mr. F. X. Ruess

return to the United States, young Father Balfe was stationed at Reading, Pa., then at St. John's, and the Assumption churches in Philadelphia, and for years was assistant to Father Keenan, at Lancaster, Pa. As a boy, Henry C. Balfe was full of wit and talent, though in no way so close a student as his brother Joseph. He had a charming voice, especially in boyhood, and sang in the choir at St. Joseph's; he wrote some very clever and witty satires, at the expense of some of his fellow choir members, which, however, were enjoyed by all who read them; he had a natural talent for drawing, and probably would have won celebrity by it, had he not chosen the priestly life instead of turning his attention to artistic work. The writer of these lines knew him well during his mission at Lancaster, and what chiefly was noticed was that Father Henry always seemed even more reserved than his brother Joseph. I have noticed him on many occasions, when his brother was conversing freely with acquaintances, Henry seemed as it were to retire within himself, and would quietly seek a remote corner of the room, where he could sit unnoticed. The remarkably great modesty and humility of these two brothers, both learned and pious, was so noticeable that even non-Catholics observed it, yet always with respect born of a true admiration for them. Henry had a very retentive memory, and seldom forgot events. It is related (by one who knew the circumstances well) that when Henry was a boy his hand was quite covered with seed-warts. A young cleric, who had lately come from Rome to America, brought with him a crucifix blessed by the Pope. This the young priest showed one day in the Balfe household, who one after another took it and "blessed themselves" with it. When Henry reached for it in his turn, his mother said, "Henry, my child, your hand is so disfigured with those warts, don't touch it." Whereupon the lad shrank back ashamed, but the clergyman saying, "By all means take it; it is a miraculous crucifix," the boy did take it, and making the sign of the cross over his disfigured hand, and kissing it, returned it to the owner. The next morning before breakfast, Henry, radiant with joy, said to his mother, "Oh, Mother, the crucifix has cured my hand,

see," and showing his hand, it was noticed that the warts had all disappeared, leaving only a red spot where each one had been. And these, too, soon after disappeared. And surely the writer can vouch for the fact that no one had whiter or more shapely hands, that a woman even might have envied, than had Father Henry Balfe.

I have said that Father Henry was far from being robust, but this weakness of constitution he never allowed to interfere with his duty. In the fortieth year of his age he took a severe cold while attending a sick-call at Lancaster, and this ended in a rapid consumption. His mother had him removed to her home at Kellyville (near Philadelphia) where his brother Joseph was stationed, and where he died on Wednesday, September 2, 1863. He was not so noted as his learned brother, but his gentle loving heart was not less holy; and few, indeed, who read the church registers, at the several missions where he was stationed, will ever know half the goodness of that priest, who signed them with the modest "H. Balfe." His solemn Requiem Mass was sung in old "St. Gregory's Church" in Philadelphia, at present our Mother of Sorrows, on September 4, 1863, and immediately after his remains were interred in the family lot in Cathedral Cemetery. Bishop Wood officiated at the Mass and preached, with Rev. Bernard Keenan, of Lancaster, assistant priest. Rev. William O'Hara, D.D. (now Bishop of Scranton), and Rev. P. Sheridan, deacons of honor; Rev. Charles I. H. Carter and Rev. P. Maher, deacons of the Mass; and Rev. — Gillen, master of ceremonies. The inscription on his tomb is as follows:

QUIETI ET MEMORIAE  
HENRICI BALFE SACERDOTIS,  
QUI DECESSIT  
IV. NON. SEPTEMB. AN. M.DCCC.LXIII,  
ANNO ÆTAT. QUADRAGESIMO PRIMO.

†

I H S

IN PACE IN IDIPSUM DORMIAM, ET REQUIESCAM,  
QUONIAM TU DOMINE SINGULARITER IN  
SPE CONSTITUISTI ME.—Ps. iv.

The only mention of any public act of Father Henry C. Balfe that the writer ever saw in print is that he delivered the address on the occasion of the conferring the white veil on Miss Mary Boone, in the Visitation Convent chapel, in August, 1851.

As a linguist and historian he was one of the finest scholars and only second to his learned brother in the sacred sciences.

We will now take up the subject proper of our sketch, Rev. Joseph Ignatius Balfe, D. D.

Joseph was born at Number 66 Union Street, near Front Street, Philadelphia. He looked first upon the light of day early on Sunday morning, December 1, 1816, just when the sun had begun to peep up from the east and illumine the city, and being born in old St. Joseph's parish, he was eventually honored by being named after that old cradle of Catholicity in this city of Penn. He was baptized by the Rev. Terence McGirr, on January 31, 1817, who left out of the record of the baptism the date of the child's birth. As sponsors he had his uncle Lucas Balfe and Margaret Colin.

His first school appears to have been one kept by a certain Dr. Jonas (Joseph ?) Greene, which was a private school, and here he first struggled with the *A B C's*. This Dr. Greene later on became "Fleet Surgeon" of the United States Navy. Another school to which the young Joseph went (it is said) was one kept by Rev. Jeremiah Kieley. Of this, however, we have no certain data; he attended also the Classical School kept by one Nicholas Donnelly, who was considered a "good scholar," at Market and Eighth Streets, just where the store of Messrs. Sharpless now stands. Out of this same school came many who became priests later on. And here Joseph had as fellow-students and companions many who, like him, chose the religious state. It was here that he attracted the attention of Bishop Kenrick, who gave him, together with several others, lessons in Latin; the bishop discovered in young Balfe the germs of a vocation to the priestly life, and to these few he paid special attention. Among them was the late Father Daniel F. X. Devitt, and we may assume that these four or five scholars formed the nucleus of the present semi-

nary, of which in after years Dr. Balfe himself was so great an ornament. The little altar boy at St. Joseph's became a shining light in the diocese. Bishop Kenrick was highly delighted with the eminent qualities possessed by his young protégé. We who knew him as the learned theologian, the almost excessively modest and pious priest, will be glad to learn something of him as a youth, and I give here the recollections of one, who knew him intimately as a child and man, was his daily companion and playmate, and who while now for nearly three-score years has been hidden within the walls of one of our religious houses, has prepared these personal recollections for the writer. In his early school-days Joseph Balfe was like other bright, intelligent little fellows, truthful and manly withal. To illustrate these qualities my informant relates an incident which I give verbatim. "My memory does fail me on this point however; his sister Helena, who was named after her god-mother, Madame Helené Coulon, was a very little child, when Madame Coulon, whose family had all married and settled away from her, desired Mrs. Balfe to allow little Helena to spend the days with her, and return home each evening, and so it came about that her trusty brother Joseph would daily take her, on his way to school, leaving her, and calling for her when on his way home from afternoon session. He was quite proud of his trust, his schoolmates were very fond of him, so that there was quite a cortege attending the homeward walk, which was always of the most pleasant kind. Among those who thus helped to swell the homeward-bound party, were the late Rev. John D. McGuigan, S. J., whose father was the sexton at St. Joseph's; another was the present venerable bishop of Scranton, then a certain James McHenry, and Richard Darragh, who afterwards became a priest. Joseph was most truthful. On many occasions he got permission to go fishing or swimming, or on some other boyish frolic, but he always returned at the appointed time. He was never known to fail in his word, and always had great delight in telling of his adventures, he generally bringing some little souvenir of these trips to his 'little Elsie,' as he called his sister Helena, while she in turn was just as much delighted with him. He was in

his boyhood a blonde, having very light curling hair that gathered thickly about his forehead like a crown, with bright grey blue eyes that seemed to read one's thoughts. In the family he was held up as a model of truthfulness and integrity. He was always dutiful and obedient to his parents, to his mother was perfectly devoted, and from this devotion he never wavered, as the writer, who knew them, mother and children intimately, can testify. "

It was for her sake that in 1863 Joseph made the request to be placed at Kellyville, so that his mother might have a quiet home to which she could take her then dying son, Father Henry, and where indeed he did die, as we have seen. It was for his mother's sake, too, that Joseph so far buried his own desires as to leave the Society of Jesus, that he might have her always near him.

From the school of Nicholas Donnelly, Joseph went to Georgetown College, where he is recorded as entering on September 14, 1831, and shortly after, on January 17, 1832, entered two of his Philadelphia schoolmates, Daniel F. Devitt and Richard Darragh, and a little later on, another of them, William O'Hara, nearly the whole of Bishop Kenrick's little seminary. Joseph did not remain here long, as in a letter of Bishop Kenrick's to Dr. Paul Cullen, at the Irish College at Rome, (under date of Philadelphia, September 7, 1832), he says, " . . . And I send to the Urban College, two youths, Joseph Balfe and Daniel Devitt, natives of this city, they are in excellent health and otherwise well qualified . . . " \* Joseph Balfe entered the Urban College at Rome, in October, 1832, being then but fifteen years of age, and very soon gave evidence of his extraordinary talents. Bishop Kenrick did not lose sight of his protégé, but took the greatest interest in his progress, and never failed to give him the best of advice, as in a letter to Dr. Cullen, he says † "I hear young Balfe likes wine too well . . . , " and begs that he may be reminded of the beauties of temperance. The facts in the case were that "Young Balfe" had just recovered from a severe attack of

---

\* RECORDS A. C. H. Society, vol. vii, p. 288.

† From *Letter of Bishop Kenrick, Philadelphia, May 22, 1837,*



typhoid fever, and was using wine as a stimulant. That the wine was needed is shown from the following incident. Not long after his recovery he was attending class as usual, when one day while repairing to studies, he remembered at the door of the hall some book or paper that he needed in class, he returned therefore to his room to get it, and on coming back to the hall was attacked with a severe hemorrhage, which again brought him to death's door. From this he never recovered his former good health, and was subject to these losses of blood until the end. At Rome he shone a bright star in that galaxy of learning, and outshone the many about him. At eighteen he was Doctor of Philosophy, and Doctor of Divinity at twenty-two. He won a gold medal for general proficiency and high standard in the college, and another gold medal for mathematics. At the examinations in his third year there, (1835), he took second premium in Physics and Moral Philosophy, and at the examinations in 1837, the gold medal for proficiency in Ecclesiastical History. \* Many silver medals also did he take. On one occasion later on, Archbishop Kenrick told the parents that Pope Gregory XVI had given the new graduate for the Doctor's Cap, a special interview, in which he bestowed a great praise on him and gave him as a special mark of his admiration, a Gold Medal, and sent such high recommendation to him (Archbishop Kenrick) as no young priest had ever received in his day.

Dr. Balfe, being then twenty-two years and a half of age, was ordained at Rome on June 9, 1839, by the Cardinal Prefect of the Propaganda. He left Rome, homeward bound, stopping for a while at Lyons, France, where he visited his relative, Michael William Balfe, the eminent musical composer, who had risen to wealth and fame. The relationship was mutually acknowledged. The fathers of each of them had been cousins. Robert Balfe, grandfather of the subject of our sketch, lived on a farm near Maynooth, in County Kildare, while Edward Balfe, an uncle, settled in Dublin, after the great Michael William had become so famous in the musical world as to

---

\* It was during this year that he met at Propaganda, James F. Wood, (afterwards Archbishop of Philadelphia,) who came there a student.

merit his "Bust" being placed in Westminster Abbey. A letter to Dr. Balfe in inquiry as to the certainty of this relationship between him and the composer brought this reply: "There is no doubt of it—why it would never do to disown cousin *Mike* now that he's *busted*." He also said that the composer had died in the bosom of the Catholic Church, fortified with its rites and that this he had been informed on good authority.

Dr. Balfe reached Philadelphia in November, 1839, and was sent in the fall of that year to Pottsville, Pa.

1839.—In the private *Note Book* of Bishop Neumann, which was in possession of the author until it was sent to Rome for use in the process of beatification of that saintly prelate, there is an entry in Dr. Neumann's own hand-writing, viz.:—"1839, Dec. 25, St. Denis' Ch. Haverford, Rev. Joseph J. Balfe." This was the year of his ordination, and in the same year the Catholic Directories locate him at Pottsville, at St. Patrick's church. Several applications made to the authorities at the latter named church for information relating to the mission-service of Dr. Balfe, at Pottsville, have all proved unavailing. The writer can ascertain nothing else about his incumbency there, than what has been stated above. The entries on the Baptismal Registers of St. Denis' church give dates of his having baptized there on Christmas Day, 1839; also in the months of January, June, July and November, in 1840. This shows that he could not have been at Pottsville any great length of time; and moreover that he was visiting the Faithful at St. Denis', at the same time that he was stationed at St. Patrick's, Philadelphia.

1840.—At St. Patrick's church, Philadelphia. The city directories give his address (residence) as "N. E. Schuylkill Fifth, and Sassafras (Race) Street." This was Bishop Kenrick's seminary, at what is now Eighteenth and Race Streets. Rev. Daniel F. Devitt was pastor at St. Patrick's, as he had been since its beginning in 1839, and Dr. Balfe was placed there as assistant. They both had been sent to Rome at the same time, and were friends. The first entry on the Baptismal Register by Dr. Balfe was on February 15, 1840, when he baptized Patrick

Blasle, who was born the day before. Here the Doctor remained until September of the same year, his last entry being dated September 17th, when he baptized one Mary Sweeny. On the opening of the Seminary, in September, where he had been teaching until it closed, the Doctor was sent thence as assistant to St. John's church.

1841.—In June he was at St. John's church, as assistant, and on the 13th of that month, 1841, he made his first entry on the Baptismal Records. Here he remained until April 16, 1843, as on that date he appears for the last time. On the 22d of that same month he entered the novitiate of the Society of Jesus—as will be seen. It was during the years 1840 and 1841, that Bishop Kenrick was completing his Moral Theology, and Dr. Balfe was engaged on the revision and examination of the manuscripts before they were sent to press. This, together with the fact that the same author left to Balfe for examination all his unpublished writings, after his death as Archbishop of Baltimore, shows clearly the great respect held by that prelate for his abilities.

In 1843 he announced to his parents his intention of joining the Jesuits. He had nourished the idea for some years, but had been dissuaded by Bishop Kenrick, who had had to overcome the same intention in his own illustrious brother, Peter Richard Kenrick. To Dr. Balfe's parents it was a shock, and in reply to their objections he answered, "I cannot listen to such reasons. I must save my soul;" and when, in February of that year, he took his two sisters to Emmitsburg, where they vowed their lives to charity, he concluded his own arrangements for entering the Jesuit novitiate at Frederick, Md., which was then, as now, the novitiate of their Maryland Province. He entered this community as a priest on April 22, 1843, the Rev. Francis Dzierozynski, S. J., Provincial, being the one who received him; but he did not remain long at this house of probation, as in the same year he was named as one of the first members at Holy Cross College at Worcester, Mass., which was founded in 1843. I here give his various occupations in the years between 1843 and 1849, when he left the Society.

1844.—At Holy Cross College as chaplain. 1845.—At Georgetown College, Professor of Dogmatic Theology and Hebrew up to June, 1846. In August of this year he was located at St. Joseph's church, Philadelphia, where on the eighteenth of that month he baptized Michael Donnelly. Father Barbelin was pastor, and another of his assistants, beside Balfe, was Rev. Augustine McMullen. On September 29, 1847, the Doctor made his last entry on the church records there; he was called thence to Georgetown College as Professor of Moral Theology, having also in 1848 charge of the little mission of Laurel Ridge, in Prince George county, Md., which at that time was attended from Georgetown. In 1848 he was again sent to St. Joseph's as assistant to Father Barbelin, who still was pastor, and it was here and at this time he left the Jesuits. The reasons for his going from their midst were known probably only to himself and the superior, who granted him leave to withdraw, and so the Doctor parted with what was dearest to his heart. A letter from one of the Jesuits, who gives the author some data relating to this event, says: "The generation to which he belonged has passed away and few of us know that he ever belonged to us. Fr. Jordan is almost the only one who was in the province when he left it. Fr. Francis McAtee was a novice when Dr. Balfe entered, and, if I am not greatly mistaken, was also (previous to his joining the Society) a student at the old Philadelphia Seminary."

Georgetown was then the House of Studies for the Jesuit scholastics, and Dr. Balfe must have been a man of recognized abilities in theology to have so soon been appointed to the position of professor. He had made an excellent course at Rome, and all the best theologians of our country acknowledged the Doctor's rare ability, but he had then little experience as a teacher. He was accustomed to read an author in class (Sardagna was the text-book) without making any comment. This of course was not lecturing. Besides, he would run over twenty pages or more in a lesson, which was too much for the students to digest. So they determined to *make him teach*. Accordingly the Italians, who had lately arrived,

and who had been accustomed to a different system, as soon as the Doctor had read a page, began to ply him with questions ; on this he would close the book and answer the various difficulties perfectly, like a master ; then he would start to read again ;—and again would be proposed other difficulties—these, too, he would answer, until in time the drilling he underwent succeeded in developing him into a satisfactory professor. Among his scholars were several well known in after years in Philadelphia, such as Fathers Ward, Blenkinsop, Maguire, Duddy, John McGuigan, Early, King, Paresce, Finotti, Ciampi, and others.

From a letter written to his sister Helena (Sister M. Gertrude) we glean the motive which inspired his leaving the Society of Jesus, of which order of ecclesiastics he was such an admirer from time long before his ordination. He gave as his reasons, first, that he realized that his ageing parents required some assistance at his hands ; that his health was so poor, that their life of strict rule was too hard to endure ; that he had left the Society with perfect good feeling, and that they had promised to receive him again if he should ever desire to return. It was at the same time (1843) at which Dr. Balfe entered the Society, that his dear friend Dr. O'Connor (late Bishop of Pittsburg) intended also to enter. They were both filled with a desire to become associated with that devoted and learned Society. This longing finally resulted in the latter entering the novitiate in 1860. Dr. Balfe never left the secular priesthood again, but in his heart and mind, he always held to his love for his old-time religious companions.

1849.—Dr. Balfe always suffered from hemorrhages of the lungs, and it has been said, the weakness resulting from these attacks was the prime cause of his leaving the Society of Jesus. The life of such strict rule was hard to endure, and so leaving the order, in March, 1849, he was sent by Bishop Keurick to Columbia, Pa., where he made his first entry in the Records of Baptisms on April 15. Here he found the small church originally built by Father Keenan in 1828, altogether too small to accommodate the increased con-





ST. PETER'S CHURCH, COLUMBIA. BUILT IN 1828

From Photograph in possession of Mr. F. X. Reust

gregation\* and his first thought was to remedy this. In 1850 he added to the church, making it twice its original length, and out of the small salary, which he allowed himself, he gave the first subscription thereto, in amount, fifty dollars; and so well did he succeed that on October 27th (Sunday) the enlarged church was dedicated. He also purchased the first organ for the church on December 6, 1850. Heretofore the choir had sung to wind and string instruments, and that old organ still remains in the church. He also placed the first insurance on the church property at St. Peter's, and as an evidence of his careful and strict administration of business in his parish accounts, I can state upon personal inspection, that he even had the "penny collections," taken up during the several Masses, carefully counted, and entered on the books; nor would he allow any of the money so received to be used until it was so entered. So just was this great model of priestly virtues, whose great faith was as strong, as his life was pure. Doctor Balfe was a gentle, true, and charitable man, loving God above all things, and his neighbor better than himself; for of himself he thought little. Deeply did the people feel their loss, when in February, 1851, he was recalled and in the following March sent as assistant to St. John's church, Philadelphia, where he succeeded his brother, Henry, as assistant for the second time. We find from the church registers that on the fourteenth of that month (1851) he baptized Joseph Gegan, Father Sourin, being pastor, and Rev. R. V. O'Connor, another assistant. Here he remained until October, 1852, on the tenth of which month he made his last entry in the Registers. He was then appointed as assistant to Father Loughran at St. Michael's church, where on October 24, 1852, he recorded the baptism of John Dugan. He remained here until June, 1853, on the fifth of which month he baptized John James Rogers, when Bishop Neumann, who so greatly appreciated his virtue and talents, called him to the seminary, as professor, where he remained until 1860. His health, always poor, was already breaking

---

\* See "St. Peter's Church, Columbia," by F. X. Reuss in RECORDS A. C. H. Society, vol. iv, p. 90.



down, and in October of that year Bishop Wood sent him as pastor for the second time to Columbia, Pa. He was received here with great joy by a people, who knowing him so well, and appreciating his goodness and charity, were rejoiced to see their beloved Dr. Balfe return. Here his health improved, and as he had his brother Rev. Henry Balfe so near him, (Henry being assistant to Father Keenan at Lancaster ten miles distant,) and living with him his own venerable mother, and pious sister Mary, he was thoroughly contented. At Columbia he spent nearly three years to the great improvement of his health, so that when on August 1, 1863, he was recalled, he felt much better than he had for years. But his brother Henry was gravely ill, and so it came that Joseph was located at Kellyville (near Philadelphia) where his mother took Henry, who died there. (See earlier pages in present paper.) Dr. Balfe remained at Kellyville until August 22, 1864, when he was called to a professorship in the seminary at 18th and Race Streets and continued teaching in it even after its removal to Overbrook, where he died. He had also lived, though for only a short time, from March, 1859, until September, 1860, at St. Stephen's church, Nicetown, Philadelphia.

I have said that the two brothers, Joseph and Henry Balfe, won many medals of both gold and silver, in their class competitions; and I have often wondered what became of these testimonials of their worth. The brothers never spoke of them, nor had Dr. Charles P. O'Connor, who was administrator of Joseph's effects after death, any knowledge of them. The facts are that Henry gave his medals to his brother Joseph, when he died; and it will be interesting to learn to what use eventually these rewards of their merits were put. The only record of them I have received from the hand of the person, who had it from Dr. Balfe himself, and it is best told in the words of the writer:

"I called on him a few weeks before he left the Seminary on a visit of *preparation for death* to Gethsemane. (The underlined words are his very own.) 'Now,' said he, looking around his room, 'is there anything you would like to have?' I replied, 'I would like to have your relic of the Holy Cross.

I would like to have that when you are no more, if I survive you.' 'Then,' said he, 'take it at once,' which I refused to do, saying, 'Give me your prize medals.' 'Why do you want them?' he inquired. I said, 'Oh! only as a remembrance of your great talents.' The reply came promptly, 'Oh! No, I shall take them with me to Gethsemane, and those good monks shall have them; they will have them wrought into pious objects.' 'So would I,' I replied. 'You are quite right; you are so unassuming. Those good monks would never really know who you were. These medals, when they get them, will let them know that they are entertaining a more than ordinary man. I am glad you will take them with you.' My speech had the desired effect, for, before it was finished, the bag containing all the medals of both brothers, lay in my hand, and he had turned away. I assured him that the medals would be made into a chalice; and thus the reward of his talents, as well as his talents themselves, would be consecrated to God.

"There were several medals of gold, of good size, and many of silver. Henry had one of gold and some silver ones. There was also a large ring, which had been owned by his maternal grandfather, Peter Heyden, bearing his name, and the date of his death, 'March 17th.' This ring had been sent by the grandfather to Mrs. Balfe, as a memorial; and the mother had given it to Joseph as a remembrance to say a Mass each year for the deceased. The ring was stolen from his sister Mary, and all the rich stones removed; and though recovered, was never reset. Dr. Balfe made some arrangement for the perpetuation of this Mass. This ring was made into a small gold cross; the medals into a fine chalice, by the firm of Feely, of New Hartford. The small cross is the only ornament to the chalice, and is fastened to the stem of it. The chalice is very handsome and graceful; on the base of it is engraven, "Presented to the Chapel of the Mother House of the Sisters of Charity, Emmitsburg, Md., in memory of Rev. Joseph Balfe, D. D., and of his brother, Rev. Henry Balfe.

"'Priest of God of your charity, remember them and their deceased relatives at the altar.' I believe the chalice

was consecrated by Cardinal Gibbons; it is frequently used."

In July, 1881, Rev. Dr. Balfe made a pilgrimage to the Trappist Monastery at Gethsemane, in Kentucky, where he performed the exercises of a spiritual retreat. It seems almost as if he felt a premonition of his early departure from this life, as he had but returned a short while before he was taken with his final illness. For some days he had been troubled with severe hemorrhages, of which he had been a victim for many years. He was duly prepared for the end, which came on Sunday afternoon, September 4, 1881, at about five o'clock. So died one of the greatest scholars, profound in his learning, justly esteemed one of the most learned theologians in the country, venerated for his gifts by such men as the two Archbishops Kenrick, Archbishop Spalding, Bishop England, and Archbishop Hughes. Our own venerable Bishop Neumann fully appreciated the learning, the simplicity of character, the exceeding great modesty, the great depth of piety, without ostentation of Dr. Balfe, whose life was so correct as to be almost a continuous preparation for death. I myself remember that when in 1859, Bishop Neumann was in Columbia, Pa., looking after the struggling German congregation there, I being at the time a mere boy, and the Bishop's guide around the town, he questioned me as to the former pastors of the English-speaking (St. Peter's) Church. I mentioned that Dr. Balfe had been there; he answered simply—"a saint." And so when the announcement of his death was made it came as a shock to those who knew him best. The venerable Monsignor Corcoran, who knew him so intimately, composed the epitaph which appears on the stone that covers his grave. It is considered a model of epitaphic Latinity.

The funeral services were held in the chapel of the Seminary of St. Charles Borromeo, where he had died, on the Wednesday following his death, (September 7, 1881.) The body was clad in priestly vestments, and his hands held a chalice on his breast. At 10.30 A. M. the exercises began with the chanting of the office for the dead, His Grace, Archbishop Wood, presiding. The Solemn Requiem Mass was celebrated by the

venerable Bishop O'Hara, of Scranton, a life-long friend of the deceased, with the V. Rev. Maurice A. Walsh, V. G., as assistant; V. Rev. Charles P. O'Connor, and Rev. Valentine Valentini, deacon and subdeacon. Bishop O'Hara delivered the funeral oration. Bishop Tuigg, of Pittsburg, was present, and about a hundred priests; a few of the laity were also present, among whom I recall the late Prof. Michael H. Cross. Dr. O'Hara took as his text: "Blessed are the dead, who die in the Lord."

The coffin was then taken to Overbrook Station on the Pennsylvania Rail Road, whence a special train took the procession to the (West) Philadelphia Station, from where they proceeded to the Cathedral Cemetery. Here the remains of the Doctor were interred in the old family lot, where lay buried his parents, his brother, Rev. Henry Balfe, and his sister, Mary. The stone erected, over his grave bears this inscription:

D. O. M.

JOSEPHUS . IGNATIUS . BALFE.

DOMO PHILADELPHIA.

QUI . IN . ALMA . URBE . EDUCATUS . LAUREAMQUE .  
PHILOSOPHIAE . ET . THEOLOGIAE . MAGNA CUM .  
LAUDE . MERITUS . REDUX . IN PATRIAM . POST .  
EGREGIAM . JUVANDIS . ANIMIS . PER . PLURES .  
ANNOS . NAVATAM . OPERAM . TOTUM . SE DEDIT .  
ADOLESCENTIBUS . SEMINARII KAROLIANI . PHILA-  
DELPH . CHRISTIANA . SAPIENTIA . IMBUENDIS .  
SANCTE . DECESSIT . PRID . NON . SEPT . ANNO .  
REP . SAL . M . D . CCC . LXXXI . ANNOS . NATUS .  
L . XIV . M . IX . D . III .

AVE . ET . VALE . SACERDOS . PIENTIS-  
SIME . CUJUS . INGENIUM . ADMIRATIO-  
NEM . ET . AMOREM . EXCITASSENT .  
NISI . SINGULARIS . TUA . MODESTIA .  
OBSTITISSET .

EGO SUM MERCES TUA MAGNA NIMIS .

Genesis xv . i .

## TRANSLATION OF EPITAPH.

HERE REPOSES JOSEPH IGNATIUS BALFE,  
OF PHILADELPHIA,  
WHO AFTER PURSUING HIS STUDIES IN THE  
ETERNAL CITY, AND OBTAINING THERE THE  
WELL-EARNED DEGREES OF DOCTOR IN PHILOS-  
OPHY AND THEOLOGY, RETURNED TO HIS NATIVE  
LAND, AND AFTER MANY YEARS OF SUCCESSFUL  
LABOR FOR THE SALVATION OF SOULS, DEVOTED  
HIMSELF ENTIRELY TO THE TASK OF INSTRUCT-  
ING IN SACRED SCIENCE THE YOUTHS OF THE  
PHILADELPHIA SEMINARY OF ST. CHARLES BOR-  
ROMEO. HE DIED A HOLY DEATH ON THE DAY  
BEFORE THE NONES OF SEPTEMBER, IN THE  
YEAR OF RESTORED SALVATION, 1881, AGED 63  
YEARS, 9 MONTHS AND 3 DAYS.

HAIL TO THEE AND FARE THEE  
WELL, MOST WORTHY PRIEST, WHOSE  
WONDERFUL TALENTS, AND SURPASS-  
ING VIRTUES, HAD NOT THY EXCES-  
SIVE MODESTY DONE ITS BEST TO  
CONCEAL THEM, WOULD HAVE AWAK-  
ENED THE HIGHEST ADMIRATION AND  
LOVE IN THE HEARTS OF ALL.

"I AM THY REWARD EXCEEDING  
GREAT."—Gen. xv. i.

The "Month's Mind" of this truly great and learned example of Christian modesty and humility was held at the seminary on Wednesday, October 6, 1881, when a solemn Requiem Mass was celebrated by the rector, Very Rev. William Kieran, D.D. Thomas Logue and Francis McGovern being deacon and sub-deacon; and again at the Cathedral, on Friday, October 8th, where Solemn Requiem Mass was celebrated by Very Rev. Charles P. O'Connor, Dr. William Kieran being deacon, Rev. Thomas F. Shannon sub-deacon, and Rev. Daniel A. Brennen master of ceremonies.

The Very Rev. Charles P. O'Connor had charge of all the effects left by Dr. Balfe.

Dr. Balfe was not an orator; he never attempted the imaginative, or rhetorical in his sermon, but he rather dealt with his text, (in humble country churches, where he had congregations of poor people), as he would have treated it in his class in theology. No matter how simply he might start to explain the subject of his discourse, it would be but few minutes before he entered into its depths, and the listeners would hardly understand the discourse. One of our city clergymen in Philadelphia, related to the writer, that on one occasion when in a country parish, Dr. Balfe was preaching on the Immaculate Conception, he began easily enough in explaining the miracle, then started to prove it in a logical way, then by quoting a host of writers in proof, and finally closed by offering all the objections generally made by the opponents of the dogma, leaving his audience with these objections fresh in their minds, since most of them were wholly unable to follow him through his lengthy affirmative argument. The doctor could never adapt himself to his audience when preaching; he was at home only among his equals in learning, and among them alone was his deep reasoning appreciated. Although eminently charitable, and filled with anxiety as to the spiritual welfare of his flock, he was not one with whom persons could easily become intimate. He always seemed to be of a pre-occupied mind. He rarely visited and had no taste for *small talk*. He was always sedate and serious in manner. I was his altar boy at all his Masses during his stay in Columbia, Pa., and he never failed to say his Mass at six o'clock every morning save Sundays. After his week-day Masses I often used to spend an hour or so with him in his room, or at breakfast—especially in winter—thawing out the effects of a freeze in that cold church of his, which, however, he never seemed to feel. At these times he seemed to relax his cares, and we were wont to chat freely together, he sometimes rallying me on my chilled condition, and assuring me that I should have a cassock made out his overcoat. The friendship formed with the Doctor during these happy hours was never broken, and I am proud to-day, that I always was a welcome visitor to good Dr. Balfe, even until the end.

He was truly a good priest, his principles were carried out to their fullest, by a firm discriminating mind, and a most strict adherence to the duties of the holy office he so adorned. From childhood many of us were taught to look upon his life as one richly worthy of imitation. He was so conscious of the high trust given him, and the great responsibility of aiding by his own example in the formation of the character of those over whom he had charge. His whole life was passed in this way, and he held the fervent love of those who were blessed with his friendship. He was unyielding, sometimes even stern in this duty which he owed to religion, yet he had so many gentle and endearing qualities, which are pre-eminently the attributes of a good Christian priest; he was so warm-hearted and generous, that he possessed as it were, a secret power over those with whom he came in contact, with the result that acquaintance with him was very apt to develop one's own best qualities.

The Doctor was a great snuff-taker, and lover of a particular brand, (Demuth's of Lancaster,) of which he used quantities in the years he served the diocese, and old Father Keenan, of Lancaster, used to say that he infected all who came in contact with him, with the practice, and that "even the floor took snuff." I remember well that his study table at Columbia, used to be strewn with it. He was never without his snuff-box, which he always offered to any one that might be present. It is related that in his theology class at the Seminary, where he used to offer his box to the students, one day when a student of philosophy reached out his fingers to take a pinch, the Doctor playfully said, "Oh, you're not yet up to snuff."

His manner was retiring; he never indulged in even common amusements; was always plain in his dress, adopting a strictly clerical cut in his clothing; nor ever wore a coat when at home or in church; but winter and summer used to don the one cassock he had. The father of the writer, who for many years made all Dr. Balfe's clothing and cassocks, spoke to him once about having the body of the cassock lined warmly for winter use; but he would have none of it. In the confessional in the cold church at Columbia, he would sit for hours,

at times, too, when his penitents would be shivering in their heavy clothing. So little regard had the Doctor for his personal comforts, that he sacrificed them all, rather than use more of the income of the parish than was absolutely necessary. His sister, Mary, who was then his housekeeper, assured the writer, in after years, that her brother always feared any expense that had to be paid out of money collected from his poor people. In fact he was a good shepherd, who looked after his flock corporeally as well as spiritually.

Dr. Balfe was extremely charitable. I recall one occasion, a cold winter day, when a beggar rang the bell of the little pastoral house at Columbia, and begged the Doctor's sister, Mary, for some old clothes. She asked the Doctor if he had any to spare, and he told her to give the man the old suit which was hanging in his closet. In mistake she happened to give away the suit which the Doctor used to call his "best;" and I recall his telling my father of the affair. When he was being measured for new clothing, he remarked as follows: "Oh! well, the poor fellow perhaps needed clothing more than I do." On another occasion a German priest came to Columbia to say Mass for the Germans, calling at St. Peter's early one morning for that purpose. Not having any cassock, he asked the loan of one. Dr. Balfe, who was a model of carefulness and discretion, requested first to see his papers, which not being forthcoming, he refused him a cassock—by the way, the Doctor had only one, which he himself had on. The priest, however, if I remember rightly, said Mass privately without the Doctor's knowledge in the Church, using his long frock coat as a cassock. He was doubtless an impostor.

#### THE DEATH OF DR. BALFE'S MOTHER.

I have spoken of the resignation of the mother when her youngest daughter announced her intention to enter the religious state, how she was consoled with the hope that she would receive a blessing in her last hours in reward for the sacrifice of her children to the service of God. That daughter, the Helena of our earlier pages, had been sent by her superiors to a mission near Philadelphia, whither she came at night, urged,



it seemed, by some mysterious impulse, to hasten to her destination. Her mother, she knew, had been ill, but she was not aware of her condition being of any very serious nature. The fact was that the mother had been anointed several days before. As soon as Helena heard of her mother's state she took one of the children at the St. Joseph's Orphanage—this was the morning after her arrival in town—and hastened to her mother's home, where her sister Mary, noticing a religious at the door, said, "It is a Sister of Charity," and coming down to give her entrance, to her surprise, perceived the visitor was no one else but her own sister. Both now went to the bedside of their dying mother, where were kneeling their brothers Joseph and Thomas. The mother at this time being in her agony, knew not her daughter till Helena going to the other side of the bed where the light fell on her face, the mother then gave a sign that she recognized her. The end came shortly after. Suddenly a rapturous expression lighted up the countenance of the dying mother, as of one whose attention is fixed on some entrancing vision, and clasping her hands, as was being pronounced the Holy Name of Jesus, she gave up her soul to God. Mrs. Balfé was buried in the family lot. Dr. O'Hara, who preached her funeral sermon, closed with the words, "She attained a high degree of sanctity by performing her ordinary duties with extraordinary perfection." And so died this pious mother, of so pious a family, on August 30, 1865.

#### CONCLUSION.

##### DR. BALFÉ AS A PROFESSOR.

The student of St. Charles Seminary, who passed from the hall of Philosophy to that of Theology, it is unlikely will ever forget the impressions formed in him by coming for the first time into relations with Doctor Balfé as a professor. To the seminarians in the departments lower than that of Theology, his personality was enshrouded in the mystery that veiled most of his life outside of the class-room. An occasional glimpse of his tall, thin figure was caught by some of the students as he glided in the early morning along the corridor to the Sister's

chapel, where during the last two years of his life at Overbrook he said Mass daily in private. The little chapel was far "out of bounds" for the Seminarians, and none ever were privileged to assist the Doctor at the altar; but the traditions that passed from the parent institution at Eighteenth and Race, where it had been the duty of the students to serve his Mass, told of the great care, reverence and fervor with which he offered the Holy Sacrifice. Not infrequently, too, the vanishing form of the Doctor, clad in long frock-coat, and high silk hat, was seen slipping out by the rear court-yard door on his visits to his ageing sister Mary, who occupied a small cottage on "Sullivan's Farm," about a mile away from the Seminary. A somewhat closer contact fell occasionally to the lot of the younger students when the Doctor would suddenly burst from his hermitage on the second floor to investigate the origin of an unusually heavy footfall that woke the echoes of the corridor, as it passed his door, or the meaning of some boyish uproariousness that issuing from the Junior's Recreation Hall close by his room, disturbed the even flow of his meditations. If the offender chanced to be caught on these occasions,—which was not generally the case, such is the agility of youth,—Doctor Balfe was wont to express his opinion with particular emphasis, and this fact, it may here be whispered, contributed not a little toward insuring a repetition of the offence—so perverse is poor human nature—whilst it stimulated the self-protective instinct of the culprit. Apart from these fitful visions, the Doctor was practically invisible to the students, for he never appeared at any general exercise of the community, it being his unvarying custom to take even his meals in private. This custom it should be added, was due not solely to his habits of retirement, which made him naturally shrink from appearing in public—a shrinking which he overcame nevertheless at the call of special conventionalities of community life—but to certain organic defects which to his sensitive consideration for others withheld him from manifesting in their presence. When, therefore, the youthful philosopher had developed into a theological aspirant, it was a unique experience to be brought into continuous relation for several hours a day, during three

or four years, with the recluse professor. If the measure of a teacher's ability and success be the amount of technical information he imparts to his pupils, Doctor Balfe certainly fell short of the standard. The defects in his vocal organs (hinted at above) interfered considerably with attractive lecturing. Moreover, like most deep-thinking men, who live in habitual solitude, he read the record of knowledge only as it lay before his inner eye, and had no sense of how it appeared, or might be made to appear, to those who could as yet read it only from without. Besides this he had no defined, no orderly or progressive method, of imparting his science. On entering the class-room, after the preparatory prayer, he would deposit his text-book, berretta, spectacles, watch, snuff-box, and red bandana on the desk, and frequently fall into what seemed to be a soliloquy, quite unintelligible to even one before him, his head meanwhile somewhat bowed, his brows knitted, and his forefinger and thumb ploughing over and over incessantly the contents of his snuff-box. Suddenly looking sideways through the corner of his eye, without lifting his head, he would exclaim, "Say, Mr. N——, what was that you said?" Mr. N—— had certainly said nothing since entering the hall, and of the many things he had said on previous occasions, he remembered not one of them. So he looks inquiringly towards the desk, whence after a short time, he learns that perhaps the day before, in recitation, perhaps during the inter-class recess,—when a knot of students were wont to gather round the Doctor to share at once his conversation and his snuff,—he had most likely unconsciously and in sheerest ignorance of its bearing—made use of an expression, which to the keen theological instinct of the Doctor, carried with it the slightest tinge or taint of semi-Pelagianism, or Calvinism, or some equally opprobrious heresy. Woe then to the youth if, now repeating the phrase, he showed by voice or manner the semblance of insisting on its verity. The Doctor would pounce upon the sentence, distinguish, and subdistinguish its inmost meanings and uttermost bearings, and though it might take many subsequent hours allotted to other class subjects, would never rest until he had buried

the error with all manner of logical and theological obloquy. Herein lay at once his greatest strength and weakness as a professor. His keen penetration reached the most hidden sources and the most distant consequences of theological propositions. This natural acumen, deepened and strengthened by many years of continuous study, had been perfected and rendered sure in its discernings by his constant recollection and communion with God. Habits of prayer and mortification had given to his soul that delicate sensibility which discerns in term or phrase the slightest deviation from the spirit of the Divine message delivered by God to His Church. Had this penetration, and faithful Catholic instinct, been balanced by a sense of proportion, and supplemented by a didactic method, Doctor Balfe would have possessed the qualities of a great professor. Unfortunately this was not the case. He was untiring in his efforts to show up the deepest roots of isolated propositions, and to hunt down to the death, any erroneous statement. But this insistence on detail obliged him to pass over but lightly, large and important areas of the branches he taught; whilst he quite failed to show the bearings of the parts whereon he dwelt so patiently with their immediate setting. He gave his students no notion of Theology as a co-ordinate system of truth. His own conception of his office was of course moulded by the fact that his pupils were young men who had come to him after six years preparation, and might therefore be presumed capable of gathering by private study of approved authors the needed sum of information. Moreover, as an aid to such study, and as somewhat of a basis for questioning in class, he had made a short digest—a theological catechism—of his text books, Kenrick's *Dogma and Moral*, and of Palma's *Lectures on Ecclesiastical History*. These synopses written on strips of foolscap, convenient for slipping into the author, were obtained and copied by some of the students. The transcripts being handed around and carried along from class to class in the successive years, "one finds in these notes the best reflex of Doctor Balfe's cast of mind, a mind built on the model of that of Duns Scotus. The pithy propositions and clear-cut

terminology, sum up a large amount of theological and historical matter, and, to the student fairly familiar with the general subject, suggest much more than they express, especially when taken in connection with the authors they represent. The true professor forms his pupils not so much by the oral teaching addressed exclusively to their intellect, as by his entire personality, which is the living exemplification of his doctrine and precepts." From this standpoint we must estimate the power of Doctor Balfe. The seminarians saw reflected in the life of their professor the meaning and value of theology in its final purpose. The science of Dogma underlies that of Morals, and both have for their ultimate end the "Union of the Human Soul with God," and the realization of this end was presented to them by the actual life of good Doctor Balfe. Of no one with whom they came in contact could it have been said with greater truth that his "Life was hidden with Christ in God." This was manifested not only in his habits of prayer and mortification, which were as the atmosphere wherein he lived, but especially by his great humility and charity, and his gentle consideration for the feelings of the least of his pupils. To those to whom it was given to live in close converse with those two professors whose mind and character shed an enduring glory on the Seminary—Doctor Corcoran and Doctor Balfe—it must ever be a comfort and a stimulus to higher feelings, to recall the friendly and almost childlike innocence with which these two remarkable men regarded one another. Both were far advanced in years during their co-labors at Overbrook. Yet each looked up to the other as his superior. Doctor Balfe regarded his confrere as a prodigy of wisdom; and Doctor Corcoran would speak of his associate as a saint, and a profound scholar. Once when it had fallen to the lot of Doctor Balfe to defend a public thesis, he took his paper to Doctor Corcoran and begged him to correct the Latinity! The good old Doctor was wont to whisper to his friends this act of humility, and he never failed to add that not only was the thesis remarkable for its solidity and precision of treatment, but that the style was pure and classical. "Think of Dr. Balfe asking me to correct his Latin! Why Doctor Balfe

writes the Latin of Tacitus." Amongst the many examples of his gentle kindness, that cling to the memory of his former pupils, are the pains he took to heal the slightest wound that a chance expression in class might have caused to any one. "The bruised reed he never broke, and the smoking flax he never quenched." It was his custom to question pretty much the same pupils in each of his classes ; these were not always the brightest, and one or another might at times put forth some erroneous proposition. Down would come the Doctor to combat with might and main until his face grew crimson. It sometimes, though rarely, happened that in the midst of the excited debate he would drop an expression not quite complimentary to the disputant. Presently the class would notice a calm stealing over the ruffled features of their Professor, and the furrows in the forehead would smooth themselves out, and a gentler and more palliating tone would creep into his argument. That same evening he would be heard stealing along the Theologian's corridor, looking for the room of the disputant, and the neighboring students would hear the gentle tap, and then the peculiar head voice at the open door : " I say, you said—and I said, but I didn't mean it, didn't mean it at all—," and this last phrase would be repeated again and again, as though to impress it to its fullest meaning on the mind of the offended, who had been in reality rather the offender, as well as the willing listeners in the adjoining rooms. And so while he might grow heated in class, he never allowed "the sun to go down on his wrath." Thus it was that he taught his pupils, winning their reverence and affection ; and the seeds of science which he sowed fell on better soil thus prepared ; gave promise of greater harvest, and in the final harvest he shall shine as shine those that instruct many unto justice.

EXTRACTS FROM THE  
DIARY OF REV. PATRICK KENNY  
From 1816-19.

---

Continued from RECORDS, Vol. vii, page 137.

---

BY MARTIN I. J. GRIFFIN.

---

[NOTE.—This DIARY has a record for every day, showing for whom Mass was offered ; detailing home and farm incidents and operations, and naming persons in the several localities visited. This makes the DIARY of historical value to local investigators.

For publication in THE RECORDS I have selected only such entries as appear of general value as showing the tour of duty of a priest near Philadelphia eighty or more years ago, especially those that record the names of other priests, so that the record of their presence may be preserved. The annotations are by Mr. Joseph Willcox.]

1816, JANUARY.

13. Start for Concord—arrived at Judge Willcox's\* about 4 p m.

14. Sunday. Mass for soul of Jos Willcox†—vast snow.

15. Mass—soul Mrs Sutton‡—start for home—fine overhead.

21. At home—not well.

24. Rev Mr Moynahan successor to Rev Mr Pasquet at Bohemia called this morning—took breakfast—had his horse fed and set out.

31. Received a letter from Rev Mr Debarth.

---

\* The station at the house of Judge Mark Willcox, in Concord, was twelve miles from Wilmington. (See these RECORDS, Vol. vii, p. 309.)

† Joseph Willcox, son of Mark Willcox, died Jan. 14, 1815.

‡ Mrs. Sutton, sister of Mark Willcox, died Sept. 5, 1815.

## MARCH.

9. The coldest day of this winter, glass in my room 13 degrees under freezing. Start for Concord—there about 4 p m  
10. Sunday. Mass for Concord family. Went to visit Mr. Peter Wade\* who embraces the Catholic faith.  
16. Started for West Chester. Very cold.  
25. I was called to Cath Dowd—6 miles.  
26 Biddy Doras is to keep house for me the ensuing year at 50c a week.

## APRIL.

2. Francis Doras's cow died last night, poor fellow a heavy loss to him, say 30 dollars.  
7. Coffee Run \$4,31½ [*collected.*]  
20. I set off for West Chester, arrived about 4 p m  
21. Sunday. Mass \$5,26 Home about ½ past 6 p m  
25. Cash paid James Crosson thirty dollars for hay for the Trappists. God's peace be with them.  
29. Started from Judge Willcox's at half past 7 a m—in Wilmington at 10 p m.

## MAY.

8. Letter from Mr. Pasquet, sailed for France on board the ship Hunter for Bordeaux.  
18. Jn. Dunn brought me a letter from Rev. Mr. Barth—Rev Mr Hilborn dead.  
22. Cel in Philia at 4 a m. Deposited with Rev Mr Hurley the full usual amount of annual interest for Mr Anthony Hearn Missed my return passage home.  
29. M. at St Joseph's. Started on board Capt Dogherty at 8 a m—arrived in Wilmington at 7 p m

## JUNE

15. Start for West Chester—suffocated with heat arrived at 1 p m.  
16. West Chester, \$3,25  
22. Start for Concord—exhausted with the excessive heat.

---

\*Peter Wade married a daughter of Mrs. Sutton.



JULY

4. A little treat to all hands at 6 p m in honor of the anniver, Amn. Independence
7. Coffee Run. Subscription \$3.75. Start for Wilmington to go to Philia.
9. Missed passage by steamboat—took stage—to St Joseph's.
10. Dined at St Aug. [*ustine's*]
11. Rev Mr Hurley dined with us at St Joseph's. Richard Smith's death warrant communicated to the unfortunate young man, 22 years of age, yesterday at 11 a m.
14. Mass at St Joseph's—2d at St Mary's Rev Mr Mc Girr prd [preached]
17. Mass int. of Auguste, a boy of colour, to return God thanks for his graces bestowed during his apprenticeship, particularly for having enabled him to finish it with credit
23. Mass anniversary soul of Rt Rev Dr Egan—should have been yesterday.
24. Mass in St Joseph's—soul of Jean Pierre.

AUGUST

5. Mass, High in presence of corpse—soul of Garret Cotringer.

SEPTEMBER

7. As I was getting on horseback for Londonderry Township I was call'd of to the poor house to one John Shaddy—returned and started with Peter Chevers.
8. Sunday Mass at John Dorat's. \$8. Returned in afternoon.
15. Mass at home—dare not start for West Chester—weather so bad. Mass for soul of Lieut Patrick McDonough.
21. Started for Concord.
28. Start for West Chester.
29. Mass West Chester—subscription \$2. Start after dinner for Concord.

## OCTOBER.

1. Mass at Js. Wilcox's\*—Mrs Eliza Wilcox received into the Catholic church and and [annointed] Start for Coffee Run at 1. p m.

7. Sunday Went to Wilmn. for Philadia. on our new church business—meeting held at Paul McGinnis.

8. Set off by steamboat Etna—in Philia in 4 hours, 10 minutes.

9. Mass at St Joseph's.

18. Start for Wilmingn to Mons Guillaume Harmon's funeral, interr'd at 11 o'clock a m in Swedes church yard.

19. Celebrated at Jas Willcox's who is preparing for a voyage by sea to Savannah with his wife Eliza. She is so ill. that I think the voyage not only useless but calculate it must hurry her to that bourn from whence there is no return—Died in Savannah 28th Jan 1817: Went to West Chester.

27. Mass. Concord, family. Js Wilcox, sail'd for Savannah on Wed 23 from Chester.

1. Mass at home.

16. Start for West Chester—arrived in Wt Chester before sundown.

17. Wt. Chr. 6,07. Home long after dark.

21. Start from Jn McCarton's in Anderson's stage—in Philaia at 3 p m.

22. Mass in St Joseph's at 8 a m. In Anderson's stage for Wilmn—arrived at 3.

23. Started for Concord.

## DECEMBER.

11. As I was about fixing the altar for H. Mass I hit my sore leg against a stool—a dreadful blow, obliged to give over.

14. Start for Wt. Chester—roads as bad as can be.

31. My soul returns thanks (*totis viribus*) to Almighty God for all benefits and crosses of this year.

---

\* James Willcox was a son of Mark Willcox.

## 1817, JANUARY.

1. Mass in house for all my friends, benefactors and for all immediately attached to poor Coffee Run.
2. Mass offering this place to God and whatever it contains for his immediate protection and blessing.

## MARCH.

9. Sunday. Was to have been in Wilmington to give Mass but Mr Willcox's man Stephen Hollingsworth came at 3 a m to inform me of the arrival of Eliza Wilcox's corpse at Concord on Friday night 7th. inst & that I was requested to attend the funeral. Started at sun up—called at Mrs Hossey's & st Settled on Palm Sunday—arrived at Concord about noon. Stephen H paid all road expenses funeral about 3 p m. Name of vessel that brought the corpse from Savanna viz: Clarion, Capt Bodfish.

15. Snow so deep and drifted I could not travel to West Chester.

## MARCH.

17. A little treat for St Patrick's Day.
22. Start for Concord—roads shocking.
24. Start for home.

## MAY.

13. Taking up cut worms from corn ground—from 1 to 9 in hills—very distressing work on back and knees—a remarkable cold day.

14. Taking up cut worms.

20. Parching dought—appearance of some locusts, these with destructive cut worms, pip ants, caterpillars, hessian fly in wheat, mosquitoes, bed bugs, flies, skippers &c &c &c afford a promising year's crop. Blessed United States climate.

21. Received a letter from Pere Vincent, Halifax.

## JULY.

4. Mass that all Irish Catholics taking shelter in the United States maybe spiritually more faithful to their religious princi-

ples than enamour'd with the Political constitution of the Country.

14. Letter from Rev Mr Barth calling me to replace him at St Mary's during his trip to Conewago.

15. My fine cow Hannah seems strain'd in the kidneys—no mark of hurt—rubb'd her back well with a stick then with a coarse rag & train oil, slit her tail and put in a clove of garlic—seems better this evening.

23. After breakfast Hugh Kane came here with the melancholy acct of young James Doras being drown'd last night in Brandywine—bathing. First funeral in the new church yard of Wilmington at 5 p m.

#### AUGUST.

- 2. Mass at St Mary's [*Philada*] Start for home.
- 23. Start for Concord.

#### 1817, SEPTEMBER.

25. I finish'd this day registering all the baptism & Marriages that I perform'd since my settling in the country in August 1804 to this date.

28. Mass at Concord—Judge Willcox very ill—rheumatism in hip and thigh.

#### OCTOBER.

4. Sent my trunk by Lancaster stage to Wilmington on my way to Philadia.

6. Mass recommending all persons & things on my place & elsewhere in the different congregations attached to Coffee Run, to the Almighty's special protection during my absence.

8. Reached Phil 1 p. m.

19. S. Rev. Messrs Deluol & Randanne,\* Sulpicians.

24. Home in Lancaster stage.

#### 1817, NOVEMBER.

22. Start for Concord.

23. Sunday. At Concord.

---

\* They lived at St. Mary's College, Baltimore, Md.

DECEMBER.

20. Start for W Chester—these 3 days bitter cold—dreadful cold from 11 a. m.
30. I learned by the newspapers that the Rev Ambrose Mareschal was consecrated Archbishop of Baltimore.
31. I return thanks with all my soul to the Lord for whatever prosperity & likewise for the adversities He has been pleased to chequer this year with.

1818, JANUARY.

1. Mass before sun up to offer to God our adoration, submission & to & reliance on His infinite power & mercy during the course of the present year.
5. Rev Mr Henry Priest of Bohemia Maryland came on a visit.
6. Epiphany. Rev Mr Henry celebrated.
7. Rev Mr Henry started home.

MARCH.

19. Fatal Day. This morning about 9 in the forenoon E T Dupont's powder exploded—35 lives lost whereof 28 men and 1 woman were Catholics—remainder Protestants—19 wounded.\*
22. Sunday Concord. At Mr Victor Dupont's this night—windows all shattered.
23. Last night & this morning visiting the wounded.
25. Mass for the faithful departed at E T Dupont's blowing up of powder factory.
26. Rev Mr Henry.
27. Rev Mr Henry and I went over to Dupont's.

APRIL.

5. Coffee Run Mass for souls of all that were swept off on the 19th March 1818 at Dupont's powder mills.
12. Sunday. Mass Londonderry—no subscriptions.

---

\* Dupont's powder mills were, and are still located on the Brandywine Creek.

## MAY.

5. During our dinner the funeral of Mr Flanery arrived who was drown'd on Saturday over to the Jerseys from the Pea Patch.

6. Mass soul of Michael Flannery. Funeral of Jn Mara drown'd at same time with Michael Flannery. Patrick Walsh shoemaker came to make shoes for all in the house & repair our old stampers.

10. Whitsunday. Mass at home ppo (*for the people*) Londonderry Station broke up. By letter from Mr Jn Dorat the poor people are not able to collect any subscriptions whatever & are far behind for all last year.

15. Start for Wt Chester by Concord.

16. At Concord last night. Start from Mr Willcox's—rain began at Painter's cross roads—literally swamp'd before we reached Dilworth's Town—shelter'd at the Tavern—rain increasing—no appearance of clearing off. Jn Willcox borrow'd an umbrella for me—gave me his cloak & we set out. I made him drive on in his gig & leave me to make my slow way—this high wind & deluge of rain—rained incessantly until Sunday morning.

17. Sunday Wt Chester, \$20 two years interest from Thos Fitzpatrick & 2 dollars 30/100 subscription. Room & horse at David Lewis's Saturday & this day.

18. Squire Kenny\* ready to start for Pittsburgh & his Family. Oh poor Wt Chester—not one Catholic house keeper in the Borough. I reached Coffee Run as it began to rain heavy & constant the whole afternoon.

23. Start for Concord by Wilmington.

24. Sunday Mass at Concord. 3 dollars from Mrs Willcox to be given to sufferers by Dupont's explosion.

## JUNE.

4. Soresly afflicted with pains in the small of the back—taken by the heavy rain on May 16 going to West Chester.

---

\* Charles Kenny was one of Rev. P. Kenny's most valued friends.

6. Craig hung in old Chester for the murder of Squire Hunter.

11. Rev Mr Henry of Bohemia Cecil Co Md visited here this afternoon.

12. Rev Mr Henry set out for his home this morning after breakfast.

25. Rev Mr Henry came from Bohemia—went in afternoon to Newark.

30. Fatigued to death.

#### JULY.

3. Home about 6 p m. Patrick Higgins in Wilmington din'd with him at Paul McGinnis—he has pr of Kilkenny blankets & Ward's Cantos from Dublin for me.

18. Steamboat to Phila.

19. Mass at St. Joseph's.

20. Rev Mr Barth started at six a m for Conewago—rain.

21. Anniversarium mortis R R D Egan. Rev Messrs St Aug dined—Thos Hayden.

23. Letter from Mr Grassi dated Rome 31 March 1818 stating that it is decided that Rev Mr De Barth is appointed Bishop of Phila.

27. Mrs Higgs of Bermuda whose grandfather laid the 1st stone of the old chapel of St Joseph's—came to America with the Willcox family of Concord. Mr. Cooper\* from Rome made me a present of a pr of beads blessed by the Pope Pius Seventh with indulgences attached in hour of Death.

#### AUGUST.

23. Mr De Barth refused the appointmt of Bishop.

#### 1818, SEPTEMBER

12. Blessed the church of Wilmington at six o'clock in the morning being commissioned to do so by Rev Lewis De Barth V G—dedicated it to the Apostle St Peter under God.

---

\* Rev. Samuel S. Cooper. An account of his career will be found in *American Catholic Historical Researches* for January, 1898.

14. Mass soul of Mrs Mary Lee—remained in Town from yesterday after church on purpose for the above Mass—my horse at livery—no offer of any retribution for it, nor for child's baptism nor for attending the last sickness of Mrs. Lee from Phila—Divites inanes. Cash pd. for livery stable \$2,59

## OCTOBER.

2. Intention of the Church at old wid. Dunlevy's. Rev Mr Flynn from Kentucky via Pittsburg call'd—took dinner—had horse fed & started fr for Wilmington to Philadelphia—New York, thence to Rome.

## NOVEMBER.

7. Start for Wilmington to church to-morrow & from thence to Phila to replace Mr DeBarth but received a letter from him informing me that he would not leave town until Monday the 16—answer'd it that I'll go up on Sunday 15.

13. Started to Wilmington for Philia.

14. Had nearly missed my passage—steamboat lower'd her jolly-boat for me—tore my surtout getting on board—in Phila about 11 a m 25c for carriage of luggage to Willing's Alley—Rev Mr Taylor from New York arrived soon after me.

15. Mass at St Joseph's Rev Mr Taylor preached a charity sermon for the Orphan Asylum—coll 438.

16. Rev Messrs Barth & Taylor started at 4 a m for Conewago. I received this day by penny post an anonymous letter covering a Skuilkill bank note of \$100 for the Orphan Asylum and one dollar from a lady unknown—handed all to Mr John Ashley.

19. Fine but very cold. This day Mr Lewis Ryan sent me a present of a superb pair of boots.

20. Information was given last evening about ½ past nine to Rev Terence McGirr that his brother Barney McGirr had landed at Catherine St wharf from Londonderry.

22. Mass at St Mary's.

26. Rev Mr Carroll from Montgomery Co Md arrived to collect—brought news of Mr DeBarth's lying ill at Conewago.

29. Mass St Joseph's heavy rain—preached.



## DECEMBER.

2. Rev Mr Taylor return' do Mr Barth to return on Friday—on my return Rev Mr Barth was in his room. I started for home at noon.

11. Fell down in new cellar by which my good leg was wretchedly torn 2 inches above the inside ankle—God's name be everlastingly praised that it happened not on my old sore leg.

12. I hobbled to Wilmington for church to morrow.

15. Rev. Mr. Cousine & his shark pilot Barney from Bohemia storm'd my Castle.

16. Leg very ill—all the strangers went off after breakfast

18. Leg very bad . . . Got ready to start for Wilmington with intent to proceed to Phila.

25. Christmas day. Mass in the old house as my wounded leg prevented me from going yesterday to Mr. Willcox's where I sent him information by letter directed to the care of the the widow Engle old Chester per Matty Baker's going to Philia on Wednesday morning last—I intend to venture out there to morrow for the usual church Sunday. Only few Dutch & Irish about my house & Betty Dunlevy's attended.

26. Arrived at Concord before sundown—just before Mr Wm Jenkins from Baltimore

27. Sunday. Mass Concord. my leg bore the ride so so

## 1819, JANUARY.

1. As fine a day as if in the month of May. The Mass of this day was offered for all the members of the different congregations particularly for the different Bishops and officiating priests on the N American Mission U S, for those of my own house that all may adore, submit & rely on God's supreme power, mercy & infinite goodness during the present year if it should be His holy will to bestow its round

19. Rev Mr Cousin came most providentially to visit me from Bohemia Maryland for about 12 o'clock in the night I was taken so ill with the humors of both legs that flew up to my head that it must have been a miracle from above that my sense remained during the agony of pain & itch I experienced

in the lower part of my left leg—the right one's torture was short—luckily also I had kept Pk McBride without whom my misery must have been complete.

20. Rev Mr Cousin administer'd unto me the rites of the Church ind. plen. absol, in hora mortis. Sent Pk McBride to Milltown for Doctor Quimby—not at home. Rev Mr C. set out after breakfast for his home—a Summer's day. Doctor Quimby called about 3 P. M—bled me copiously—wrote to Rev Mr Barth by Fs. Connel.

21. Slept well all last night & am as well this day as if miraculously reliev'd.

25. Marie Charlot came from Phila on hearing of my sickness to attend me but I am so far recovered that her attendance is not wanting—she brought me a most friendly letter from Rev Mr Debarth.

#### MARCH

16. A Poor English boy from Liverpool almost frozen took shelter & welcome—he found a half neckchain & neck strap (old) which he left here. I gave him 25c & put up an advertisement on my gate if any waggoner should have lost such & describe it he might have it refunding to me the 25c

20. I got to Wt Chester about 4 in the afternoon thro as bad roads as could be—obliged to shun snow drifts 5 or 6 feet deep in some places, 2 or 3 in others thro fields

28. Sunday. Mass Concord. legacy of Margaret Doherty to me of \$26,67 received from Judge Willcox—received also from same \$5,33. a legacy from M. D. T. to Berk Alexander—gave it presence of Andrew Noel

#### APRIL

17. I am on the watch for a clear hour to start for West Chester—reached Dilworth's Town about 7 p m almost drown'd with rain.

18. Sunday. Wt Chester. Thos Fitzpatrick had the keys of the church—did not attend. We could not get to celebrate Mass—the people made up 2,62

10. Passage on board the stem Yat \$1—carriage of my things to Willing's Alley 25—Maria Carty very ill. Memorandums of my stay in the city on a loose piece of paper

27. Reached Wilmington about half past 4 p m—home that evening.

29. Start for Concord.

#### JUNE.

6. Coffee Run. Mass for the people.

16. A letter from the Vicar Apostolic of New Holland Rev Jerem F Flynn from Port au Prince St Domingo

20. Sunday. West Chester.

26. Started early in Concord between 10 & 11 a. m.

#### JULY.

7. Call'd off at 3 p. m. to visit Mr. Walsh—New Castle—almost killed by negroes between Havre de Grace a N Castle—all this work nil—almost dead with heat, dust, &c.

18. Sunday. Mass at home in old wid Donlevy's cabin to afford her an opportunity of complying with duty before my intended absence in Phila.

24. Started at 7,15 a m—arrived in Phil before 12—amazing warm—cloudy.

25. Sunday. Mass St Mary's. R McGirr preachd & was call'd to the Jerseys 38 miles.

29. Mr McGirr out of town.

#### AUGUST.

1. Sunday. Mass. Preached at St Mary's—done in 5 minutes. Married Mr Duval & Mary McAllister. Witnesses Anne McAllister & Hugh Bradley. Enter'd.

5. Rev Mr Babade.

7. A fresh landed priest from Poland Rev Mr Thos Pranevitz—Rev Mr Babade. I start this morning for Wilmington.

8. Sunday. Mass at Wilmington.

FURTHER SELECTIONS FROM THE  
DIARY OF THE SAME MISSIONARY.

From March 18, 1826, to March 13, 1828.

---

BY JOSEPH WILLCOX.

---

[NOTE.—In Vol. vii of these RECORDS, (for 1896,) a biographical sketch of Rev. Patrick Kenny was published; and also a few pages selected from his Diary from 1806 to 1813. The latter volume is very voluminous and is chiefly devoted to records of the daily work on his farm and in his garden, a portion of which labor was performed by himself.

The phraseology of the Diary was such as he might write in familiar letters to an intimate friend interested in the details of his farm and missionary work. Its conversational style illustrates, in a remarkable degree, his character. His piety and his devotion to his duties, and his laborious work in connection with the performance of them, under many adverse circumstances, are forcibly portrayed in this Diary. In its perusal is noticeable the simplicity of Father Kenny's character; also his store of humor and satire, in addition to his habits of the most rigid economy.

Only a small portion of this Diary has been selected for publication.

Living six miles from the nearest town of Wilmington, and having few associates near his home except his poor and unlettered neighbors, in an isolated and uneventful locality, there was little to record in it except his selections from daily occurrences. Father Kenny lived in an unpretending style, and was accustomed to eat at the same table with his housekeeper and hired men.

It will be observed that Father Kenny was obliged to make frequent changes among his housekeepers on account of poor

cooking, sour bread, bad butter and wilful waste. If he had lived sixty years longer he would have found that he and his contemporaries were not the last to suffer in that respect.]

1826

March 18th

Set out for W<sup>c</sup> Chester between 9 & 10 a. m. the day looks gloomy, when I had got within 2 miles of the Borough it began to snow, and I was not 15 minutes in Matlack's & Osborne's Tavern when a complete snow storm came on. I had taken a chill last night in bed, felt worse this whole forenoon, but it threatened to be fatal this evening—my big coat, overalls, storm neck Kerchief, night cap &c. from 2 p. m. until bed time, & a starved fire could not infuse heat—at bed time the snow was 4 or 5 inches on a level. With much bed cloths & my body cloths in addition, with 2 pillows to my sides created heat & I got some sleep—I bespoke on my passage a horse collar at 1.50—to open at top with strap, buckle & loop, full, and of best leather—my present collar being more than 20 years in use.

Sunday 19th

The storm was so great, last night, & this morning's fog so dense, with all appearance of more snow or rain that no people could travel to church—nor church be opened, or anything requisite for church service to be procured—Thus I have had a blank & dismal journey, out & home, of near 40 miles, & what pains me much more could not celebrate Mass on a Palm Sunday. Left Osborne's tavern, where my expenses amounted to 1.50—set out in fog, & mist & rain—& was at Mich<sup>l</sup> Jeffries's before sun setting time—& ill in body & sick in mind—

20th

Rain in the night—light rain & heavy fog all forenoon—I faced for home about 9 oclock a. m.—sat down at last, *chez moi*, at 1. p. m—I might as well have travelled thro' the bog of Allen, as to have waded thro' our roads until I feel *terram firman* the turnpike road—within a few gunshots of my own place . . .

22d

M. int of Mrs. Marg<sup>t</sup> McGee, Scrabble Town.\* A most delightful day. I worked a little in the garden, but the pain along my back soon knock'd me over . . .

24th

. . . I start for Concord. Shortly after such a storm of wind & rain pelted at such rate & in such torrents that the Dearborn might almost be as well without cover, & myself without cloths—I reached Wilmington keeping the turnpike, about 5 p. m. stopp'd at Mrs Noel's—put my horse & Dborn up at Bailey's tavern—dried my drench'd cloths at Mrs Noel's two stoves all night—linens & woollens . . .

25th

I left Mrs Noels a little after sun up, & in damp spirits—Andw N. had purchased for me 1 doz. of herrings, presented to Mrs. M. B. Willcox—I was near being cast away in the mud after leaving Thos Smith's,† on the Concord turnpike, but Bully behaved nobly. I stepp'd out to hook the short rein, unfortunately my foot slipp'd off the iron step of the dearborn, the edge of it tore me from the instep, 2 inches up the shin of the sore leg & I fell prostrate on the road before the small wheel, but not otherwise injured but in the leg—I was in Judge Willcox's at noon . . .

Easter 26th Sunday

M. [Mass] in Concord—5—[\$5.00 received]

27th

Oblig'd to set out for W<sup>t</sup> Chester shortly after sun up—Jas Willcox gave me almost a bushel of mercer, or early seed potatoes—I take home J<sup>n</sup> Willcox's Grey horse to do my work—Patrick rides Grey horse, my Bully to the Dearborn—It froze so hard last night that the roads, God knows already too bad, are infinitely worse than on Saturday, I wonder that

---

\* Scrabble Town is now called Centreville. It is about 4 miles south west of Chadd's Ford.

† Thomas Smith's tavern was 8 miles from Wilmington, on the road to Concord. It is now called Riam.

my little dearborn stands it, reached W<sup>c</sup> Chester at 11 a. m. election of Trustees—Edw<sup>d</sup> Farrel, late Treasurer, could not collect in his whole year more than \$14 dols of McCullogh's interest, & said McCullogh owes, or will owe two years more interest next June—These 14 dollars were handed to me by Wm Morrison the present Treasurer—From the church I went to Osborn's to take dinner, when the widow Fitzpatrick brought Benjamin Hoffman & Squire Worthington who wished to pay off the late Thomas Fitzpatrick's bond & interest due thereon to this day. It appeared by the bond that there were four years' in<sup>t</sup> due—but I had received from late Thos Fitzpat<sup>t</sup> eleven dollars on the 18 of April 1824 for which the late Thos Fitzpatrick had no receipt on the bond. Neal Ferry, Bernard Mucklehon, and William Morrison were present, as also the widow of late Thos Fitzpatrick—They agreed that the bond & interest should be paid off. Wm Morrison Treasurer, received \$166.67—& \$29.00 interest due for 4 years deducting \$11.00 as mentioned above—These \$29.00 were due to me these 3 years past, yet the Trustees retained nine dollars thereof for repairs on the church lot—delightful Catholic liberality! I long to see that day when I shall shake off W<sup>c</sup> Chester—I set out from W<sup>c</sup> Chester at 3 p. m. for home by Michael Jeffries—drew up there after sun down—Cash to M<sup>r</sup> Jeffries—poor fellow was very unwilling to accept, but I have no notion of pumping a renter, & laborer, or bringing my man, two horses & myself to empty his cabin & stables, \$1.00, set out for Coffee Run after breakfast—home at long last at 11 a. m.

April 4th 1826

. . . Bernard Conolly has got clear, at last, from his dear Trustees of the school house at Montgomery's tavern. Never was there a March hare more worried in chase, than this poor, sickly, catholic schoolmaster. He took his farewell breakfast with me, & faced for Wilmington, to encounter fresh scenes of persecution.

7th

I am informed this morning that Michael Monaghan who was tried at Newcastle, this week's sessions, has been found

guilty of the murder of Mrs. Zebley in Wilmington, in Feb' last, & in 1st degree, Death. he was arrested at the Ches. & Del. canal, on suspicion. & is condemn'd on the oath of the dying woman, no other witness being present.

8th

I started for Newcastle—spent a couple of hours in the condemn'd cell with him—returned by way of Mr. Garesche's, baptiz'd his child—& reach'd Wilm<sup>a</sup> at late dusk—overpowered with fatigue until 11 p. m. . . .

11th

. . . The ground is cover'd with hail & snow, & well frozen—Ther. in my study room at 7 o'clock p. m. at 39°, altho' a fire was kept in the room all day . . .

12th

Pat<sup>t</sup> started about  $\frac{1}{2}$  past 3 a. m. in Jno Nolan's cart—returned about 2 p. m. as drunk as 50 pipers—James Corvin was buried here—I had annointed him on Sunday eveng whilst 2 men were making the grave I piled the posts 79 for the church-yard fence that had been most scandalously thrown out of Wm. Barker's wagon, & left under all this sad weather in a most confused heap—when I had piled the very last, Sara Hosseck who gave a hand, pushed the top row, and one fell on 3 toes of my sore foot—the pain is indescribable. God only knows how it will turn out. Pat<sup>t</sup> in his drunken fit swears that I am not worthy to have such a Mechanic about me as he is, & calls for a *minute* settlement—Erin go bra! I am not able to walk to the stable—my cattle must be in a poor way, as were my Dborn blind bridle & plough D<sup>o</sup> left on the dunghill since last eveng's ploughing—no work by the drunken sot this afternoon . . .

13th

. . . My toes & leg in jelly, still not so acutely painful as they were yesterday. Sober Pat<sup>t</sup> ploughing . . .

14th

Toes very poorly, leg beginning to inflame . . .



17th

I went to Newcastle to attend on Michael Mahony under sentence of death for the 2d of May. got home at sundown

18th

Worn out travelling—the first song of the whip-poor-will—the first peeping of Asparagus . . .

20th

M. That God may grant unto Michael Mahony the Grace to die in his friendship. I sow'd 2 beds or 6 long rows of parsnips, & 1 narrow bed of curl'd sallad—this finished the lower large bed under my N. E. window. I then began the upper large bed—& put in 2 beds or 6 long rows of carrot seed—all before dinner—Pat<sup>t</sup> harrowing—fine high wind—After dinner I prepar'd borders and planted out 10 bunches of pinks—& on the same line at E. end of the flat plat opposite the N. door of the house, I sow'd the follg flowers, Ladyslippers, & 4 o'clocks—Also, prepar'd a bed under my N. E. window for radishes—I had no seed of last year, all was burnt up—I sow'd seed of 1824. I doubt much whether it will tell or\*—

29th

M. for the spiritual comfort & happy death of M' Mahony. I go into Wilm<sup>n</sup> for the childrens' cath<sup>m</sup> to-morrow—from thence to Newcastle, to remain there until after the execution of poor Michael Mahony on Tuesday next 2d of May. May God prepare his soul for heaven!

Sunday 30th

M. ppo Wilm<sup>n</sup> catechism for the children—Susan Enix—a girl rais'd a half quaker,  $\frac{1}{4}$  presbytn &  $\frac{1}{4}$  methodist took the premium . . . At Robt McEvoy's Newcastle this evening—spent as much time with poor Mich' Mahony as the jail regulations would allow—

May 1st

Early at the jail. remain'd until 10 a. m.—I had the start of hordes of, soi disant, persuasionists, Quakers in full deputa-

---

\* The above has been inserted as a sample of a day's work in Father Kenny's home life. The Diary is, in a great measure, occupied with such unimportant details

tion from Wilm<sup>a</sup> Presbyt<sup>m</sup>, Church of England, a young Rev. Mr. Connolly, Newark, introduced himself to me. Rev. Mr. Preston, Newcastle, not at home.—The letter of the Governor of this State, Del, was brought by express between Noon & 1 p. m. granting a respite for two months—this express rode 200 miles in two and a half days—I visited the prisoner immediately. I withdrew at a proper time . . .

May 2d

Roads crowded to witness the expected execution, all agreeably disappointed—some very few except'd, for the Public generally approve of the Governor's respite . . .

4th Ascension Thursday

M at Granny's—for spiritual & templ benefit of poor Mich<sup>i</sup> Mahony—Crazy Jane Vaughan came last eveng from Bohemia, where a letter has been lately received from Rev. Mr. Pasquet

9th

This morning, about 1 hour &  $\frac{1}{2}$  before sun rise, offer'd to the eye the grandest exhibition of divine power blazing forth from the E. by N. in the inexpressible golden tinge on the sky from N. E. to S. E. The nearer the vast Luminary approach'd, the more the eastern horizon seem'd to dart, or pour forward a sea of fire, whose waves were met by a cloud from the west, as extensive and as gloomy, as the Eastern panorama was vivid & enchanting. Just as the sun's disk danc'd on the summit of our neighbouring hills, the black cloud dissolved in a smart & long continued rain—this latter proves to be a blessing to the parch'd fields, for it did not stop our corn works.

10th

Called yesterday evening by Mrs. John Fox of Wilm<sup>a</sup> to visit her, this day: she is taken ill with pleurisy—A most inconvenient call, in my most inconvenient week—Last Sunday's journey to Brandywine, this day's to Wilmington—next Friday's to Wilm<sup>a</sup> again, and Friday afternoon's to Newcastle, & Saturday's to Wilmington for church on Sunday, & Monday's to Philadi<sup>a</sup> & on my return, my journey to West Chester

& home—If I shall be able to hobble thro', God alone can give to accomplish— . . .

June 6th

M. for self, in Die Nativitatis meo ab anno Di 1763—Francis Breen finished my black striped trowsers last evening—well made—This day he begins a vest of same stuff—a heavenly drizzle all morning. Yesterday at noon my Therm' stood at 81° & at 8 p. m. of same day it had fallen to 61° charming Yankee-climate—variety!!! . . .

7th

Leg bad—cash to Pat<sup>t</sup> Haw in acct 10.00—he went to Wilm<sup>a</sup> on his own business with horse Ned—This garden butcher cut up 6 of my elegant Maryland peach stone trees, planted last spring was a year—sic transit luxuria mundi. He returned from the spa of Wilmington grog shop so full of whiskey that he gallop'd the sick horse the whole road, came in drown'd (horse Ned) in sweat. . . .

8th

I am mortified with this drunken brute Pat<sup>t</sup> Haw. My leg is in agony this day from my wisping and rubbing the horse Ned last evening—3 loaves by yesterday's drunken mail carrier—who, this day, is as if he had return'd from Wilm<sup>a</sup> grog shops as sober as an Abbott. . . .

Francis Breen making my bombazeen coat—9 yards of black striped worsted for my waistcoat & pantaloons. Ther' at 3 p. m. 85° very warm.

Ther' of purse by the above, freezing—

9th

. . . I wrote this day to Rev. Mr. Deluol, St My<sup>a</sup> Balt<sup>a</sup> for Ant<sup>a</sup> Kenny to spend his vacation with me.

10th

Cash to Zib. Feris, W<sup>a</sup> for cleaning my repeater 1.50. cash to Do. repairing my watch that Hanna McGee let fall & broke crystal & centre pin 2.50 . . .

## Sunday 11th

. . . went to Paul McGinn's, Newport, on my way to N. castle to visit M<sup>r</sup> Mahoney. nearly overdone with excessive heat & dust of road.

## 12th

start from Paul McGinn's at 4 a. m. I have been devour'd on this & Saturday nights with bed bugs, never closed an eye—in Newcastle before 6. a. m. tolls Newport bridge 32c—breakf<sup>t</sup> with<sup>r</sup> Robt McEvoy—went to jail—. . . I reach'd home at noon . . .

## 14th

John Laville, an old miscreant, & beggar on horse-back, from Scrabble Town, rode up sturdily, presented his parchment petition. I was inclined to grant a trifle, if not to the beggar at least to the Gentleman—but on enquiry of Fran<sup>r</sup> Breen, who was finishing Pat<sup>r</sup> Haw's jacket, this Gentleman beggar living in F<sup>r</sup> Breen's neighbourhood, was described to me as an old incorrigable Lark. his parchment was return'd to him, & the Lark dismiss'd without silver or copper ceremony. . .

## June 16th

Leg very bad indeed—Rain at 1 p. m. P<sup>r</sup> does not calculate on rain when his thermometer is primed with harvest whiskey instead of Mercury—for the little remnant of my clover that is now under rain, might easily have been housed before dinner—A latin Epistola handed to me yesterday by Mrs. Noel, from the Rev. Superior of the Jesuits of George Town College . . .

## 17th

Leg bad, too bad—Two heavy dashes of rain this day—I can not attempt the roads to W. Chester—Pat<sup>r</sup> put down in South East bed 192 cabbage plants, some that J<sup>r</sup> Dunne brought from Wm Barker's, & some, about the size of rat's ears, from my own garden. . .

## 18th

Leg very sore—a wretched night, thanks to God, it might have been much worse. . .

## 24th St John's day

My M. for self & Anthony Kenny, whom Rev. Mr. Deluol, by letter received yesterday at the Post Office, represents as most assuredly, *Anniente Deo*, about to emigrate from Baltimore to Coffee Run, on the evening of July 3d to be in Newcastle from French Town, at 3 a. m. on the morning of the 4th our National festival, where I shall Dearborn him to his old vacation ground— . . .

## Monday June 26th

*Ineffabile dictu*, how I feel after my journies—leg *a vendre*—official acct of Rev. M. Harold's ill health—no one regrets it more than I do. . .

## 28th

Leg as usual, rather somewhat worse. I prepare for Wilm<sup>a</sup> to give Mass on tomorrow our Patron festival of St Peter. from there I proceed to Newcastle to attend on poor Mich<sup>i</sup> Mahony, whose execution is to take place on Saturday July the 1st. May the Lord God strengthen me, & be this poor Man's prop! . . .

## 29th

M. in Wilm<sup>a</sup> calling on the Lord God in behalf of self, Ant<sup>r</sup> Kenny, & this congregation, & as particularly in behalf of the sentenced prisoner—dined at Mr. Garesche's—in Newcastle in the evening—horse at Lewis's in John O'Neil's care—self at Robt McEvoy's—then with M<sup>i</sup> Mahony.

## 30th

The greater part of the day with the prisoner. . .

## July 1st

With the prisoner at the opening of the jail—All preparations making for the execution—rattling of ramrods, when the military were loading their muskets around the prison, the sound of trumpets on the arrival of the light horse, the words of command to the troops, were melodious symphonies to M<sup>i</sup> Mahony & but mix'd to me. He poor fellow, felt his being iron'd to the floor for near five months to be at an end—

in the midst of this bustle without, & in the midst of our calm within, Sheriff Delany began unlocking the lower gates, & accompanied by light horsemen & a crowd entered M<sup>i</sup> Mahony's room, not cell, & to our utter astonishment, instead of taking M<sup>i</sup> Mahoney out to the gallows, got lawyer Byard to read aloud, the Governor's full pardon. The instrument stated, that from certain, authentic, legal, proceedings, presented unto him, & on which he had maturely reflected, he could not but acquit M<sup>i</sup> Mahoney, & pardon him—and he is acquitted, & pardon'd accordingly.

What a scene this is ! I am a spectator ! My eyes fixed on M<sup>i</sup> Mahoney's every feature ! sometimes on his chains, & sometimes on the countenances around, I could read the disappointed heart, I could see the inexpressible flash of the soul humane !! but on no visage did this beam so vividly as on Sherif Delany's features. This sheriff & his family deserve a nation's praise—would to God that the mantle of the Catholic faith, Cornelius's gospel eulogy, encircled this rare sheriff, & his offspring ! I must say that I never had calculated on being equal to endure this heart rending task—but am confident now that all the french cuirassiers, all the artillery of Marengo, Austerlitz, Waterloo would be held as harmless, were they assembled to disturb M<sup>i</sup> Mahony & me on this occasion. I bid him farewell—return'd to my lodgings—paid J<sup>a</sup> ONeil for my horse 1.85—took leave of good Mr Evoy's house, have home my books all to True piety & Ch<sup>a</sup> Guide that I left him as presents & mementos. I started home from Newcastle for Wilm<sup>a</sup> to convey worthy Mrs Noel to instruct my new house-keeper Elizabeth Miller, who, I am informed, went from M<sup>i</sup> Walls, her uncle's, up to my house.

Sunday July 2d

M. Coffee Run. called in the evening, by gallop<sup>d</sup> messengers Hugh McDevit & J<sup>a</sup> Owens to James McGee Sen<sup>r</sup> & Aaron McGee—I reach'd Wilm<sup>a</sup> at 10 p. m. remain'd there, with horse this night.

3d

Aaron better—Jas McGee worse—administer'd both—Mrs McG. threw into my Dborn 6 lbs of coffee—Dennis & J.

McCredy from Phila, I started from Wilm<sup>n</sup> to Newcastle at 4 p. m. to meet Anth' Kenny of St Mary's Semin' Baltimore, who is to spend his vacation with me. visited Sheriff Delany & family, & my Lazarus M<sup>i</sup> Mahony—who is detain'd in jail, but free of fetters, until the court issues an order to have him sold at public auction, to cover the "Humane Court's" charges for trial &c &c. The prisoner has not a cent on earth, & the charges will undoubtedly amount to near \$200.00—The prisoner will not sell for more than 12½/100, the remainder will be levied on Newcastle Co—

#### 4th of July

Last night at good Mr. & Mrs. McEvoy's—I got up at 2 a. m. the French Town stages arrived after 3 a. m. The Most Rev. Archbishop Marshal [Mareschal]—& Anth' Kenny step't out of one of the carriages—The former I saw on board of the steam boat for Phil<sup>a</sup> on his way to Montreal—the latter after taking a drop of coffee set out with me in my Dborn for home—My valuable Queen's Co. hostler, John O Neil, was wantonly, & savagely used by a squad of vagabonds on saturday evening, all open enemies of Irishman or Catholic—Anth' Kenny a skeleton—

#### 5th

. . . Anth' Kenny & Mrs. Noel clean'd & fitted out, becomingly, my old tabernacle that I bought 15 years ago from St. Joseph's Phil<sup>a</sup>.

I am far from feeling tolerably well—leg as usual—but not so painful altogether as when driving along our rough roads in every direction. Anth' Kenny cleaning chalices &c—& the stooping over them has hurt his "papier mache" breast.

#### 7th

Ill to day in earnest—looks for dysentery—Anth' Kenny poorly—poorly. . . .

#### 8th

I prepare, with Anth', to start for Wilmn it being to hold church tomorrow. Mrs. Noel set out for Wilm<sup>n</sup> long before sun up, on foot, I gave order to B. or Eliz. Miller to attend

church, & take Bully. Anth' & I got into Wilm<sup>a</sup> about 9 a. m. . . .

### Sunday 9th

M. Wilm<sup>a</sup> . . . Patk Haw, incorrigible, contrary to order yesterday, left my house & place to day without a soul therein, under pretense of hearing Mass but, in truth, to reel home brutally intemperate—Send me a hand, O my God, in thy mercy, on whom I may safely depend—! and of true catholic stamp!

Anth' & I in consultation with Josy Barebones Bringhurst at half past 5 p. m. We reach'd home at 8 p. m. scandaliz'd, publicly, by the vile conduct of this Patrick Haw, who, *etiam cum senuerit, non recedet a potus onere*—

### 10th

I took "palma christi," Anth' & I, put on, with much difficulty, yet properly, the tabernacle lock & its appendages. Pat<sup>k</sup> plough'd corn, & is flook harrowing—The brute is sick at last— . . . I gave a horse dose to brute Patrick on going to bed—and another.

### July 12th

. . . B. Donl. not worse—until 10 a. m. when she took a tremendous shivering—whether it is the forerunner of bilious—or of ague—I can not say—the only resource I had for the extraordinary was fine French Brandy punch & nutmeg—it was not bad—

Pat<sup>k</sup> sick also, but it's last Sunday's whiskey fit. in bed from 11 a. m. to 3 p. m. This has been a schorching day.

### 13th

Pat<sup>k</sup> Haw got bled again this morning—but he says that his blood is so thick, it would not come out.

### July 15th

Start at dawn for W<sup>t</sup> Chester, by Wilm<sup>a</sup> Anth' Kenny in C<sup>o</sup> stop at J<sup>t</sup> McGee's, not expected—had administer'd both Jas & Aaron on 3d inst took breakfast & proceeded for W<sup>t</sup> Chester . . . exhausted with the broiling sun—in W<sup>t</sup> Chester about 3 p. m. paid for Anth'—Queen apples 10c



## Sunday 16th

M. W<sup>t</sup> Chester. no subs<sup>n</sup> no collection—only 2 or 3 catholics—J<sup>a</sup> Donnelly's child bp<sup>d</sup> 50c 1 int—by Mrs Mucklehon 50c—expenses at Green tree for Anthy, self & horse 1. 87½—call'd from church by John Gilmore to visit John Willcox. Arrived at Judge Willcox's about 6 p. m. found my Dear friend in the agony—administer'd him as "in extremis." This invaluable young man expired in about one hour after I had annointed him. *Req. in pace—Amen*—This is a severe dispensation of Divine Providence—severe in the extreme to the aged Judge his venerable father, equally severe to the partner of his heart. & indescribably so to his 2 infant daughters Ellen & Caroline. This premature death is an electric stroke to me—my intended executor is no more! Peace be to thy shade John!

## 17th

M. in the Judge's room at 6 a. m. for John's & for his mother's souls—Sarah Carrell & Cath<sup>a</sup> Cauffman with Eliz<sup>a</sup> Willcox—A dismal, a melancholy, a heart rending day!

## 18th

Preparations for interment—the Gen<sup>l</sup> notice given since Sunday night, to neighboring friends, & of Chester, & of Philad<sup>a</sup> &c. &c. was, that the funeral would leave the house at 10 A. M. *precisely*. A vast concourse from all parts had met at the time appointed—& so exact were they to the minute of the warning, that from within a quarter before 10. A. M. no arrivals took place. All was ready—the room where the coffin rested, all adjoining rooms, & entries, & piazzas, & yards, & much of the fields were crowded—Ten oclock struck—no stir—half past 10—No movement! The people show'd silent marks of discontent—still no show of moving out! They at last enquired into the cause, & were inform'd that the family were waiting for Mr. Matthew Carey of Phila. Eleven of the clock struck & "Mr. Matthew Carey" of Phila was invisible. The procession form'd notwithstanding "Mr. Matthew C<sup>r</sup>" absence, & faced to my Dr. John's last bourne, up the great

hill at the rear of the Barn to the grave yard\*—There, along side of his worthy Mother, who departed this life on the morning of Feb' 6th, 1821, were deposited the remains of a son, the deserving pride of a father's soul, the staff of his old age, 82 or 3. The sole active manager of extensive properties & concerns. The delight of acquaintances, the sore loss of many dependants, & the irretrievable blow to an only surviving & infirm brother (James) encumber'd with five 'small children, whom may God preserve for his wise purposes. . . . After a becoming pause in the old house, & a hasty cheek with a few strange faces, Anth' & I started for Coffee Run, via Wilm<sup>a</sup>, where I found to my surprise that Jas. McGee Sen' & Aaron were yet alive, & hopes entertain'd of their recovery. I am exhausted—old sore leg quite in a bog of ulcers, with the hives, & the other as bad—*fiat vol' tua Deus Deus meus.*

19th

M. at Mrs. Noels, S' of J<sup>a</sup> Willcox. I rested tolerably notwithstanding my sores. . . . Saw Rev. Mr. Peas an acquaintance of Anth<sup>n</sup>. we reached home at noon— . . .

22d—Anth' & I started for Concord at 6 a. m. Mr. Wm. Jenkins from Baltimore, Anthy's maternal uncle there—

24th

M. soul of J<sup>a</sup> Willcox & Mother—Mr. Wm. Jenkins & Alice Pennell started for Baltimore about 8 a. m. How glad I am that Anth' K' had the pleasure of his uncle's society at Concord. Jas. Willcox supplied me with a most confounded lazy old horse call'd Punch. Ned, the valuable Grey I had from poor John W<sup>a</sup>. is retain'd for valuation or appraisement previous to settling late John's estate. Never did I rein a horse I liked, as I delighted in Grey Ned— . . . We gladly reach'd Coffee Run between 4 & 5 p. m. . . .

25th

I directed Pat<sup>k</sup> last ev<sup>s</sup> to put hobbles on the old horse Punch that convey'd Anth' & me yesterday from Concord—but Pat<sup>k</sup> who knows better what to do than I can tell him as

---

\* This was the private cemetery of the family.

he says, had to course the farm & neighbourhood for him before breakfast, & after breakfast to take Bully & scour the country—so goes this day. Martin Walsh & Jud. Farrell of Ches. & Del. canal squad Mar<sup>d</sup>.\* . . . The bed cord that Jones sent out is not worth using, it is fitter for sugar loaf string than a bed cord—P<sup>a</sup> returned from Concord in search of lazy horse Punch that made off last night—no acct—

July 26th

M. for Anne Ryan, Phil<sup>a</sup> south 3d S<sup>t</sup>, Patrick started at break of day by Levi Springer's & Mahaffy's mill, to come home by John Bowman's & J<sup>a</sup> Russel's—John Nolan started nearly at same time by Hockesson to Chandler's tavern, both after the horse Punch—J<sup>a</sup> Nolan return'd before dinner, but no account—Patrick did not return until 9 o'clock p. m. was the whole day in Wilmington looking for whiskey instead of the horse, no horse, but plenty of whiskey home . . . God has visited me sorely this day in my painful leg, in the loss of horse, & worse of all in the infamous drunken behaviour of this vile old wretch Patrick Haw, who in lieu of taking the road I assign'd for him, took the *beaten* path to his Grog shops in his favourite Borough, & as a proof of his earnestness to get the horse, had the Bell-man to publish him as a stray.

27th

I took physic—Pat<sup>a</sup> fiddling about—my leg just as sore, as painful as it was yesterday. I sent Patrick over to Mr Whitacre's vendue to enquire about the horse. I gave him a hand-bill that Mr. Whitacre made the vendue crier read out for all present—no account of the horse.

July 29th

M. soul of Martha Castillon. My leg is worse this morning than it has been these many years—I was not able to stand at the altar—*fiat vol<sup>u</sup> Dei miserentis etiam in agonia hac* . . . I prepare to crawl to Wilm<sup>a</sup> for catechism—5th Sunday—notwithstanding the inexpressible pain I feel—Anth' along—

---

\* At that time a large force of men were at work on the new Chesapeake and Delaware Canal.

Left hand bills at all taverns & toll gates about the stray horse. When I drove to Mrs. McCarton's door, near unto 7 p. m. she handed me out a letter from Jas. Willcox stating that the old vagabond horse Punch had, as if belonging to the U. S. corps of engineers, survey'd the road from Coffee to Concord, most satisfactorily, & made report of himself & expedition on the Wednesday morning, the very morning after his escape—*id erat*. 26 July—Jas. & Aaron McGee recovering, thanks to God— . . .

30th

. . . home after sun setting—the afternoon suffocatingly hot—my leg "*in marmalade*" & in racking pain, & annoy'd by a drunken visitor to disgust & vexation—

31st

M. Sl' of Arthur & Ch' Murphy. I thought I knew what bodily pain was, but this morning's leg-torture convinced me of my ignorance . . .

August 1st

My leg, thanks to God, tho' giving great pain. is not in the racking & twitching torture of yesterday . . .

3d

Leg most miserably painful—*Fiat voluntas Dei, miserentis quia non sumus consumpti* . . .

4th

Altho' in agony by the pain of my leg—I am compell'd by the wants of the house to drive to Wilm<sup>a</sup> in Dborn. Anth' along . . .

5th

I regret much that I went in—my leg is worse than a broken wooden leg—Anth' had a tooth drawn yesterday by Jones the watchmaker. 25c he had his watch cleaned by Ziba Feris 50c . . .

9th

Leg so superlatively ill to day that altho' the altar was ready I could not stand—

17th

M. int of Mrs Cassidy—P<sup>k</sup> fidling in workshop—George Young & a black man came to make my worthy friend's Grave (James McGee Sen') who expired yesterday at 2 p. m. Patk Haw should have Bully to go to Wilm<sup>a</sup> for fun<sup>1</sup> & must have 50c on acct of wages to bear his expenses— . . . On Pat<sup>k</sup>' return here he was fitter for bedlam than for my place—indescribable agony of leg.

19th

I am not able to start for W<sup>i</sup> Chester—& altho' Anth' had prepared the altar. I was not in a state to stand at it—*Fiat voluntas tua, Deus, non mea*— . . . Old Magran's son came for me to adm' his Father—I regret that I am not able to travel—

August 20th (Sunday)

*Transfixus dolore tibio sinis*—made out to celebrate in my room—in forenoon Terence McGran came to let me know that his father was better—in the afternoon another son McGran's galloped here for a letter to the Bishop Ph<sup>a</sup> to have attendance for his father—I know Bishop Conwell is absent—

21st.

In my deplorable state I go to Brandywine—God alone knows my pain—no other being cares for it, and so much the better—got into Wilm<sup>a</sup> to dinner . . . Got home before sun set almost crazy with the agony of leg—

22d

M. s' of Jas McGee Sen', Pat<sup>k</sup> Haw goes on frolic to Phil<sup>a</sup> cash advanced to him on acct ten dollars—I beg of Thos Farry to mind my place during Pat<sup>k</sup> Haw's absence—Anth' and I ready for a start for Newcastle—Anth' on his way to Baltimore—My leg wretchedly bad—from Newcastle I propose facing about for Concord!!! *dura necessitas!*

23d

Anth' & I set out at 7½ o'clock A. M. cash to Anth' 5. vis. M' Mahony. Anth' started at 5 p. m. in French Town

stage . . . I left Newcastle before Anth' set out—I went to Mr. Garesche's, and remain'd there for the night in agony of pain—

24th

Set out for Concord—breakf<sup>d</sup> & fed horse at Mrs. McGee's—no cost but 6c to hostler . . . in Concord for dinner—in double agony of leg—

26th

Mr. Bracket\*—I used some of McCarty's ointment—it eases my pain somewhat—Pat<sup>k</sup> Haw arrived there from his Phil<sup>a</sup> frolic Drunk as a piper—He is to take home runaway Punch to plough.

Sunday 27th

M. at Judge W<sup>m</sup> before which I had to visit & administer Barney McNemee's daughter—. . .

Augt 28th

I set out after late breakfast for home . . . home before sun down—at death's door—

29th

Received last evening on my return a long letter from Anthony's father†—Mr. Cottigan bookseller New York cal'd on his way to Lancaster—Gave him cash 2.00 for the refutation of Fox's book of martyrs by Easel Andrews of London—& 75c for 6 numbers of O'Connor's Inquisition . . .

September 3d

I am given to understand that some Priest came to Wilm<sup>a</sup> last evening—Gave Mass there this morning, & that the members at the Messrs Dupont's were notified thereof & thereby invited to the Grog shops of the Borough—This Picoroon intrusion, *inscio Parocho*, is far from Gentleman-like proceeding, in the present state of the discontented Wilm<sup>a</sup> church Trustees, unwarrantable, & in my deplorable pinch of health, uncharitable, & on the church sunday in the equal vicinity of

---

\* Probably Mrs. James Willcox's brother.

† Anthony Kenny's father was Charles Kenny, living at Lara, near Pittsburg, Pa.

Coffee Run & Wil<sup>m</sup> to Brandywine factories, unprecedented—  
As to canonical propriety, it remains for the next Diocesan  
synod to pronounce—

4th

Leg a little easier—Thanks to God—P<sup>k</sup> went to Wilmington  
with bag of potatoes to Mrs Noel & surely to get drunk—  
. . . P<sup>k</sup> came home *as drunk* and *as drunk* as ever

Sept' 9th

I prepare for starting for Wilm<sup>a</sup> for church tomorrow  
Please God—I am now informed that the roving Priest, noticed  
above on Sunday 3d, is Rev. Shanon [*Keenan*] of Lancaster—  
who is above reporting himself at headquarters, and not below  
carrying off all the Stole could muster for him.

Sunday 10th

M. Wilm<sup>a</sup> Retrib. 10.00. The Trustees repaid me my toll  
expenses & feeds to my horse, & little fees to hostlers during  
my weekly attendances on M<sup>i</sup> Mahony in jail at Newcastle  
5.50— . . . Nothing would do Mr Pat<sup>k</sup> Haw but to take  
the horse Punch & ride to Wilm<sup>a</sup> under pretense of attending  
church where he never, during the whole year, presented him-  
self without returning home scandalously drunk. This eve-  
ning I drove to Mrs McCarton's door on my way out, when  
Pat<sup>k</sup> was striving to get on horseback. He could not see a  
hole in the stirrup iron. He made several offers, at last, in  
the circus clown style, he got on, but by the whiskey spring  
he capsized over on other side, & flounder'd in the dust like a  
snapping turtle. John Durnin ran to help this whiskey keg  
on its end. & succeeded in fixing it on the saddle. Off the  
horse Punch 20 years old march'd with his old drunken rider  
another Punch at least of 60 years. *Par ignob<sup>e</sup> frat<sup>m</sup>* They  
started half an hour before me—I reached home before sun-  
down—had supper, & was in bed before the two brutes came  
to my house. May God rid me of this worse than Egyptian  
plague! I had order'd on Saturday that Elizabeth should  
take the horse & side saddle, & repair to church, but as my  
neighbours, Nolan had borrow'd a Dearborn from old Ch<sup>a</sup>

Ferguson, Elizabeth should go with Mary Nolan, Fanny Mahon & Thos Farry. A little beyond the bridge at foot of my garden Elizabeth fell out of the Dearborn—only Thos caught her in the fall, the accident might have proved serious—as it happen'd, her side & arm (left) are hurted—at night much scandalous behaviour amongst my next door neighbours—

16th

Arr<sup>d</sup> in W<sup>t</sup> Chester at  $\frac{1}{2}$  past 4—cool—yet my leg is in vast pain—

Sunday 17th

M. ppo W<sup>t</sup> Chester—William Morrison handed me \$14.00—McCullogh's interest due two years ago—subs<sup>a</sup> for this Sunday by the Congregation 1.37 $\frac{1}{2}$  just as much as clears myself & horse in the Borough— . . . returned to M<sup>t</sup>—before sundown.

18th

I was devour'd last with bugs, or by these country born tigers—I was forced from a pallet on the floor at 1 a. m. started at break of day for Wilm<sup>a</sup>—Got in as it began to rain heavily—obliged to take to bed, done out. I was not a little surprised to learn that the Rt. Rev. Bishop Conwell was in Wilm<sup>a</sup> yesterday & this morning—that his Rt. Rev<sup>o</sup> was expected to celebrate Mass in Wilm<sup>a</sup> church this morning, where Mrs. Noel had taken care to have my best linnens & vestments ready.

But neither the Bishop nor Rev. Messrs Keenon or Heyden attended—N. B. Rev. Mr. Keenon has been preaching, bapt<sup>d</sup>, marr<sup>d</sup> & celebr<sup>d</sup>, these 2 or 3 weeks past without presenting himself, or sending a note to the Pastor—nor Rev. Mr. Heyden either—but this latter Priest has show'd a symptom of common decency—for on my arrival home this evening I found a scrap on my desk with his interesting respects & no more! I am inform'd that the Wilmington steam boat had the freight of the above Missionaries bound to Philad<sup>a</sup>. no letter, no message, from Rt. Rev. Bishop Conwell for me!! I have written to him often—No answer—I shall not trouble the Phil<sup>a</sup> coast hereafter—



19th

Jaded—no wonder—Leg “a vendre” moreover the 1st touch of rheumatism that I ever experienced—it is severe in my right wrist—welcome be the diversified will of God—

September 21st—My leg bad & my right wrist worse by far—God’s will be done, for I am somewhat in Job’s plight.

22d

. . . J<sup>n</sup> Nolan gave me in Elkton Bank notes 150 dollars of his debts to me. These are to go to Jos<sup>b</sup> Snider & J<sup>n</sup> Carrell, Anth<sup>r</sup> Hearn’s executors for my bond to them. Like a ship not sea-worthy, I must unmoor for Concord—. . . Mr. Donelly formerly a teacher in Wilm<sup>a</sup> married to Rt Rev Bishop Conwell’s neice lately. Rt Rev Bishop’s quasi incog visit to William Larkin exclusively,\* on the 16 & 17th ins<sup>n</sup> whether proper or not, videbitur infra. . . .

23d

. . . reach’d Concord between noon & 1. Just before I got there, young Mark W<sup>r</sup> had been for old Nancy Dean to nursetend his little sister Mary, who lies dangerously ill, jump’d out of the chair, open’d the gate, old Nancy drove thro’. & on turning round the horse run foul, upset the chair, was pitch’d out clear of the gig—the horse dash’d off, broke the chair top standards & dragg’d chair & shatter’d top to the wagon shed, where on wheeling round the near pillar of the shed, the chair, on meeting some impediment, righted on its wheels—& the horse was stopp’d. Nancy is much bruised—Nancy, & the chair, & the horse have had a narrow escape—

Saturday 24th

Concord—All night poor little Mary, I heard distinctly from her moans. The approaching crisis of dissolution was evident—a little after six, amidst the heart rending shrieks of her Mother, & the indescrib. grief of her Father—Mary Willcox expir’d. But worldly sorrow what an insignificant dress thou putteth on, when compar’d with the eternal robes of bliss the infant soul is deck’d with this morning!! Little Mary Willcox

---

\* William Larkin was one of the trustees of the church in Wilmington.

was born at 1 after midnight on the 27th of August 1820, but truly born this day to Heaven.

The house, the family &c, in great confusion. Instead of waiting for the usual hour of Mass, it became necessary to anticipate—in lieu of beginning at 10. a. m. I was at the altar at 8—during my breakfast the rooms crowded with strangers, & altho' it rain'd all night & morning I determin'd to make towards my home. . . .

28th

. . . I took physic & it has sickend me to death—all in chills, pains in bones, & tremor that refuses, almost to write this— . . .

September 29th St Michael's—

Leg & whole body in a dismal state, my tremor from the chills of yesterday astonishing—Letter from Anth' K' who is Deacon to day—& will be Priest on 6 of Octr—*Laus Deo*.

Sunday Oct' 1st

. . . Called by letter, instantly, to Phil<sup>a</sup>, set out for Wilm<sup>a</sup> near 4 p. m. for steam boat, Mrs Noel along—I was met near Mr Wall's & taken off to Chas Durnin's to adm' his daughter on Brandywine near Hagley mills—thus I was thrown into dark night, & reach'd Wilm<sup>a</sup> near 10—

2d

Leg wretchedly bad—remain'd at Mrs Noel's last night—Administer'd Mr Maher—& got on board the steam boat, not one minute to spare—arrived some minutes before noon. Mr John Waters, to whom I feel much indebted for his attention & unexpected generosity, as he provided a coach for me to Willing's alley at his own cost, accompanied me to St Joseph's—settled my little baggage, & bid me good by. Rt Rev. Bishop Conwell received me as a Priest & a friend, & made known to me the object of his calling me so abruptly to Phila. He told me that the Schismatical board of Trustees of St Mary's had made him serious proposals of submission, & on strict Catholic pples. recognizing the divine institution of the Roman Catholic, & Apostolical Episcopacy, unfetter'd by any Lay-intrusion of

sentiment, or to be checked in it's spiritual course by any board, or body of Laymen, Christ himself having confin'd the checks on the Episcopacy to his church alone—A spiritual & not a worldly court of Authority—on this pple the said schismatics propose to bid farewell to schism ashamed at last at having upheld such beings as Hogan, Inglesi, & O Mealy.

I told the Bishop that Rev. Mr. Harold was the Priest, & the only proper priest to meet the select committee, & lawyers of the schismatical board. Rev. Mr. Harold was the sole cause of keeping the true catholics of late St Mary's Church together, he enlighten'd them, he inflamed them to deeds, both spiritual & temporal that would do honor to primitive christians—That is the Priest who should conclude the business.

The Bishop answer'd that the scismatical select committee declared that they would not treat with Rev. Mr Harold, & that my name had been agreed to by them, (the schismatics) & by him (the Bishop)

That he (the Bishop) had particular reasons which he would communicate to me before the meeting to morrow, reasons, he said, that would prove the immediate necessity of my meeting the select committee & Lawyers—I saw Mr Lesage—saw Mrs Carty, call'd on Mr J<sup>a</sup> Keating—on Mr. Provenchere—soon after reaching St Joseph's I was seiz'd with chill, ague, & fever the whole evening & night—Mrs Carty & her serv<sup>t</sup> Chloe render'd me unusual kind offices until a late hour—I experienc'd such attention from St Jos<sup>h</sup> establishment as the state of the establishment could afford. The shakes continued until near midnight, & a scorching fever until near daylight. I am not prepared as to linnens &c for such a sharp, & sudden & first visitation of the kind—Leg, it's pains, & ulcers quite overlook'd & neglected—

3d

In great debility—experience the most unbounded attention from Mrs Carty & Med—Nancrede. Met the select committee at Josiah Randal's, the Bishop's Lawyer, & manager of his propositions &c, at 5 p. m. On the part of the Bishop were Josiah Randal, Rev. Mr Hurley, & myself, on the part of the

schismatical Board, were John Ashley, young att' Randal & Lawyer Ch' Ingersol. Business was open'd at 5 precisely, as Lawyer Randal prefaced, that I dreaded an attack of ague about 6. Lawyer Ch' Ingersol read the demands of the board of schismatics—Two whereof, as most prominent against catholic Episcopacy were as follows—1st That the Bishop should not be pastor of St Mary's—& 2dly that the board of Trustees might present such person or persons for pastor or pastors as they should think acceptable to the congregation; & 3dly that they should enjoy the right of rejecting as pastor, or pastors such Priests as would be nominated by the Bishop.

Upon these 3 points Rev. Mr Hurley, Lawyer Josiah Randal, who was in possession of Rt Rev. Bishop Conwell's special directions, & myself, unanimously declared that we could not negotiate, without *every one* of these 3 pretensions & the 3 pretensions all together, were abandoned by the schismatical board, in their fullest extent & meaning—observing at same time that the Bishop & his successors would pay every respectful regard to any request from the Board, or majority of the congregation on this subject.

At this moment, near 6 p. m. I was seiz'd with chill, & ague shake, & obliged to go home, where I was, with difficulty, put to bed—Leg totally neglected, & had a night every way similar to the former—same kind attention from Mrs. Carty & serv'.

#### 4th

Nearly exhausted—I learn that things progress as the Bishop wishes, & that the select committee have requested of him to be pleas'd to nominate Rev. Mr Hayden as a Pastor of St Mary's—I beggd of Rt Rev. Bishop Conwell to nominate the Rev. W. V. Harold. He answer'd that he was not certain whether Rev. Mr Hayden would consent to officiate & live in the same house with Rev. Mr Harold, nor would he nominate Rev. Mr Hayden Pastor until he had his answer from Bedford to that effect—But as for himself (Bishop Conwell) he never would dwell in the same house with Rev. W. V. Harold, who had treated him (Bish-Con') most indignantly. This, from the lips of a Bishop, astounded me—nor could I proceed with any degree of propriety. Seiz'd with chills & fever as before.

## 5th

Exhausted—spent the day as if in an hospital—but no shake, no chill, no fever—Mrs Carty & serv<sup>t</sup> & Dr Nancrede as attentive to me as if I were somebody.

## 6th

Much better—& celebrated in Union of intention with Anth' H. Kenny who, this day, is ordain'd Priest, not able to do anything but breathe—about 11 a. m. recover'd much—I pant to get to Coffee Run—order'd a coach to take me to steam boat—went to Market St wharf at 1 &  $\frac{1}{4}$ —Steam boat was off—oblig'd to return to my strange lodgings, at St Joseph's—when in the eveng—to my utter surprise I saw the Rev. Doctor Deluol from Baltimore, Anth' Kenny's Director & Professor—Glory be to God—no chill, no fever—order'd coach for tomorrow at noon—Mrs Carty & serv<sup>t</sup> supplied me with all the comforts my state requir'd, & Doct' Nancrede with all the powerful medicines, & visits gratis—May God amply repay them—!

## 7th

Prepare for home—Rt. Rev. B. C<sup>i</sup> clear'd my expenses of steam boat out & home—I deposited 150 dolls. with Jos. Snider & J<sup>a</sup> Carrell, which in addition to 200 dolls deposited before make 350.00—they put a receipt on my bond of 533.33—started at  $\frac{1}{2}$  past 1 p. m.—arrived in Wilm<sup>a</sup> at 7 p. m. My Dear-born in Town since thursday & not at the warf for me—obliged to hire a Gig from Murdock to go to Mrs. Noel's, who had the light conscience to charge me 50c no chill, no fever—at Mrs. Noel's I find myself at home. My troubles however great, are now bearable—Leg as ill as may be.

Sunday October 8th—M. Wilm<sup>a</sup> 10.00. ppo—Letter from the Trustees that as I do not give up all other stations & Give every sunday in the month to Wilm<sup>a</sup> there will be no further salary—took breakfast at Mrs. Noel's & was ready to drive to Coffee Run, but I had to visit 7 persons sick & administer them—they took the whole afternoon—

9th

. . . home thank God at 2 p. m. Leg more painful than on any day since my going to Phil<sup>a</sup>

October 13th

Acct in the U. S. Gazette of St Mary's business being settled on strict Catholic principles— . . .

14th

Leg so very bad, & self, on acct of taking such quantities of medicine that I cannot move towards W<sup>t</sup> Chester. it would be madness—I'd wish nevertheless with all heart & mind that I could travel, but God's will be done.

Sunday 15th

With unspeakable difficulty I celebrated Mass in my study—room for W<sup>t</sup> Chester congregation. . . . How I do regret that I am not in W<sup>t</sup> Chester! God's will must be done—

October 17th

My leg not a jot better—I begin to give up the idea of going to Concord—God who confines me is powerful to release & provide for me— . . .

18th St Luke

. . . It is probable that the Rev. Mr. Dubois of Emmetsburg is consecrated Bishop, this day, in Baltimore. New York is to be his see. . . .

October 19th

. . . Cash to Eliz<sup>th</sup> Miller on acct of weekly wages. 7.00. she walked to Wilm<sup>a</sup>, will, or is, to be home to-morrow in forenoon.

20th

M. with all difficulty— . . . no Elizabeth—I discover most wanton waste of flour & bread that ever happen'd in my house—3 bush. of wheat consumed since 10th of Sept<sup>r</sup> the hogs have got more of it P<sup>k</sup> says than the house—no butter that Eliz<sup>th</sup> has made was ever fit for the table after 3 days—

21st

J<sup>a</sup> Nolan walk'd to Town, brought me out 2 letters, one from Chas Kenny & one from Rev. Anth. H. Kenny, both letters from Baltimore. 20c . . . The damp leaves my whole self in a Je ne sais quoi way. . . .

25th

Leg very ill—I wrote to Neal Ferry & other trustees of W<sup>i</sup> Chester church, about John Carrell's & Jos<sup>a</sup> Snider's putting out the late Anth<sup>y</sup> Hearne's legacy on good security in Philad<sup>a</sup> viz—1600 dols for the support, for ever, of the Pastor of the Cath<sup>o</sup> Church in that Borough, by the widow Mary Fitzpatrick. The consent of the Majority of the Trustees, & of me, the Pastor, is required by Anth<sup>y</sup> Hearne's will. The widow Fitzpatrick left here for her son in Law's Mich<sup>i</sup> Reilly, at Gilpin's paper mill Brandywine, after dinner. . . .

27th

. . . As ill as I am—I think of going to Wilm<sup>a</sup> to morrow—for church there on Sunday—it being a 5th Sunday in the month & allotted for the children's catechism.<sup>4</sup>

28th

Preparing to start—day looks very dubious—Mrs Noel & I started about 10. a. m.—3 hours going in— . . .

Sunday Oct<sup>r</sup> 29th

Wilm<sup>a</sup> catechism Sunday. contribution 2.00— . . .  
After unremitting driving all day between sick & church. Mrs Noel is kind to attend on my leg another week. as I can not see the ulcers to dress them myself. nor is there one about my house equal to the task—We set out for Coffee Run between 3 & 4 p. m. some light rain now & then on the passage—I was wrapp'd as if on the 25 of Jan<sup>r</sup>. A night cap, overalls. Irish big frize coat—addl neck kerchief, & listing mockessums, Gloves—&c—and not a bit too much altho I carried a Load—What does the coming winter hold out for me? God will fit me or unfit me for it. I arrived at dark. Leg in poor trim.

30th

. . . Patrick in one of his whiskey moods served me this day at dinner with one of his prime dishes of insolence. Within these 2 months past I have found the bread so wasted that I am highly displeased. I got such quantities moulded in the wash house & in the cupboard, that I had to throw large baskets full of pieces green moulded, & those pieces only that were least injur'd, into the hog tub. This last month a similar process took place. 3 bushels of wheat flour were consum'd, on my looking at my mill acct the fact appear'd—there was no flour in the house, the mill call'd loud again. I sent 1 bus &  $\frac{1}{2}$  of wheat by J. C. Phillips's wagoner James on 24th I order'd & have insisted since that no plates full of slices of bread shall be laid on the table, but that the loaf shall be cut, as bread may be wanted, & Pat<sup>r</sup> himself said that the hogs had got more of the 3 bus. of wheat flour than was used at table, this day he started into John Nolan's house as breakfast was on the table—He would take no breakfast—went to husk—came to dinner—I ask'd what was the matter that he felt no inclination in the morning for breakfast—His reply was, that he would not submit to have a bit of bread handed to him as if he was a brat of a boy, that I starved all about me, & that such was the opinion of the public. & that he was determin'd &c. My answer was—when I see wilful waste about my place I will prevent it as effectually as I can, and to do this, I tell you, and all about me, that there shall be but myself “Master” in the house—Let me not hear a word more—Mrs. Noel who had prepar'd us a most comfortable dinner got alarm'd & partook not of a morsel—God grant me the grace to benefit by this buffeting, that is to say, that I may look to the supreme will of my God that has permitted it, that patience may hush the rising murmurs of my mind—& if I can bring myself to feel pleas'd instead of being displeas'd, then a calm from God will richly repay the mental toil of this domestic storm. Perseverance in these sentiments will ensure it.

November 10th

Letter from Anth' Kenny, with postscript from his father.  
Cash paid Jas. Magee for  $\frac{1}{2}$  bus of Rye coffee 50c. . . .



## 11th

Dennis McCready & his brother Francis from Phil<sup>a</sup>, Mr Den. McCready astonish'd me by his account of the result of the transactions at Lawyer Josiah Randall's respecting St Mary's business—If Dennis McCready's report is correct, & I doubt not an iota of it, it has ended most unwarrantably, most anticatholically as to church discipline, & unjustly as to the old pew holders before the schism. If anything can add to the foulness of the business, it is that the Bishop states to all that I sign'd the agreement—I never did, I defy the production of my signature—I was at no discussion of the articles, I was present about 20 minutes, heard the demands of the Schismatics read by Lawyer Ch<sup>r</sup> Ingersol, when I was taken sick, oblig'd to withdraw, & never heard more of the business until Dennis McCready open'd it this evening—

## Sunday 12th

M. Wilmington ppo—8 dollars & part thereof in cents—This day forms a counterpart on my own floor to the above statement of yesterday. The Trustees of Wilmn. Church, flush of money & telling me so, & by their letter of October 8th threatening me, that if I give not up all other stations & do not attend at Wilm<sup>a</sup> every sunday in the year, they will not allow the usual sunday's salary. This day they have put their menaces, & communications with very exceptionable expressions, in full operation. They reduced two dollars of the monthly contribution. This is the 2d reduction that has taken place since the first Sunday's attendance I gave in Wilm<sup>a</sup> on Sunday Sep<sup>r</sup> 13, 1818—I do not think that they shall have an opportunity of acting in a similar manner a *Third* time—from a p<sup>t</sup>. 1.00—I was detain'd so long, & so agreeably in town that I did not reach home until dark—I pass'd Pat<sup>t</sup> Haw on the road near Springer's, reeling drunk—

## 13th

M. S<sup>u</sup> of Peter Provenchere Jun<sup>r</sup> & John Keating Jr. . . .  
Leg bad.

## 14th

M. S<sup>u</sup> of Jas & Marg<sup>t</sup> McGee.—Wm. Conway started for Derry T<sup>p</sup> Westmoreland C<sup>o</sup> Penna—I sent by him a letter for

Anth' Kenny, to be posted in New Alexandria, Penns'. another to Rev Mr McGirr—& a large Dutch pipe to his mother— . . .

I pack'd up the following articles for Anth' Kenny—which I lend him, viz—a double suit of vestments, omni color & black, 2 elegant albs. 1 amict, 1 cincture. 1 altar stone, 2 sets of altar charts, 1 elegant surplice, 1 excel' small Missal—1 elegant stole, 1 small chalice, 2 corporals, 2 purifiers—all well packed, address'd to Ja' Lassar & Co—Market S' Pittsb'—Dennis McCready has engaged to forward them from Phil'.

15th

I have every thing ready to forward Anth' Kenny's box to Pittsburg, via Wilm', & Phil' thro' politeness of Mr. Den' McCready. As I can meet with no conveyance for the Pittsburg box to Wilm', for packets, or steam boat to Phil'. I am distressingly obliged to take it in myself, & intend going in tomorrow—

Sunday 19th

M. W' Chester ppo—subsn—1.00—expenses at the Green tree for self & horse 1.46½—Barney Mucklehon & Pat' Kenney & myself sign'd an agreement empowering Jos' Snyder & John Carrell to fund late Anth' Hearne's legacy according to the tenor of the late Anth' Hearne's will—we three being a majority of the Trustees—Neal Ferry & Wm Morrison being absent. . . .

November 21st.

Obliged to keep in bed until 11 a. m. by leg & by severe pain in the back—I discover'd last evening that Patrick, the drunkard, had finished the half barrel of cider in my absence. I find by referring to my day books that my first attendance at the opening of Wilm' church (St Peter's) was on Sunday Sep' 13th 1818—The contribution offer'd, & approved by the very Rev Mr Debarth & myself, was \$12.00 per every 2d sunday of each month. The written proposal thereof is left for Bishop Conwell by Rev. Mr Debarth, & remains amongst the Bishop's papers. This contribution was paid every month

but one for one year, viz—from 13th Sepr 1818 to Sunday 12th Sept. 1819, on which day it was reduced to & paid by \$10.00. This diminution has continued until Sunday was a week viz on 12th of this month Novr it was further decreased to \$8.00. Leaving a loss to me during 8 years & 2 months of \$86.00—besides the deficiency in payments for 4 additional Sundays in last Winter, as I could not travel to W<sup>r</sup> Chester. On these 4 Sundays the good Trustees of Wilm<sup>a</sup> paid me *largely* off with \$5.00 p Sunday instead of the amount in 1818, leaving a blank of \$28.00. These to the \$86.00, already mention'd give a defalcation of \$114.00—in 8 years & 2 months.

23d Thursday.

[*Father Kenny prepares for winter*] Pat<sup>k</sup> buried beets & put the cabbages in trenches heads up—stalks deep in the ground, well fenced by stakes over which are laid the Asparagus tops & then 2 inclined piles of corn fodder . . .

28th

[*Father Kenny makes things snug about the house*] Leg took cold last night in bed—not able to move for a good while . . . Laid of the new oil cloth sent here by Mrs Noel last Wednesday by Black Isaac, a piece at the cellar door, the remainder on the lobby up stairs—I put the former lobby piece of oil cloth along the hearth in the small bed room. J<sup>n</sup> Dunne repair'd the old piece of carpet that's spread along the hearth in our large kitchen & store room. Eliz<sup>th</sup> hemm'd the upper lobby oil cloth—

30th

. . . The virulent Bigot, & perjurd persecutor of Bernard Connelly, a poor Catholic School-master, John M—, Nephew to smack smooth old Mosy M— my velvet neighbour, after moving from his place beyond, or above Ab. Taylor's, on or about the 25th of March last, moved a wagon load & cart full of house furniture this afternoon from Phil<sup>a</sup> via Wilmington to his old and foul nest. Neither City, or country fits the Jockey. . .

December 2d.

I walked too much to day—injured my leg much—God's will be done. . . .

A little before dinner Barney Mc Cann \* came here, deputed by the Trustees of Wilmington church to inform me that He & Pat<sup>r</sup> Pierce had been with Rt Rev. Bishop Conwell in Phila & that he assured them that they should have regular attendance in St Peter's Church every sunday—& that a Priest was to come down on this day by the steam boat to officiate therein to morrow. I gave the Deputy his dinner, & he walked "Bock agen"—

No communication to me whatever of all this from Rt Rev. Bishop Conwell!!!! . . .

December 3d (Sunday)

This has been a day of calm confusion—After Mass, for I requested the people to keep their seats for a short while when the last gospel would be read—I communicated to them the message I had received yesterday from the trustees of Wilmington by Barney Mc Cann. The result whereof is that we should hold church in Coffee Run on Christmas eve, that will occur on Sunday 24 inst, and on Christmas day, also—Likewise on the Sunday the last day of the year. I said that as to sunday next, being the usual Wilmington, I thought proper to be silent as I did not know whether the expected Priest had arrived there, or not. Many assur'd that a Priest had landed there yesterday, but could not tell his name, & that for certain Mass was to be celebrated there this day. In that case, I replied, we shall have church here next Sunday, as I shall not visit Wilmington when the Rt Rev. Bishop Conwell has station'd a Clergyman there. After a few remarks as to the necessity of organising our little congregation, we dispersed. About 4 p. m. the Rev. Mr. Keenon, and Thomas Larkin walked in—Rev. Mr Keenon open'd his business, & assured me that his visit to Wilm<sup>a</sup> was only "in transitu" to Baltimore—& that no appointment to Wilmington church had nor

---

\* He was one of the trustees of Wilmington church.

would take place—& that Barney Mc Cann's proceedings were unwarrantable, &c &c &c—

I remarked that the whole confusion of *This day*, was to be imputed to him, & to the Rt Rev. Bishop. For that he, Rev. Mr Keenon, knowing how all matters progress'd, from the Embassy of the Trustees to the Rt Rev. Bishop, should not have officiated without notifying me. Nor can I imagine how he could come even on a travelling excursion with orders to give a first sunday's Mass, in the month, as if beginning a regular course of attendance, when it was perfectly, & generally known that the first sunday of every month was the sunday of duty at Coffee Run, without a letter of advice to me from my superior the Bishop. In fine it has been a bungled, ill handled transaction. When all mischief was done, then Rev. Mr Keenon, bearing no scrip walks in!

9th

I started for Wilm<sup>a</sup> to receive our Rt Rev. Bishop's letter—in answer to mine posted on 6 inst I waited until the Eastern mail arrived past 2 p. m. no answer—I return'd home, as I gave notice on Sunday last, of Mass for tomorrow at my place . . .

Sunday 10th

M. Coffee Run ppo—This is in consequence of the deputation to me on yesterday week, & in consequence of a Priest officiating on this day week without any communication with me, or to me, from either the Priest, or our Rt Rev. Bishop, & in consequence of my not receiving an answer on these transactions, as laid before our Bishop in my letter of the 6th inst . . .

11th

After 10 A. M. Aaron McGee arrived from Wilm<sup>a</sup> with a letter received by yesterday's Mail from our Rt Rev. Bishop Conwell. Had it come to hand on Saturday 9th inst when I went in to town on purpose for it, Wilmington church would have had its usual attendance if the Trustees would abide by the contents of the Rt Rev. Bishop's correspondence. Aaron McGee return'd to Wilm<sup>a</sup> immediately with a note from me to

Pat<sup>t</sup> Pierce Sect', purporting that had the Rt Rev. Bishop's writing come on 9th, as it might, there would have been no disappointment yesterday, & that I would read it for him, Pat<sup>t</sup> Pierce, & all others on Saturday 30th & Sunday 31 inst when I'd go in for catechism.

14th

I start for Concord by P<sup>t</sup> Mc Gee's, Scrabble town \*—

15th

I go from Pat<sup>t</sup> McGee's to Mr. V. Dupont's to visit Mrs Pat<sup>t</sup> Durnin, for which purpose Aaron McGee had been at my house yesterday afternoon, & finding me absent came after me to his uncle Patrick McGee's, Scrabble Town yesterday eveng. at  $\frac{1}{2}$  past 7. Old Mrs. McGee came with me in the Dborn to Mr. Young's woolen factory † & Patrick McGee & Aron rode on horseback with me to M<sup>r</sup> V. Dupont's banks—Mr. V. D. not return'd from Philada—visited Mrs P<sup>t</sup> Durnin — . . . I turn'd off to Judge Willcox's, was there about 3 p. m. I presented to Mrs. Jas W<sup>r</sup> my D<sup>r</sup> Mother's elegantly work'd quilt that I had bequeathed, by my will, to her late infant daughter Mary. Mr Ja<sup>r</sup> Willcox in Baltimore. . .

Sunday 17th

M. at Judge W<sup>r</sup>\*—Mr Jas W<sup>r</sup> & Mr Will<sup>m</sup> Jenkins arrived before Mass—I set out at 1 p. m. for home . . .

18th

On my arrival I received a letter that had been left here an hour after my setting out on Thursday 14th inst, it had been written by some *One* of the Trustees Wilm<sup>n</sup>, to Rt Rev. B. Conwell, requesting to have a Priest sent to them for Christmas Eve, Sunday, & for the festival on Monday 25th This whole month's attendance has been regulated by their message to me on the Saturday the 2d inst & published accordingly, in Coffee Run church, on Sunday 3d This public notice can not now, be recall'd—I would not even go to Wilm<sup>n</sup> on Sunday 31 inst

---

\* Now called Centreville.

† The Rockland mills of the Jessup & Moore Paper Company are now located there.

last day of the year, only I have a fair opportunity of informing the people on Christmas day that I intend being in Wilmington for the Catechism as usual on every 5th Sunday in a month. . . .

19th

. . . Letter from Rev. T<sup>m</sup> Mc Girr. I send my letter to Rt Rev. Bishop Conwell, dated yesterday 18th to the Post office W<sup>a</sup> by Mich<sup>l</sup> Kenny on his return from Laurel factory—in answer to the scratch'd letter from the Wilm<sup>a</sup> T<sup>a</sup> & read-dress'd by Rt Rev. Bisp C<sup>l</sup> to me. . . .

Xmas Day 25—

M. Coffee Run—my old friends here last night—all went off after Mass—P<sup>k</sup> Haw check'd for making free with my beer & cider—huff'd—it was for huff or something better the check was intended—In the afternoon he acknowledg'd his fault, & all is over. M. 1st or midnight, Mass private in my house, for Messrs Keating's, Prov<sup>ts</sup>, Jerome K's, Mesdames Garesche's families—My 2d for Mel & Ameline Carty and friends—My 3d pro populo.

27th

. . . No Pat<sup>k</sup> Haw. It looks for a great storm—It is right cold, high wind—Ther. in study room at ½ past 3 p. m. 31°—a most bitter cold day indeed. Back ache indescribable.

December 28th

Dandy frost 'last night—My back is a little better. Last night has been a dreadful night of frost & very high wind N. N. W. The glass in my study room stood, this morning, at 18° before sun up—now 7 p. m. no Pat<sup>k</sup> Haw. . . .

29th

. . . Mr Pat<sup>k</sup> Haw made his appearance an hour after we had breakfasted, & took his gobble of coffee & Mack<sup>l</sup> fish as if he had been to Lough—Derg. . . .

30th

. . . I go to Wilm<sup>a</sup>—at Mrs McGee's—conversation with the Trustees.

## Sunday 31st

M. ppo—Catechism— . . . Final communication to the Congregation of all written documents explaining the cause of their disappointment on Sunday the 10th inst last, with the Rt Rev. Bishop Conwell's letter, & my ultimate resolution of giving the 2d & 3d Sunday's attendance in Wilm<sup>a</sup> as also on the 5th Sunday of any month in the year having five sabbaths—& that according to the offer of the Trustees to the Bishop of \$400.00—I held the Bishop's letter as security to me for \$200.00 thereof. This is final. Gratias Omnipo<sup>u</sup> Deo pro omnibus et adversis & secundis hujusce anni rebus—

1827 Exp—

## January 1st Monday

M. in Wilm<sup>a</sup> ppo—Donation \$5.00. This is as bitter cold day as has been yet. . . . home at sundown and nearly frozen—wind so high at N. N. W—that my Dearborn was blown aside on the roads of ice nearly 3 yards out of draught of horse.

2d

A most bitter day of cold. . . . Ther. in my study room at breakfast 27°, after sunset & two large fires on the same floor with the Ther' one in the large hearth, washing & cooking going on, & a constant well fed fire in the 10 plate stove the mercury stood at 25°. . . .

4th

. . . I am unusually troubled in mind, thinking on the duplicity &c. &c. of our Wilm<sup>a</sup>. managers letter that Rt Rev. B. Conwell readdressed to me—The letter is the Web, The Trustees the spiders that thought to catch the Bishop & me. But I burst the web by reading its meshes to the Congregation, & to the astonished Spiders—

## Sunday 14th

M. Wilm<sup>a</sup>. no retribution offer'd. . . .

## Sunday 21st

M. Wilm<sup>a</sup>. of 2d Sunday. N. B. The retribution withheld on 14 was brought \$10.00—and but 3 dols. tender'd to me,



for this day. This is the 3d diminution practised on me—The Trustees shall never have an opportunity for a 4th. . . .

22d

. . . Gave notice to P. Pierce to rectify yesterday's business—& to give me notice of their mode that may be adopted to secure me against further repetition of yesterday's foul proceeding—this security I must have, at farthest, before the Church Sunday of Coffee Run in Feb' next— . . .

Sunday 28th

. . . A meeting was called, by printed hand bills in Wilmington Church (Ours).

29th

. . . Patrick Peirce, to whom I had given notice on Sunday 21 inst to consult with his fellow Trustees as to the cause of the diminishing of my usual emolument on that day, & to be pleased to report to me, before that day two weeks, or the Church Sunday at my place in February, came to me before I left Mrs McGee's house, & said—"That the Congregation must be regularly attended thro'out the year, & that "for this purpose it would secure Five hundred dollars. but "that for the two Sundays per month & the 3d Sunday's "attendance in such months as might have five Sundays "therein, there would be no emolument whatever—

Thanks be to God—who, if he allows not a strictly—moderate—support, grants at least the resolution of patience.

Pat<sup>r</sup> Pierce's information was in consequence of the church meeting convened by the Trustees yesterday. *Videbimus infra*, what will be the final result of the statement of Secretary Pierce & C<sup>o</sup>

30th

A sloppy rainy day—Mr & Mrs Garesche sent for me to attend the funeral of Mrs Jer. Keating's child 9 months old ; to be interr'd to morrow in the family ground, Swedes church, Wilm<sup>a</sup>. I was at Mrs McGee's at dark. Gave a "Quere" in writing to P<sup>r</sup> Pierce, Sec<sup>r</sup>, thro' J<sup>n</sup> Durnin, as to the future donations of the Wilm<sup>a</sup> Congregation for the 2d & 3d Sundays

of every month & and for the 5th Sundays of such months as may have 5 sabbaths. Answer postponed for 2 weeks.

31st

Took breakfast with Messrs John & Jerome Keating at General Wolfe's—& proceeded to inter Jerome's child, John, in Swedes ground— . . . I heard of Mr. Victor Dupont's death, in Phil<sup>a</sup> on yesterday, & I went off to his house on B'wine, by Concord road—I met Lieutenant J. Shubrick at the B'w bridge, who confirm'd the melancholy news—I arriv'd before dark. The whole family in the utmost confusion & Desolation. The road from the Concord turnpike to late Mr V. Dupont's dreadfully bad . . .

Feby 1st

Md<sup>e</sup> Julia Shubrick at duty. The hearse & accompaniments arrived before 6 & 7 p. m. I became acquainted with Mr Smith, father of Master Dan<sup>i</sup> Smith, & with Lawyer James Barclay.

2d

Corpse removed from Mrs V. Dupont's at 8 a. m.—across B'wine on the ice, on which an excellent platform of boards was laid—& the interment took place between 11 & Noon—a smart dash of snow—

3d

Started from Wid. V. Dupont's at 8 a. m.—& went to Wilm<sup>a</sup> to avoid the by roads . . .

10th

After breakfast I set out to visit Md<sup>e</sup> Victor Dupont & family—all roads even the Kennet turnpike dreadfully deep—took dinner at Md<sup>e</sup> V. Dupont's— . . . plagued by the Trustees of Wilm<sup>a</sup> church—who declare that they will make no provision for the 2d & 3d, and occasionally the 5th Sundays of the months that I have attended. or may attend, unless I shall give every attendance, Sundays, holy days & week days in Wilmington. Barney McCann particularly insolent. I'll do no such thing . . .

## Feby Sunday 11th

M. ppo Wilm<sup>a</sup> no remuneration . . . plagued again by Trustees P<sup>r</sup> Peirce, & Thos Farmer—this latter impertinently inquisitive about my personal property, & about my real also—They withdrew as they did last evening, refusing to give an answer, in writing, to the note containing the two following queries deliver'd by me to J<sup>a</sup> Durnin for secretary Pierce on 30 of Jan' last. viz— . . .

## 13th

. . . This afternoon, a few minutes before 3. Granny Dunlevy expired, after *one* minute's agonizing notice, having been confin'd to bed since Tuesday Jan' 30th last; she was in full possession of her senses to the last struggling one minute. Aged 112 years, one month & 19 days. Req' in pace.

## 14th

M. ut in die obitus pro ea Catha<sup>a</sup> McBride Donlevy—sent in for her Walnut coffin . . .

## 15th

M. in obitu ut supra. Granny Dunlevy's funeral this day at 3 o'clock post mer<sup>a</sup> . . .

## 17th

I go into Wilm<sup>a</sup> for church on 3d Sunday—call'd by letter from Jas. Willcox per J<sup>a</sup> Gilmore, to our ven<sup>ble</sup> Judge Mark W<sup>r</sup> in extremis—set out near 6 p. m. Wretched roads—get to the house about 10 p. m. nearly perish'd. My valuable friend & benefactor had expired before the messenger had got half way to Wilmington.

## Sunday Feb' 18th

M. ppo—early—In the house of mourning—The quick stroke, for the Judge had been on his piazza yesterday forenoon, has revived intensely, the afflicting recollection of his son John's decease—which took place on the 16th of July last.

## 19th

M. for the s<sup>i</sup> of our venerable Judge Mark Willcox—funeral took place at 3 p. m.

21st

Mr Wm Jenkins arrived from Baltimore—Gave me information of the death of my most dear, valuable, and holy friend Anthony H. Kenny. He had been priested on the 6th of October last, & departed this life on the 5th of the present month at his father's & Mother's house on the Monongahela 11 miles from Pittsburg—Req' in pace—

Sunday 25th

M. as usual for Concord, the W<sup>x</sup> station—I baptiz'd Mrs. James Bracket Willcox\*, at 3 p. m.

March 3d

. . . Paper war between the Trustees of Wilm<sup>a</sup> & Wm Larkin (Lottery business) . . .

Sunday 11th

M. in Wilm<sup>a</sup> ppo—Pat<sup>s</sup> Pierce handed me 8 dols for the 2d Sunday's attendance of Feb 11th & 8 dols for this day. The honest Trustees who shout out against Wm Larkin for robbing the church, laugh at their robbing me in 2 Sundays of 4 dols rather 8 as by first agreement. Curious statements by Wm Larkin . . .

14th

. . . I received at ½ past 4 p. m. a letter from our Rt Rev Bishop. that quiets, that even calms my mind as to the October 1826 "Treaty of Peace," what now quiets, & calms me now, was admirably calculated to mislead me, had I not been providentially barr'd by sickness in October last from being one of the negotiators. I could not conscientiously, have subscribed to the draft of articles sent me by Mr Dennis McCready. I do not wonder in the least that, the steady veteran friends of catholic Bishop's rights during the whole of the Hogan schism, should now feel sore, whereas what would cure their deep past wounds, & their deeper present, & worse than bleeding feelings is kept from their . . . [illegible]

---

\* This lady was the wife of James M. Willcox.

17th St Pat<sup>m</sup> day.

. . . I received in the evening a letter from our Rt Rev Bishop, requesting that I would interfere in the unwarrantable proceedings of the members— . . .

Sunday 18th

M. ppo. when I mentioned that I had received the Rt Rev Bishop's letter relative to the above business, a scene of anti-christian confusion took place between a bunty little Doctor Purcell, who is not allow'd by the board of Physicians of Delaw<sup>m</sup> State to practise and Will<sup>m</sup> Larkin of Lottery notoriety. The harsh, the mean little Doctor had the insolence to insult the respect due to house of God—& the huge savage W<sup>m</sup> Larkin bellow'd in the war-hoop—When silence was restored, I mention'd that I would read the Bishop's letter for all who might choose to hear it after Mass—I did—& concluded by saying "if the disputants thought fit that I should act as a referee to let me know by verbal communication, or by letter. After the lecture of the Bishop's letter, I had to adm' bp<sup>m</sup> in the vestry—In the room East of the Vestry, the managers & the red—pepper Doctor vociferated so stoutly that it was with difficulty I could proceed. The Doctor exclaim'd that Bishop Conwell caused more scandal in the U. S. than all other operators of scandall had done since the arrival of the Pilgrims in New England—I left the mob & came home thro' incessant rain—when I landed I had another scene—no one to take horse. Dborn or things—thro' rain, mud &c I done all myself, & when I came into the house, P<sup>k</sup> was fast asleep by the fire, & as drunk, as the day was wet—Eliz<sup>th</sup> gallop'd to W<sup>m</sup> with Mary Nolan, can't tramp home—Pat<sup>k</sup> tho' drunk, milk'd the cows—

March 21st Eq<sup>r</sup>

M. int of Messrs Keating & Provenchere 18. Will<sup>m</sup> Larkin drove out this afternoon with a parcel of *loose* papers relative to the church Lotteries—no books—He informs me that their examination is to be submitted to three Referees to be agreed on by Lawyers &c &c &c—I am glad of this turn of affairs—I wrote to P. Higgins & W<sup>m</sup> Larkin by Jas McBride

in the morning requiring an answer to the Rt Rev Bishop's proposal—It now appears it will not be attended to, notwithstanding the scandalous confusion it caused on last Sunday 18th inst . . . .

### Sunday April 1st

Coffee Run ppo—Jubilee—subs 1.12½ coll<sup>n</sup> 1.15. This day I retracted the notice I had given for holding the Jubilee duties in Wilmington church & Borough on Sunday next & during its ensuing week, on acc<sup>t</sup> of the inexcusable scandal of Sunday 18 March. Coffee Run Church is to be the only Jubilee church. I am to give Stations at different points of the District to accommodate the old, the infirm, & children. Domine ad adiuvandum me festina . . . .

### 3d

M. s<sup>a</sup> of my sister Anne, & of brother in law Dan<sup>r</sup> Somers . . . .

John Walker, carpenter, came. We laid out the floor of the church for 10 pews—5 on each side—with hinges, doors & locks—the 4 pews that are, must have hinges, doors, & locks also. I find that on calculating all, wages, costs & painting, it will be a job of sixty five dolls at least. I also survey the useless roof of our insignificant spring house. I find that to shingle it completely, it would cost between 10 & 12 dolls, this spring house job must have patience.

### 10th

. . . . I go into Wilm<sup>a</sup> for Jubilee, from there to J<sup>r</sup> Willcox's, from there to W<sup>r</sup> Chester, from there to Phil<sup>a</sup> on Rt Rev. Bis. business, & to settle, finally, Anth<sup>r</sup> Hearn's business with his Executors Jos. Snyder & J<sup>a</sup> Carrell—

### 16th

M. in W<sup>r</sup> Chester church—Election of Trustees—Hugh McKenna elected treasurer, Wm Morrison last year's Treasurer handed me \$14.00 of McCulloch's interest a year & a half due—I set out from W<sup>r</sup> Chester for Phil<sup>a</sup> at 11 a. m. oats on the road, & toll at perm<sup>t</sup> bridge 18½c arrived before sundown,

Bully travell'd nicely—roads most elegant—Just as I had put up my horse at Wm Cannon's I met Rev. Messrs Harold & Ryan in Prune St, after exchanging a few words I proceeded to wait on our Rt Rev. Bishop Conwell—whom when I saluted, "more ecclesiastico" he said "I see you did not receive my letter, for I desir'd you therein *not* to come to Phil<sup>a</sup> as you'd do no good here, & might do a great deal of harm. He moreover order'd in warm & peremptory manner, not to mention Wm V. Harold's name in his, the Bishop's, hearing. My letter, continued the Rt Rev Bishop, contain'd matters that I might have better done not to have mention'd. The copy of the last October peace that was sent to you is not worth a straw—No one has seen what I agreed on, nor shall it be made known until it's proper time.

It was evident that my reception was the effect of my R. Baxter letter of 7th ins't & by my refusing my signature of approbation to the resolve of the clergy of Phil<sup>a</sup>. pass'd on W. V. Harold. An unknown writer (R. Baxter) and his unauthoris'd paper deserved not my attention. I therefore wrote in answer to the Bishop himself, acknowledging the receipt of such a document, & giving him my reasons for declining to affix my name to such an exceptionable production. My surprise was heighten'd when inform'd that the copy I had received was only one of the mass of circulars flung round the Diocess. St Joseph's quarters were crowded. I took up my old acquaintances Mr & Mrs McCredy.

## 17th

M. at St Jos<sup>s</sup> S<sup>a</sup> of Ch<sup>r</sup> & Mable Brady. Breakf<sup>d</sup> at Dr. McC's I had Bully brought to me and went the rounds of all my acquaintances from St Augustine's to the institution for Deaf & Dumb, Navy Yard, Yellow cottage &c &c—dreadfully fatigued—after supper paid a visit to Rt Rev. Bis<sup>p</sup>, was not long with him when Lewis Ryan, Jos Snyder & D. McCredy came in. I withdrew to Union St. J<sup>a</sup> Nolan call'd on me—stay'd no time. J<sup>a</sup> Carrell attended to meet Jos. Snyder on my finally settling Anth' Hearn's mortgage & bond business—all closed by my paying 183..dols & 33/100—I have mort-

gage deed & bond. & their (the executors) order to enter satisfaction in Newcastle—Thus, thanks to God, I am clear of a mill stone weight, and an all devouring interest that squeez'd out of me in 17 years double the purchase money of the plantation.

18th<sup>1</sup>

M. in St Joseph's, s<sup>1</sup> of Eliz<sup>th</sup> J<sup>a</sup> Gartland. I waited on Mrs Wiseman, saw Sara Cauffman Carrell & twins, Cath<sup>a</sup> C. Miss Wiseman, then on Rev Mr Roloff, who is scorched by these St Mary's proceedings—Mrs Lipp, & Mr Grant. I got Bully & went to Mr J<sup>a</sup> Carrell, at Miss Browne's boarding house Chestnut St between 3 & 4. N. he came with me to Market St where he purchased for me 14 locks, 23 hinges, screws &c &c. & paid for them to my acct as by my settlement with him & Jos<sup>h</sup> Snyder last eveng—as Anth<sup>r</sup> Hearn's executors. I had no more money in pocket than would pay for tolls & Bully's oats on my way home . . .

I visited Mrs Marg<sup>1</sup> Fleming (Johnson) Bid good by to Union St farewell to Mr J<sup>a</sup> Keating & Mr Provenchere. Toll at permanent Bridge 6c oats at Darby 2 qts at Chester Mrs Ingles [Engle's] 2 qts 12½ two fine shads 20c & reach'd Mr Thos & Mrs Ellen (Bracket) Robinson's\*, Naaman's Creek, [*now* Claymont] long before sundown, 20 miles; Day & roads delightfully fine. Thus, at last, escaped from the disgusting confusion of an everlastingly quarrelling self-named Catholic congregation in Phil<sup>a</sup> I enjoy, this evening, a quiet, & a peace that had fled from my thoughts by day & from my eyes by night, since the evening of the 16th inst.

19th

At Mr & Mrs Robinson's—full rest last night, & fine day's rest to Bully.

20th

I saw this morning, a little after 5, by means of a good tripod telescope, the Newcastle Baltimore Union line steam boat flying off to Phil<sup>a</sup> & after breakfast about 9 o'clock, the Wilm<sup>a</sup> steam boat drudging along. I then started from kind

---

\* Mrs. Ellen Robinson was sister to Mrs. James M. Willcox.



acquaintances for the Ivy paper Mill, J. W<sup>rs</sup> Caroline Bracket\* in C<sup>o</sup>, arrived, by the 7 stars, [hotel] at 11 a. m. J<sup>r</sup> W<sup>r</sup> in Phil<sup>a</sup> returned in the ev<sup>g</sup>.

29th

M. at Mr & Mrs Garesche's to give an opportunity to the hands employ'd there to comply with the duties of the Jub<sup>o</sup>. I received a base, nay vile letter from a soi disant Doctor Jas Purcell. M. D. as an intruding Trustee of Wilm<sup>a</sup> church. It seems the worthy board have associated that firebrand to replace, rather to degrade the memory of the late real gentleman, late Mr Victor Dupont. contempt is my silent reply to an impudent, insolent interrupter of divine service on Sunday 18 of last month. This day, also, I received the letter (transmitted to me) that the same illiterate being had the effrontery to send to our Rt Rev. Bishop H. Conwell during this same month. For the language, spelling, and punctuation of these two epistolary specimens a school boy would be severely, yet justly bum brushed—

The hands employ'd in Mr Garesché's powder factory made up a subscription of five dollars to which Mr Garesché added one—I requested that no subscription would be tender'd to me, & firmly declined it—They knew that I was getting work done in Coffee Run church, & desir'd that, as my visit to Eden Park was gratuitously intended for their Jubilee benefit. I would apply their donation to that improvement—Thus as my primitive intention of gratuitous Jubilee visit was respected, I could not refuse their kind offer. This is some compensation for the insult offered to the House of God by the rude Trustee workings of Wilmington Purcells, Larkins. Barney McCanns, P<sup>r</sup> Pierces, Barney McGuigans. & Tom Farmers, the polite squad! . . . I reach'd Coffee Run with my heavy load at ½ past 5 p. m. At the moment I halted at my gate, sweet Pat<sup>r</sup> Haw, to my surprise, strove to get off Punch. I ask'd him where he had been? He answer'd, staggering nearly to fall. Drunk as a distiller's hog. I was in Wilmington at Prayers!!! Wilmington! Wilm<sup>a</sup>! thou affordesth

---

\* She was a sister of Mrs. James M. Willcox.

rich swill for our low Irish—I'll not call them Catholics—Pat<sup>t</sup> threw himself in the hay mow & slept there until he Jack-'o-the lantern'd it to his supper that went down as copiously & as savory as if he had walk'd from church instead of from Grog shops. My God grant me patience! I cannot remedy these evils now. but shall at first opportunity.\*

May 2d

M. for Mrs. Jerome Keating & the 2d Keating family. John Walker and George at pew work. I discover'd, this evening, that whiskey Pat<sup>t</sup> Haw has sucked ten inches deep in my one barrel of cider. I suspected long since that he sucked the fresh eggs—yesterday I was convinced of it. I had a barrel of Mackerel on 2d of March, it is now two thirds devour'd—!!!—This drunken glutton must shift his ground— . . .

May 3d

M. for myself & all the daily afflictions that God is pleased to pour on me this day, & has been pleased to deluge me with particularly since the beginning of last November.

After very early breakfast I set out for Wilmington for Md<sup>e</sup> V. Dupont's to administer old Matthew McGrann, & to visit Julia Breman Durnin. In Wilm". . . .

May 7th

Wrote last night to Mr. Garesché—& a farewell letter to Mr. John Keating . . . I put my half barrel, that I thought was full of cider, but on lifting it, discover'd that it had been deeply sucked by glutton & drunkard Patrick Haw . . .

I receiv'd a letter from Ch<sup>r</sup> Kenney—The Rev. Mr. McGuire of Pittsb<sup>r</sup> had informed him that I was suspended—Charles K. in rage—Poor Ch<sup>r</sup> K! . . .

8th

. . . N. B. Pat<sup>t</sup> Haw had sucked nearly all the eggs laid about the stable this year & half past!!!! I caught Pat<sup>t</sup> Haw sucking an egg that was just laid—He was, as usual, tho'

---

\* The poor priest did not have the money to pay the man's wages before dismissing him.

caught in the act, impudent, insolent, & call'd for a settlement off hand. He shall have it. Thanks be to God, I am ready for him, every way, in money, & in reproach for his disgusting behavior—but my work must be done, and not his will—. . .

10th

. . . Pat\* I find has ruin'd Bully for me. Never was a horse in such a state of broken wind—hardly able to move 5 yards—I wish this Irish Indian Savage, Drunkard, Egg & cider sucker was a second time in his proper lodgings Botany bay—The 1st pew, in the south range, beginning behind the door, is up this evening. It is now 11 p. m. & night promises well\* . . .

May 11th

J<sup>a</sup> & George Walker setting up the pews, 3 up to day & 1 yesterday, the 4th of to day nearly put up. J<sup>a</sup> Walker informs me that he will come short of stuff—comfortable intelligence indeed!— . . .

12th

Prepare for Wilm<sup>a</sup> & Md<sup>a</sup> V. Dupont's for Jubilee time to all hands (catholic) on both sides of the creek— . . .

15th

M. for Mr J<sup>a</sup> Keating & for Md<sup>a</sup> Salitte Jerome Keating who sail this day from New York for France . . .

17th

J<sup>a</sup> & George Walker at pew work. They began laying the North side pews this day after dinner . . . Patrick Haw impudent & most insolent at supper—When will the Lord God extricate me from this domestic plague? . . .

May 23d

. . . Daniel Barr, the first boy I had taken to work in this country in 1805, call'd to see me this day. When he left me he deposited 5 dolls in my hands. I gave them to him with pleasure—he is doing well, in Greensburg— . . .

---

\* It is believed that Father Kenny's diary was written chiefly at night.

May 26th

. . . arrived at Jas. Willcox's between noon & 1. Mr & Mrs Martin\* of Factory formerly Lungren's paper mill. visited—

Sunday 27th

. . . I gave Jas Willcox a twenty dollar note I had received from Mich<sup>l</sup>. Kenny for old & lazy horse Punch. I left Concord about 1 p. m. very warm—I was much distressed to take out a stone that fasten'd, nay that seem'd to have been rivetted in Bully's off hind shoe. I was half an hour under a broiling sun at hard labour, & succeeded. . . .

May 30th

M. pro navigantibus Joanne Keating, filia & suis. I racked off half a barrel of cider & locked it up. Mr. Pat<sup>k</sup> after sucking a good deal of the barrel, & engaging the other half barrel, declines taking it—

He is making the post & rail fence inside of the thorns opposite to the church passage—No one ever yet saw a double line of post & rail fence for thorns until Pat<sup>k</sup> Haw surprizes all the farmers of the U. S. . . .

N. B—My most elegant cider is flatten'd by naughty Pat<sup>k</sup>. stealing the bung out of the barrel, & leaving it loose—This is a five dol<sup>r</sup> loss-job.

June 3d Whitsunday.

M. ppo—Coffee Run—first pew Sunday—The pews were all taken in a moment except the two last Numbers 13 & 14. at 6 dolls per year, equal to \$84..00. One chief pew holder in each pew, answers to me for the 6 dollars that he levies proportionally on those he associates with therein. I clearly forsee that as many more pews would be occupied—The Nos taken & their holders are as follows—

No. 1. North. Madam Victor	South 2. Pat <sup>k</sup> McGee
Dupont & family.	4. James Breen
3. Tho <sup>s</sup> Farry	6. Major Hassan
5. Mich <sup>l</sup> Jeffries . . . pd	8. Francis Breen . . . pd
1.00	1.50

\* The father and mother of John H. Martin, the author of the History of Chester and its vicinity.

- |                                 |                               |
|---------------------------------|-------------------------------|
| 7. Mrs Noel & family pd 1.50    | 10. Francis Kehoe—by check pd |
| 9. James McGuire                | 1.50                          |
| 11. Dan <sup>l</sup> . Lafferty | 12. Hugh Bogan                |
| 13. Patrick Brady & family.     | 14. [No name]                 |

## June 5th

. . . The clutch of young ducks paraded this morning, & before sundown were every one eaten up by my two Hogs.

## 6th

M. for self, in die nativitatis meo anno 1763. . . .

## 7th

. . . Thos Farry brought me out yesterday evening the box that I had forwarded to my most valued late friend Rev. Anth<sup>r</sup> Kenny of Lara near Pittsburg . . . on the 14th of Nov<sup>r</sup> last 1826. containing all the altar articles I had loan'd him, R<sup>t</sup>. in P<sup>e</sup>, & not injur'd—This box came on to Mr Dennis McCredy. Phil<sup>a</sup> He forwarded it to me by Wilm<sup>a</sup> steam boat, address'd to the care of James McGee. . . .

## Saturday June 9th

I set out for Wilm<sup>a</sup> about 3 a. m. Pat<sup>t</sup> Haw, the Brute, sets out at same time on a drunken frolic for Phil<sup>a</sup> when he knows that there is not a person in my house, Eliz<sup>a</sup> being on her rambles these 3 days—I got in about 6 a. m. . . .

Before I left Mrs Noel's Barny McCann introduced himself in a manner that quickly gave me to understand that his race at me was to run me down. His vile manœuvre failed—I pumped this Trustee Dogger so effectually that he cast out every drop of his bilge water. This lubber lay'd out the whole conspiracy of the Board. He said 1st that the Trustees wish'd to know if there would be Mass in the church to morrow—I replied that surely he & his fellow Trustees must have been made acquainted with the result of Pat<sup>t</sup> Higgin's correspondence with me on that subject. Patt Higgins is no trustee said Barny. If he is not something more weighty than the whole board, why did the whole board commission him to wait on me, & to treat for the Board? Barny; enough of that, come, come, have done. No, Rev. Sir. The Trustees can

not trust you, nor will not ; for that fraudulent rascal Larkin goes out to y' place every church Sunday to consult & plan with you against us, but we'll make him pay dear for it, and you'll not fare better—You, *Rev Sir*, desired us to prosecute the villain. No Barny, I never desired any man to prosecute another in my life. Did not you say that the church should have it's right ? Barny that was not desiring you to prosecute a Man. How could we *Rev Sir*. get our right if we did not prosecute him, that was desiring us to prosecute him. I am ashamed of you *Rev. Sir*. Come Barny you see me busy, I will not be fatigued any longer by you—Good by, Barny. Exit Barny.

N. B. As a prelude to this farce, James Purcel M. D. P. C. wrote me an anonymous letter, this very morning. I received it, sign'd *Albertus Magnus*—This is the latin for the Dutch name of the Man Albert Groot, alias, or in plain English, Albert the tub<sup>s</sup> of g—. Any one who sees the anonymous-would-be writer could not mistake the G— tub Albert. Barny was a gentle echo of the letter, & in some instances seem'd to know it by heart.

On my way home I was taken by as great a gust as I have witness'd in America. Wind from W by S—The first drops from a dense black horison fell when I was within 200 perches of my stable yard. The storm burst with such wind, rain, lightning & thunder, that I thought we were envelopp'd in fire, water & hurricane—I found it necessary to turn the horse's head to leward, & give the tail & side of the Dearborn to the fury of the tempest, & there lie to for about 12 or 15 minutes. Poor little Edward took fright. or I should have remain'd longer. We dash'd to the stable yard—left Bully & the Dearborn to shift for themselves. When we reach'd the piazza, we were lock'd out—Pat<sup>k</sup> in Phil<sup>a</sup> Eliz<sup>th</sup> at M Wall's, & the key of my house at Betsy Donlevy's—By strain of lungs I was heard by Betsy's folks—Thos Farry came thro' the flood with a chunk of firewood blazing—no fire in my house—not a bit or sup to be had—I stripp'd Edward, wrapp'd him in a blanket—put his cloths & mine to dry—not bed made—I remain'd with the cloths until midnight—my leg in sad plight—

Sunday June 10th

Lady Eliz<sup>th</sup> Miller sail'd home at breakfast time. This frolic shall be remember'd— . . . M. at Coffee Run instead of foul Wilmington . . .

11th

M. for self & cong<sup>n</sup> of Wilm<sup>a</sup> & Mr J<sup>n</sup> Keating—

June 13th

. . . I am far from feeling well. I go into Wilmington to give Mass to morrow at Mr & Mrs Garesche's—Horse at Mrs McGee's—I remain at Mrs Noel's.

14 Corpus X<sup>i</sup>

M. at Mr & Mrs Garesche's. I called at Mrs Bayard's (Carroll of Maryl<sup>d</sup>) to inform her of M. being about to be celebrated at Mrs Garesche's, but I was quite too early.

Sunday 17th

M. ppo—W<sup>i</sup> Chester . . .

N. B. I am inform'd that Rev Mr Keenan was insulted at Wilm<sup>a</sup>, in church. He had the furniture taken from the altar. He went to Mrs Noel's, who takes care of my vestments & said Mass in her house . . .

18th

. . . Whilst I was writing I was seiz'd with ague chill, shake, & fever—oblig'd to take to bed—in dismal plight until the

19th

Vastly recover'd—Betsy Dunlevy attended all night

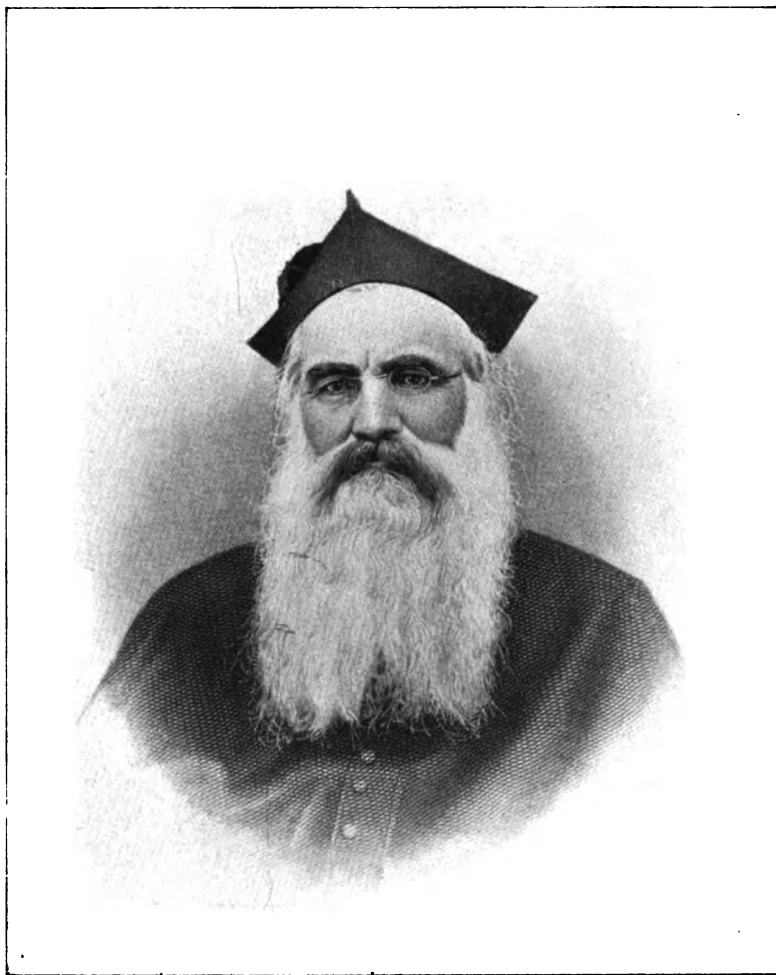
21st

Exhausted . . . Dr Quinby call'd about 6 p. m. I am oblig'd to send Fr<sup>e</sup> Breen to Wilm<sup>a</sup> for the requisite medicines . . . Letter from Jerome [Keating] for certificates—

22d

I take this morning 14 quinine pills as my chill & fever will take place at noon. I do not think that in the great variety of sicknesses that my God has sent me in life there has been any visitation to equal that of last night.

Historical Picture Gallery.



*E. Sorin csc*

V. REV. E. SORIN, C. S. C.



Historical Picture Gallery.



*Phil. H. Sheridan*

GENERAL PHIL. H. SHERIDAN.

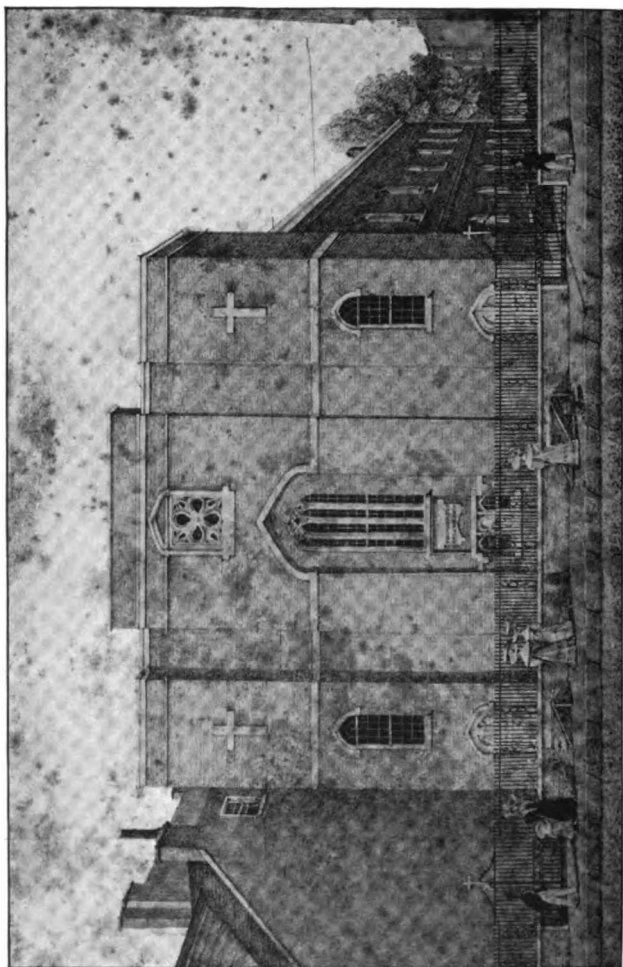
**Historical Picture Gallery.**



*+ John Cheverus*

RT. REV. JOHN LEFEVRE CHEVERUS,  
First Bishop of Boston. Consecrated November 1, 1810; transferred to Montauban,  
France, in 1823; died Cardinal Archbishop of Bordeaux, July 19, 1836.

**Historical Picture Gallery.**



OLD ST. MARY'S CHURCH, PHILADELPHIA, BEFORE ALTERATION.

**Historical Picture Gallery.**



**RT. REV. LOUIS WM. DUBOURG, D.D.**

**Consecrated September 24, 1815; died Archbishop of Besançon, December 12, 1833.**

**Historical Picture Gallery.**



*Fr Junipero Serra*

REV. JUNIPERO SERRA, O. S. F.

You can aid the American Catholic Historical Society in its work

ESTABLISHED MARCH 18TH, 1889.

OFFICE OF

ISAAC D. SAILER,



1524 Chestnut Street,

PHILADELPHIA, PA.

CIGARS!!!

Only by the box, and only  
to the consumer . . . . .  
All cigars sold "subject to  
approval" . . . . .  
I pay all delivery charges  
Exclusive Private Brands

To Smokers:

For nearly ten years I have been engaged in the manufacture and sale of cigars, and for over forty years I have been smoking them: all kinds,—good, bad and indifferent,—and in many countries equally good, bad and indifferent—and I have come to the settled conclusion that . . . . .

conclusion that . . . . .

"Smoking is a matter of Individual Taste"

An "abomination" to you may be "peaches and cream" to your neighbor. Shape, size, color or cost are not taken into consideration by the real connoisseur: it is taste—flavor—aroma, and, oh, how that taste differs! A cigar that you praise on Monday you condemn on Tuesday; yet the cigar is the same—the difference is in yourself; but you blame the man from whom you bought it. The most trying customer is the man who "knows all about it": who is "a good judge" of leaf tobacco,—and who really knows nothing about it. Why manufacturers, whose business it is to know, are deceived every day in judging leaf. There is no business that I know of where the opportunities and temptation to deceive the customer, is so great. The transaction between customer and dealer should be based on faith and honor, and I propose to do business on that line . . . . .

I guarantee the cleanliness and purity of my cigars, and assure you that the descriptions given in my Price List are clear and without exaggeration . . . . .

A postal will bring that Price List to you . . . . .  
Very truly,

Isaac D. Sailer

My "Price List" covers over  
50 Brands and Sizes, and is  
worthy of consideration by all  
who "use the weed" . . . . .

1524 CHESTNUT STREET,  
PHILADELPHIA, PA.

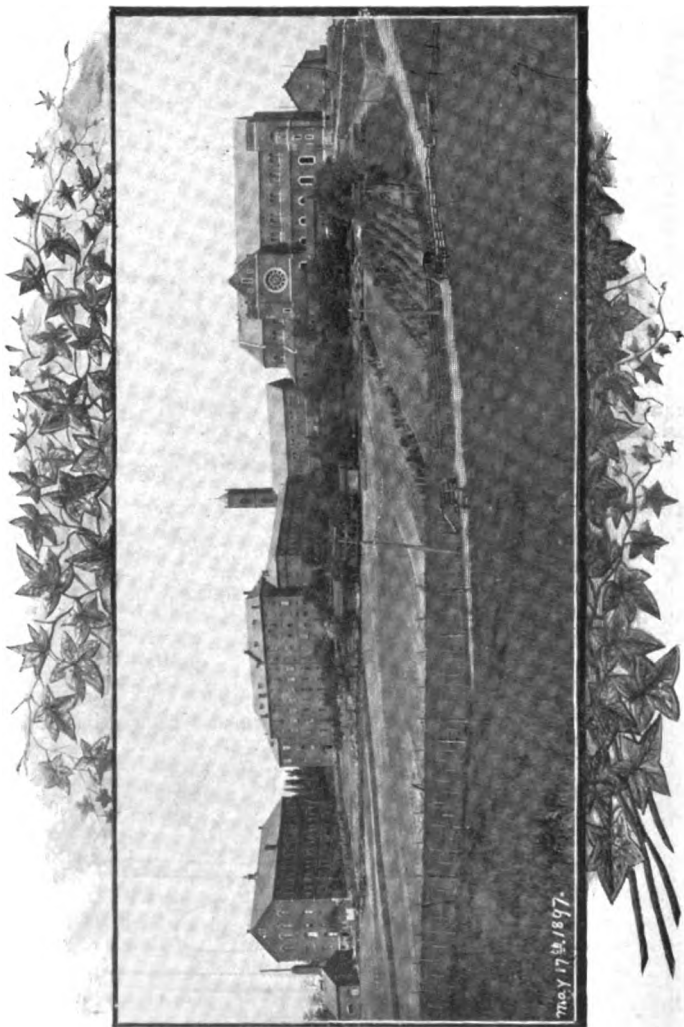
By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

# St. Vincent's College and Theological Seminary

Beatty P. O., Westmoreland Co., Pa.

**T**his Institution was founded in the year 1846, by Rt. Rev. Boniface Wimmer, O.S.B., and incorporated with powers to confer degrees by an Act of the Legislature on the 28th day of April, 1870. It is conducted by the Benedictine Fathers.



ST. VINCENT'S COLLEGE, WESTMORELAND CO., PENNA.

**T**he location of this College is very healthy: the buildings are large, airy and commodious, heated by steam and well lighted by electric lights. There are three distinct courses of study—the Ecclesiastical, the Classical and the Commercial. In all these, special attention is given to Religious instruction and a thorough Catholic training.

The students are divided, according to their ages, into three classes, each of which has its own study hall and dormitory, and is in charge of two Prefects.

Charges, \$200.00 a year, payable in advance.

For further information or Catalogue apply to

**REV. RAPHAEL WIELAND, O.S.B., Director.**

By purchasing from Advertisers in the Records.



**Records**  
 of the  
**American Catholic**  
**Historical Society**  
 of  
**Philadelphia**

Published Quarterly by the Society

715 SPRUCE STREET, PHILADELPHIA

(Copyrighted 1898)

**\$2.00 PER YEAR**

**SINGLE NUMBER, 50 CENTS**

### TABLE OF CONTENTS

	PAGE
Biographical Sketch of Rev. Peter Henry Lemke, O. S. B. ....	129
The Launch of the Frigate UNITED STATES .....	193
The Sir John James Fund .....	195
Catholic Chronicles of Lancaster County, Pa. ....	210
Extracts from the Diary of Rev. Patrick Kenny.....	223

### ILLUSTRATIONS

Rev. Peter Henry Lemke, O. S. B. ....	Frontispiece
The First Meeting of Father P. H. Lemke and Prince Demetrius Gallitzin .....	151
St. Joseph's Church, Hart's Sleeping Place.....	157
Father Lemke's Dwelling at Carrolltown.....	161
The Old Chapel at Carrolltown.....	161
Hon. Robert L. Johnson.....	179
Monument Erected to the Memory of Rev. P. H. Lemke, in Carrolltown Cemetery	157
Portraits of Clergymen who Attended St. Peter's Church, Columbia, Pa.....	221, 222
Rt. Rev. Benedict Joseph Flaget, D. D.....	257
Mother Seton.....	258
Rt. Rev. Edward Fenwick, O. P., D. D.....	259
John Boyle O'Reilly .....	260
Rt. Rev. John B. Miège, S. J.....	261
Gen. W. S. Rosencrans, U. S. A.....	262
Most Rev. James Roosevelt Bayley, D. D.....	263
Rev. Felix Joseph Barbelin, S. J.....	264





Archdiocese of Philadelphia

Archbishop's House,

Logan Square, Philadelphia,

Feb 78 1898

I beg to earnestly recommend  
the circulation of the Historical  
Records of the American Catholic  
Historical Society, not only  
because of their intrinsic merit  
but as a means to aid the finances  
of this excellent society which  
finds itself in need of funds.

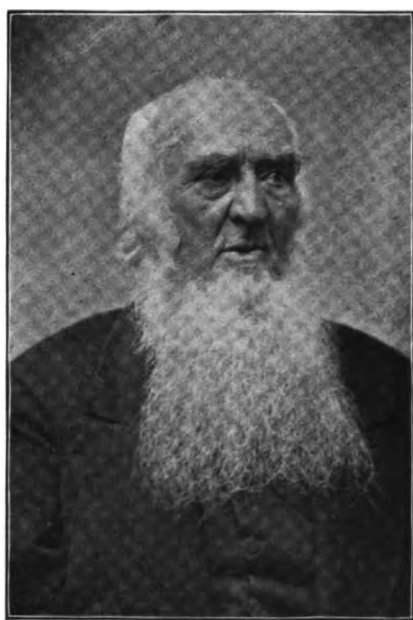
Every Catholic of intelligence  
should know the history of his Church  
in this country & should be a subscriber  
for a copy of these records.

+ P. D. Hyman

Archbishop of Philadelphia

Archbishop's Letter.





*J. H. Lundy*

## BIOGRAPHICAL SKETCH OF REV. PETER HENRY LEMKE,\* O. S. B.

1796-1882.

---

BY LAWRENCE F. FLICK, M. D.

---

When the human mind is overhung by doubt and the soul is engulfed in lowering despair a glimmer of light from the heroic life of an exemplar of Christ's sweet doctrine of love clears up the atmosphere and restores serenity. It is in such exemplars that the modern wise men in search of Christ find the oases in the desert of degenerate Christianity and the mile-stones by which they may regain the road to Christ's truth. To depict the lives of such exemplars and hold them up to the world in the mosaics of history is the noble function of the AMERICAN CATHOLIC HISTORICAL SOCIETY.

Of the many noble men and women who in the early days of the present century sought their *via crucis* in the American wilderness and there followed in the footsteps of Christ by carrying the gospel to the strayed sheep of the fold, perhaps few had a more checkered career than Peter Henry Lemke.† A runaway boy, a wild German student, a Lutheran minister, a school teacher, a lover, a pious convert, a studious theologian,

---

\*Father Lemke invariably spelled his surname Lemke. His Christian name was Peter Henry. His religious name in the Benedictine Order was Father Henry. In the certificate of his first communion and confirmation, signed by Bishop Saller, the name is written Petrus Henricus Lemcke. In his passport the name is written Peter Lemke. In his exeat and in a certificate setting forth his reception into the Catholic Church, his ordination to the priesthood, etc., it is written Peter Lemke. One of the certificates is addressed on the outside to Rev. P. H. Lemke. The title page to his book is signed P. Heinrich Lemke.

†For my information about the early life of Father Lemke I am indebted entirely to his autobiography, part of which was published in the first volume of the *Carrolltown News*, a copy of which is in the library of the AMERICAN CATHOLIC HISTORICAL SOCIETY.

a practical farmer, and an ardent missionary, he in every sphere of life showed an earnestness and determination to subject everything to conscience that is most instructive and edifying.

Father Lemke was born in Germany, at Rhena in Mecklenburg, on the shores of the Baltic, on July 27, 1796. His ancestors were of the German villager type and had been under the influence of Lutheran doctrine since the early days of the Reformation. His parents were people in moderate circumstances, having probably about the same amount of education, refinement and home comfort as is enjoyed by the average German burgher. His father was a magistrate and therefore a man of some little importance in the village; his mother was the daughter of the village school-teacher. The old grandfather lived with the family and the old village doctor boarded and lodged with them. These four old people with young Lemke practically formed the home circle, which, therefore, it may readily be inferred, constituted one of the best families of Rhena.

The home influence on young Lemke was however not very good. The father was too much taken up with his official duties to concern himself greatly about his son; the mother was sickly, apparently spiritless and lacking in motherly affection; and neither of the parents had much practical religion. The old doctor was a materialist and an avowed non-believer. The only person in the household who really had any religion was the old grandfather, who had been the church organist and the village schoolmaster for more than fifty years, and who still retained some of the old traditions. He was a man of strong religious bent and through life had clung to religious forms in spite of the tendency of all about him toward irreligion and materialism. From his old grandfather young Lemke learned some prayers and imbibed some religious thought; but what he got from this source was pretty well counterbalanced by what he learned from the old doctor, who was likewise sowing seed in the young lad's mind.

Under these varying influences—most of them negative, some of them good, and others bad—young Lemke's ideas shot

up like wild flowers, uncultivated, and yet fanciful and attractive. He was a talented lad, and fairly studious; with the aid of his grandfather and the doctor he acquired a good preliminary education. Many of the books given him to read by the doctor were story-books, which stimulated his imagination to a state of riot. The wildness and whimsicality of his fancies may be inferred from a little incident of his early life. After perusal of a copy of *Robinson Crusoe*, which had been given him by the doctor, he promptly slipped away from home armed with a hatchet, a hand-saw and a basket of provisions, accompanied by his pet dog. He pursued his flight until he happened to stray into the king's forest where he was arrested and restored to his parents.

The influence of his native country upon the development of his youthful mind was not very different from that of his family circle. The part of Germany in which he was born and in which he spent his childhood had long before his birth faded from the bright religious colorings of Lutheranism to vapid, colorless agnosticism. It really had no religious atmosphere, and everything seemed cold and dead to a soul at all sensitized to spiritual influences. Young Lemke seemed to have a yearning for something which neither home nor native country could supply, and in blind pursuit of this craving he again ran away from home in 1810, when he was about fourteen years old. His grandfather had passed to his reward and this fact no doubt more than anything else led the boy to his rash act. Besides his father had been much reduced in circumstances by the war which had been and was still going on and was unable to give his son the education which his older brothers had received.

Peter went to Schwerin, the principal town of Mecklenburg, where there was a good school, and applied for admission into it. Here passing the preliminary examination he was admitted, when he wrote to his parents telling them of what he had done. His father admired his pluck and wished him well, but evidently was unable to give him much assistance; so the young lad was compelled partly to depend on the charity of

the townspeople for his living and partly to earn it by giving private lessons in music.

It was while at Schwerin, where there was a Catholic Church (the only one in the dukedom), that young Lemke first found himself drawn toward Catholicity. He had become acquainted with a Catholic family, and on one occasion was invited to church with them. Somewhat out of harmony with his own religion and rather repelled by the services of his own church, he gladly accepted the invitation. His acquaintance with this family gave him his first experience of Catholic environment and he at once found it congenial. The services of the Catholic Church, the symbolic ceremonies and the devout bearing of priest and people, touched him deeply, and before the end of the Mass he found himself kneeling with the others in prayer. The sermon which was preached on this occasion by a member of a suppressed Capuchin monastery, also had a great effect upon him. It was a revelation to him; for it was the first sermon that he had heard which undertook to point out to people the narrow path to heaven. After this he frequently went to Catholic services during his stay at Schwerin; but as there had been some gossip about his having been seen kneeling in a Catholic church he only went when he could do so without being observed.

In 1813 all Germany was aglow with patriotic excitement because of Napoleon's temporary reverses and the prospects of his defeat. The German people arose in arms against the invader, and young and old enlisted in defence of Fatherland. Young Lemke, although only eighteen years of age, caught the excitement, and with many other students of Schwerin had himself enrolled as a soldier. He served until the close of the war, and during his military life experienced many hardships. The discipline and hardening which this life gave him stood him in good service during his missionary career later on in America.

During his military life Lemke had time to think out his vocation and he left the army to enter a theological seminary. He went to the University of Rostock, founded during Catholic times in the fifteenth century, but then a favorite place for the

education of Lutheran clergymen, and at once began a theological course. The picture which Lemke himself draws of university life at Rostock is a melancholy setting of the logical outcome of Lutheranism when placed under the most favorable environments. In this connection it must be borne in mind too that the Duchy of Mecklenburg, of which Rostock is the principal educational centre, has, from the days of Luther, been one of the strongholds of Lutheranism, and has probably, more successfully than any other German State, succeeded in keeping out Catholicism. Of his life and studies at Rostock Lemke writes: "But to confess the truth I did not study much, and I thank God that I did not; for the teaching of theology was of that sort that all sentiments of Christianity must have been extinguished in my soul then and there. We had professors of theology who would not blush to ridicule before an audience of beardless youngsters the most sacred mysteries of revelation. As for the life of the students it was nothing but a continuous rioting, drinking to excess, gambling and duelling. . . ."

Lemke was drawn into this whirlpool of dissipation for awhile; but, fortunately for him, the grace of God again touched him in an unexpected way. Among his fellow-students there was a young man named Adler, older and farther advanced in studies than himself, but attracted to him by similarity of experiences and congeniality of spirits. Like Lemke he had been a soldier, and like Lemke he had a second side to his character—a kind of undercurrent of seriousness about the problems of life. The young man had been reared a Catholic, and whilst he had fallen away from the practice of his religion and had become a Free-Mason, he had never lost his Faith; with the increase of knowledge and maturer thought he found himself impelled to retrace his steps to Mother Church. Lemke became quite intimate with him, and, with some other young men of similar bent of mind, made a private course of historical studies under his direction. Among other books which he read in this course was *The Religion of Jesus Christ*, by Stolberg, which made a lasting impression on his mind. The course worked to both the advantage of teacher and pupils; for whilst the latter had



their minds broadened and had new lines of thought opened up to them, the former was brought back to his Church and again became a practical and devout Catholic. While he and Lemke were sitting and talking one day, after it began to be noised about that Adler was a Catholic and the charge had been made that he was a Jesuit in disguise, he quietly got out his certificate of membership in Masonry and burned it. He then told Lemke that he had not been a Catholic for some years, but that he would now again seek reconciliation with his Church. He also advised him never to join the Masons; as the practical working out of their doctrines and precepts certainly tended to the disadvantage and degradation of the human family.

Lemke's intimacy with his Catholic friend did not continue long enough to enable the seeds of grace which had been sown to grow and ripen into conversion to the true faith. The young friend had an opportunity to take a position as private teacher in a wealthy Catholic family and availed himself of it. Lemke continued his studies, and turned the energy and zeal for religion which had been aroused in him into the channel of his chosen vocation. In 1819 he finished his studies and passed the examination for the ministry. He was suspected by some of the professors of having a leaning toward Catholicism, and his examination was made somewhat more severe on this account. He passed however and was allowed to enter upon his course as a prebendary.

According to the custom of the country—a custom which dated back to the Catholic times when the young priest went back to his native place to say his first Mass—he went to the village in which he was born to preach his first sermon. Easter Sunday was fixed for this formal entry into the ministry. When the time arrived and he found himself in the pulpit before his elders and his playmates all eagerly awaiting what he had to say, hoping that he might score a success, and fearing that he might prove a failure, he all at once realized the full meaning of his calling, and his power of speech left him. It was not however because of emptiness but of overfulness of the heart that his language refused to flow, and after

a few moments spurring effort he got command of himself and delivered an eloquent sermon. The day was spent in rejoicing and he now found himself a minister of God.

Soon after this formal entry into the ministry he received a call to a position as tutor to two boys in a wealthy family near his old home. As it was customary for a young clergyman to serve for a few years in either such a position or as assistant to some pastor, he accepted the call. He was probably partly influenced in his decision by the opportunity which the position offered for a renewal of acquaintance with the family of the pastor of the town to whose youngest daughter he felt quite an attraction.

He devoted himself conscientiously and energetically to the duties of this position for three years, during which time he greatly improved both the mental and physical condition of the lads who had been entrusted to his care. From puny, delicate, hot-house plants he made them rosy-cheeked, chubby, vigorous lads, full of life and play, and so bright withal that when, before giving up his situation, he took them to the high school for entrance examination, he was congratulated upon their intellectual attainments. These results he brought about by methodical intellectual training and pursuit of outdoor sports, a system which was diametrically opposite to that to which the boys had been subjected before.

During the time that he held this position of tutor, whilst carefully performing the duties entailed by it, he nevertheless found leisure to assist the old pastor in his parochial work. These additional labors were no doubt made very light by the opportunity which their performance gave for seeing and being with the object of his love. His feelings for the young woman in the pastor's household were evidently reciprocated; for they spent much time together reading, playing music and singing, and in talking over the more serious problems of life. Both were of a sentimental turn of mind and took rather serious views of life. That they were deeply in love with each other was evident to each, but a cold frost of providential interventions nipped the bud of their love affair before it had opportunity to unfold itself into open acknowledgment.

Lemke preached for the old pastor, and relieved him of many of his labors, and in return was treated as a member of the family. But it was through this very intimacy that God touched him again to claim him for His own. Whilst they were sitting at table one day the conversation turned upon old-time customs, and the pastor remarked that even in that house there were evidences of the old Catholic practice of making liberal donations and bequests to the church. He mentioned, for instance, a complete set of the original edition of Luther's works, which had been given by a member of the parish a long time before, and which was stored in the garret. Lemke became intensely interested, and asked permission to inspect it. "Certainly," said the old pastor, and they promptly adjourned after dinner, on a tour of investigation. One of the first things that met their eyes in the garret was a beautiful statue of the Blessed Virgin sitting in a remote corner among some rubbish. "How did that get here?" said Lemke. "That," said the old pastor, "is an old relic of Catholic times, that used to stand on the altar until Luther freed us from the benighted superstitions of our forefathers." Lemke made no reply; but this silent witness of the Faith of the past was a striking object lesson to him, and made a deep impression. They found the old tomes of Luther, and Lemke asked permission to take them home with him, which was readily granted.

In the seclusion of his study he devoured the works of Luther with great avidity. He read, and read; and as he read the scales fell from his eyes and his great regard for the arch-reformer changed into contempt. When he laid down the last volume he was no longer a Lutheran. All his faith had vanished, leaving nothing but emptiness, and yearning for something to give comfort to his soul. He was now in a most embarrassing position. He was earning his daily bread as a minister of a faith which he could no longer hold; he was preaching a gospel which he could no longer believe in; and the object of his earthly love was ensconced in the very citadel of Lutheranism from which there was no possibility of extrication. He had to face the alternative of either living a monstrous lie and making selfishness his guiding star, or of

sacrificing everything to conscience. He was not long in making up his mind what to do. He determined to give up everything, and at once resigned his position.

When he announced his resignation there was great surprise among his friends, and every effort was made to induce him to withdraw it. Prospects of having a parish of his own in the near future were held out to him, but all in vain. He saw the straight road pointed out by duty and honor, and resolved to follow it, disregarding of where it might lead him. His mind was, moreover, in a state of unrest on the subject of religion altogether. During his three years in the ministry he had had opportunity for observing the practical working out of Protestantism which fell short of what he thought the Christian religion ought to be. He had been scandalized by traffic in sacred things, and by hypocrisy in high places, and had lost his faith.

Some of the incidents which helped to shape his views, and lead to his determination to resign his living, were simple enough and were not without a certain amount of humor. One was the filling of a vacancy in a parish close by for which he himself had been urged as a candidate. The duke, who had the appointing of the new pastor, was of a practical turn of mind and was not overburdened with a spirit of altruism. The vacancy had occurred by reason of the death of the former pastor who had left a young widow. The widow was either legally, or by custom, a pensioner upon the duke, and so he conditioned the bestowal of the benefice upon the marriage of the widow. In reality a competitive examination and an election by the parishioners were the customary avenues to an appointment, and these were not dispensed with in this case, but it was well understood that only candidates who would pledge themselves to comply with the duke's wishes could hope to be successful. Lemke declined to be a candidate, and the man who got the appointment took the widow.

The other incident occurred in the house of a Moravian minister with whom Lemke had become acquainted and of whose Christian piety he at first had a very exalted opinion. Lemke visited the house of the minister quite frequently and

cultivated his acquaintance assiduously. Proportionately however as he became better acquainted his good opinion vanished, until quite suddenly one day his idol crumbled and he found himself disenchanted. They had been in the habit of smoking a pipe together occasionally; but on this day the pipe and tobacco had disappeared, and the old gentleman went on to say, by way of explanation, that he had been reading the Bible; that he found that nowhere was there any mention made of Christ's using tobacco, and that therefore he had thrown the pipe and tobacco out of the window. "Why not throw your wife out too?" broke in Lemke. "There is no mention made anywhere in the Bible of our Lord having had a wife." Unfortunately for Lemke the wife was present, and he soon discovered that he himself was the superfluous article in the house: for he was quite promptly, if not literally, at least figuratively, thrown out.

Lemke was now at sea on the subject of religion. The only thing he was certain of was that he had none; and as he could not remain so and be happy he determined to go in search of one. His mind quite naturally reverted to his Catholic friend, under whose direction he had read Stolberg's history of Jesus Christ, and who was now at Ratisbon. His first impulse was to go to him; but on second thought he concluded to try to get a little larger view of Protestantism first. There was a religious revival going on at Magdeburg under the direct patronage of Frederick William III., so he decided to visit that town. Having bade farewell to his relatives and friends, and cut himself loose from the strong attraction at Dusson, he crossed the Elbe on his way to Magdeburg in September 1823.

But he was disappointed when he reached his destination. What had looked from a distance like a bright sun of religious activity, turned out to be a mere cold north-light. An incident at a small hotel at which he stopped convinced him that he would have to look further for the religious spirit that he was seeking. "In the public room," says he in his autobiography, "I met a revered gentleman with his long pipe and a mighty beer jug at his elbow. I sat down with him, and in

the course of conversation I inquired where the Calvinists and Lutherans were living in the place, and how the new Evangelical Church of the King of Prussia was prospering among them. His reverence took a good pull at his mug, wiped his mouth, and broke out into a broad laugh : " We here do not want the King's union, we have been united long ago, but on our own principles. I am here the reformed or Calvinistic pastor, and my colleague is called the Lutheran pastor, but I have done with the Heidelberg catechism and my colleague with the Augsburg confession ; we do not quarrel, nor bother our heads about obsolete forms of a bigoted time, but preach the morals of an enlightened Christianity."

Disgusted, he turned his steps to Halle, the stronghold of Lutheranism ; but only to be even more deeply disappointed at the lifelessness of religious embodiment of every phase. At Halle his last ray of hope of regaining his faith sank in the ocean of despair ; and he now fully realized that unless the faith of his Catholic friend offered him a safe anchor he was shipwrecked in religion. He promptly decided to cut loose from all past traditions and teachings, and seek out Adler in Catholic Bavaria, with his mind in a receptive condition for new religious impressions. He at once started for Ratisbon, where his friend was, arriving there in November. He was most graciously received, and on the very first evening in Adler's company was introduced to Diepenbrock, who afterwards became bishop of Breslau, and later on, Cardinal.

In Diepenbrock Lemke found a most congenial friend ; he was of his own age, had like himself been in the late war and had been on the verge of religious bankruptcy until rescued and restored to full and vigorous faith by Father Sailer of Ratisbon. Through Adler and Diepenbrock Lemke soon became acquainted with quite a number of Father Sailer's recruits and disciples ; and before long he found himself in a religious atmosphere, which was most soothing to the yearnings of his soul. Diepenbrock was shortly afterwards ordained, and Lemke witnessed his first Mass. Later on a number of other young men, with whom he had become well acquainted, were ordained, and he again witnessed the celebration of their first

Masses. The ceremonies on these occasions made a deep impression on him, and he could not help comparing their depth and solemnity with the shallowness and frivolity of his own initiation into the ministry.

At the end of eight months' residence in Ratisbon, in a refined Catholic atmosphere, Lemke found himself a Catholic in faith, and applied to Bishop Sailer (Father Sailer being now a bishop) for instruction and formal admission into the Church. Bishop Sailer sent him to his seminary to there receive the necessary instruction under its saintly rector, the Rev. Father Wittman. During his stay at the seminary Lemke not only received instruction in the doctrines of the Church, but got an insight into true Christian life, and, especially, as attainable by a priest of God. On the 21st of April, 1824, he was formally received into the Church, and during the Mass, which was celebrated by Bishop Sailer, he was confirmed. His friend, Father Diepenbrock, stood his godfather.

Lemke's brief stay at the seminary no doubt determined his vocation. Bishop Sailer believing in the genuineness of his vocation at once sent him to one of his old priests, Father Buchner, the pastor of a country parish in the neighborhood of Ratisbon, to take a private course in theology. Here Lemke devoted himself very closely to his studies and with such success that during the winter of 1826, following his reception into the Church, he was allowed to come up for examination, and upon successful acquittal of it, was given minor orders. Shortly thereafter he was ordained to the priesthood on the eleventh day of April, 1826, a little less than two years after his reception into the Church. He celebrated his first Mass on the 25th of April, 1826, in the church of his saintly tutor, Father Buchner. His dear friend, Father Diepenbrock, preached the sermon on the occasion. With a prophetic eye upon Father Lemke's future life, as it turned out to be in the wilderness of America, the speaker took for his text: "Behold I send you as lambs among wolves."

After his ordination Father Lemke served for three years as assistant priest to Father Buchner. This apprenticeship in the duties and responsibilities of the priesthood, under so experi-

enced a master, was of great value to him. His proximity to Ratisbon gave him opportunity to cultivate the friendship which had sprung up between himself and a number of earnest young priests who had been ordained near about his own time and whose influence had had much to do with his conversion.

In 1829 Father Lemke was called to Ratisbon through the influence of Father Diepenbrock, his dear friend, who was then secretary of the consistory, and was made a kind of vicar, and given the duties of preaching to the garrison of the city, and instructing the students of the high school in their religion. It had been the wish of Father Lemke's friends for some time to have him in the city where they could see more of him. This new position was however only meant as a bridge upon which to cross to something better and was not held long. His friends were active, and secured for him the refusal of a chaplaincy under what appeared to be very favorable circumstances.

Friedrich Schlosser, the son of a sister of the poet Goethe, had recently become a Catholic, and had married the daughter of a wealthy Frankfort banker, who had likewise been converted to the old Faith. Being artistic in his tastes, and somewhat of an antiquarian and having plenty of money at his command, he purchased a fine old estate near Heidelberg, which had been the property of the Jesuits, and which had gone begging for a purchaser after their suppression. There was a beautiful old Gothic church on it which Schlosser had had restored and reblessed and for which he was seeking a chaplain. The bishop recommended Father Lemke for the position and many of the young priest's friends urged him to accept it; but his friend, Father Diepenbrock, did not approve of his doing so. After mature deliberation he decided to take it and assumed the position in 1831.

From a worldly point of view the new position offered Father Lemke was everything that could be desired. The estate, which was now called Neuberg, was a beautiful place and was prettily situated on the Rhine. The church had been completely restored and artistically adorned; the old castle had been brought back to its pristine splendor, and had been luxuriously furnished; there was an excellent library in the



place, and Schlosser himself was a great bookworm; there was plenty of social gaiety; in short, everything was most pleasant and agreeable in and around the castle; but it did not suit Father Lemke. He had not been there long before he recognized the force of all the objections which his friend, Father Diepenbrock, had raised against the position. There was no outlet for a missionary spirit, and but little opportunity for following the vocation of a priest.

Being once installed however he decided for the time being to make the best of his opportunities. He scrupulously performed his meagre priestly functions, consisting mainly of saying Mass in the morning—occasionally, but very rarely, of hearing confessions and preaching; and in order not to be idle, he devoted the rest of his time, with the permission of his patrons, to managing the estate. Schlosser was too much absorbed in his library and museum to give attention to farming, and was only too glad to be rid of that part of his responsibilities. Father Lemke on the other hand had a taste for farming, and sorely needed an outlet for his energy. The arrangement was mutually agreeable, and Father Lemke very soon found himself in temporal, as well as in spiritual, charge of the castle with all its belongings.

During the two years during which Father Lemke was chaplain ostensibly and farmer in reality of Neuberg, he restored the estate to a very excellent condition of cultivation and order. He replanted the old vineyards, rehabilitated the establishment with reliable and competent servants and employés, and put everything in good order and thrifty condition. Except that his conscience was prodding him at times for his neglect of his priestly calling and the subjection of its sacred attributes to a merely temporal position, he was moderately happy in the fruit of his labors. He would probably have gone on indefinitely in his singular course had not an innocent remark of a friend quickened his conscience, and instantly matured a resolution, which had long lain dormant, to seek a proper field for the exercise of his priestly functions. During the fall of 1833, while the vintage was in progress, his friends, Fathers Diepenbrock, Clement Brentano and Dr. Raes,

visited him at Neuberg. In a conversation the American missions came under discussion and Dr. Raes pulled out a letter from the Rev. Francis Patrick Kenrick of Philadelphia which he read. In this letter Dr. Kenrick deeply deplored the lack of German priests in his diocese and the consequent falling off from the Faith of many German people. "This would be something for you," said Father Brentano, in a vein of sarcasm, "a young man endowed in body and soul with all that is required for a laborer in the vineyard of the Lord, and here you are like an article of luxury growing fat and lusty, whilst our poor German Catholics in America are starving for want of spiritual food." The thrust went right home to the very spot which his conscience had frequently pricked before; and although he tried hard to prevent the muscles of his face from betraying his heart, and mechanically joined in the hearty laugh which followed, he at that moment resolved to go on the American missions.

During the ensuing winter he elaborated his plans, and informed Schlosser of his intentions. His friends, and even Schlosser, although they loathed to part with him, seconded his project, because of the good which it promised to religion. By spring he had completed his arrangements, and armed with a letter from Dr. Raes to Dr. Kenrick, and his *exeat* from his bishop, together with his credentials and passport, he started for America. He had shipped his baggage ahead, and embarrassing himself with no more luggage than he could put in a knapsack, he started on foot for Paris, to there take a steamboat for Havre, his selected port of departure.

When he reached Havre there was a packet ready to sail for New York, and he considered himself most fortunate in arriving at so opportune a time. To his surprise, however, his baggage had not yet arrived. There was nothing for him to do but to wait for the next vessel which would not sail for some weeks. Doomed to remain in Havre for a time, he applied to the nearest church for the privilege of saying Mass, which was accorded him. He soon discovered that his delay was not without its advantages and compensations. Many of his countrymen were gathered at Havre to wait for an opportunity

to go to America, and when they learned that a German priest was saying Mass every day at a near-by church, they flocked to him to go to confession. Father Lemke secured faculties to hear them, and thus had the consolation of administering to the spiritual wants of many, who were likewise delayed in their journey, and who were probably much more distressed and discommoded by the delay than he. But his greatest cause for gratitude at this providential interference with the expeditiousness of his trip was not revealed to him until he arrived in New York, where he discovered that the packet which he had missed had been lost with all on board.

He finally secured passage on the ship "Florida," and arrived in New York on the twentieth of August, 1834. He remained in New York a few days, when he took passage by steamer for Philadelphia. This was the most convenient way of getting from New York to Philadelphia in those days, and it took a day to make the trip. He arrived at Philadelphia at six o'clock in the evening and at once went to the house of Rev. Mr. Guth, who after supper took him to the bishop's house. Bishop Kenrick received him cordially and appointed him assistant priest to Holy Trinity, which position he assumed at once.

His initiation into missionary work in America was rather a singular and severe one. The pastor of Holy Trinity being indisposed Father Lemke was at once assigned the duty of sick calls. During his first night at the priest's house he was called out to a cholera patient up in the Northern Liberties, near where St. Peter's church now stands, and as he did not know the streets, he was unable to find his way back until day-break; upon his return he was compelled by the exigencies of the situation, it being Sunday, to go into the confessional. After a long session in the confessional he said his Mass and preached, being thus compelled to fast, after his hard experience during the night, until noon. Surely a more laborious introduction into his new life could not well have been made for him.

He soon discovered after his arrival in Philadelphia that in order to be fully equipped for his duties and responsibilities as

a missionary in America he would have to learn English. Holy Trinity was legally a German church, inasmuch as its charter required the German language to be always used there ; but it was found expedient even in those days to have English sermons preached in it occasionally. Moreover parochial duties constantly brought the priests in contact with people who could express themselves better in the English language than in the German. Fortunately for Father Lemke the young bishop of Philadelphia, Dr. Kenrick, and his talented brother, who afterwards became bishop of St. Louis, felt it incumbent upon them for the proper performance of their duties, to learn the German language, and thus an opportunity was at once given him to learn English by becoming both teacher and pupil to two of the ablest divines in the country. At the invitation of the bishop he daily went to the bishop's house to get a lesson in English and in return to give one in German.

The trustee system of governing churches was in vogue at Holy Trinity and from the very beginning was most repugnant to Father Lemke. It was soon the cause of his leaving his post, and seeking another for the exercise of his priestly functions. The particular incident which brought matters to a climax was quite amusing and Father Lemke was fond of telling it to his dying day. A special celebration had been held by the Lutherans of Philadelphia commemorative of the Reformation, and as Father Lemke had been a Lutheran, and was particularly well posted about Luther, he preached a sermon on the following Sunday upon the life of Luther. After he had returned to the priest's house a committee of the trustees was ushered into the room where he was sipping his cup of coffee, and the spokesman began by saying : " Your Reverence, that was a very fine sermon you preached to-day, but as we wish to live in peace with our Protestant neighbors, we have come in to tell you that you must not preach any more sermons like that in this church." Jumping to his feet, and grasping the poker from the coal scuttle he thundered out, " You tailors, you blacksmiths, you carpenters ! How dare you come in to tell me what to preach ! Get out of here ! " and,

without further ceremony, he drove them out. On the following day he went to the bishop, told him what had happened, and asked to be relieved of his charge. The bishop gave him permission to travel through the State for awhile.

In those days traveling through the State by a priest was paramount to going on a missionary tour. Especially was this true of a German priest; as there were very few priests in the State who could speak German. Father Lemke in a letter\* written to a friend in Germany in 1835, says that in the entire diocese of Philadelphia, comprising at that time the States of Pennsylvania, New Jersey and Delaware, there were only four German priests. When a priest traveled within the limits of his diocese he received faculties, and was expected to minister to Catholics wherever he found them without a clergyman, and this was almost everywhere. When a German priest was about to start on a tour word was sent ahead to the English priests who had stations, informing them of the fact, so that they might announce it to the German members of their flock, and thus give them an opportunity to prepare for the reception of the Sacraments. Father Lemke's permission to travel therefore practically meant a missionary tour throughout the State.

He left Philadelphia in the latter part of October, 1834, having officiated at Holy Trinity about two months. His account of the beginning of his trip is quite interesting to us of the present day. "In no country, indeed," wrote he to a friend, "can one travel so expeditiously and so comfortably as here, that is, between principal points where lines of communication have been established. Thus, for example, I started on my trip at 8 o'clock in the evening, from the place outside of the city along which the railroad passes, and to which I had been brought in an omnibus. There stood a whole row of cars, attached one to another, behind a number of freight cars, used for baggage, and in front of all an engine on iron rolling-gear. After a large company had seated themselves

---

\* Published in the *Mainzer Monatschrift*. A copy of this letter has been kindly furnished the author by Rev. Vincent Huber, O. S. B. For knowledge of the existence of the letter the author is indebted to Rev. Adelbert Müller, O. S. B., D. D.

comfortably with bag and baggage the singular caravan rolled out into the dark black night. When the sun arose, and I had quite leisurely finished my sleep, I was in Columbia, eighty English miles from Philadelphia."\* He stopped at many places on the way, remaining over for a few days, and preached and heard confessions. Whenever he heard of Germans living in settlements away from the line of travel he made incursions into the wilderness, and ministered to them. One such penetration into the dense forests of Pennsylvania he describes in the letter to a friend, from which I have already quoted. As it gives a vivid picture of the life of the early settlers the description is worthy of being quoted in full.

"At a place along the Susquehanna a man, who spoke German, came to me and asked me to come to a place about fifteen miles farther out in the woods, where a number of German families lived, who had not seen a priest for a long time. I consented to go; and on the following day he was there, with two saddle-horses, as the use of a team was out of the question. We mounted and trotted briskly into the woods. Here I became acquainted for the first time with the American primeval forest. With European horses one would break his neck on such a journey; but these wind their way through thickets and jump fallen trees with wonderful nimbleness and security. After several hours' ride we again emerged into daylight, and I began to notice tilled fields, and the ascending smoke of dwellings. We halted in front of a large log house, and an old gentleman, with snow-white locks, and an honest open face, helped me dismount with my traps, and led me into the house, to the hearth where whole logs were blazing. He is a Swiss, who as a young man came to this country, and upwards of thirty years ago first settled in this neighborhood. Five of his eight sons are already building up their own homes and live around about him, and in more recent times a number of other German families have settled here. I was now really in all respects in a new world. The old gentleman, a veritable patriarch, had just finished, when I arrived, cleaning a young pig, which was then stuck on a wooden spit, and roasted in

---

\* Letter published in *Mainzer Monatschrift*, 1835.

front of the hearth. Every one understands some trade or handicraft; and everything that is used in the house is made in it. After our tasty evening banquet, while we were all sitting quite comfortably around the fire, the youngest son, a lad of about sixteen, who had slipped out of doors, tore open the door and whistled; at once three or four dogs sprang from under the table and bench and bounded out; the young people likewise jumped up and ran out; whereupon there was a most terrible noise outside. I asked the old gentleman what was the matter. 'Ah!' said he, 'I suppose there is either a bear or a wolf outside.' 'What! are there still such visitors here?' 'Oh yes! plenty of them; although not quite so many as there were thirty years ago. In the evenings one frequently comes to the edge of the woods and looks about to see if some head of cattle has not been left out.' I went out myself, and followed the noise. A bear had taken refuge up a sugar-maple tree close by, up the sides of which the barking dogs were springing. 'It is a pity,' said I, 'that it is too dark to shoot.' 'Oh! we will bring him down without shooting,' said one of the boys, and away he ran to return in a moment with two axes. He and his brother took position,—like hailstones flew the chips, and in a moment the tree came crashing down. The poor bear made some desperate leaps; but before he could reach another tree the dogs were upon his neck, and he had all he could to protect himself. Instantly one of the boys ran forward and ended the fight with his axe. The bear was now dragged into the house in triumph, and dressed. The smoked hams are here deemed a great luxury; but of the paws one knows nothing except that during the bear's lifetime they are not to be toyed with, and that after death they belong to the dogs. On this occasion, too, they were to be thrown to them, but I protested against such profanity, and begged that they be set before me for dinner on the following day as a ragout. I must admit however that the vivid recollections of the beloved panegyrist of bear's paws, . . . and the old times were the best part of this feast. On the following morning the neighbors came together from all sides, and in the earliest dawn I was already sitting behind the fire-

place on an old fir log hearing confessions. Later on, in the same room, which served as kitchen, living, and work room, an altar was set up, that is a table, covered with a white fabric, and having on it two candles and a crucifix, was put in place; the chalice and vestments which I had brought with me were placed upon it; the aged patriarch waited upon me and served the Mass; all received Holy Communion and listened with the greatest devotion to my sermon. At the end of the divine service a young woman came galloping up,—for here all go on horseback—with her four-weeks-old babe in front of her on the saddle. She had heard that a priest was here, and brought her child to be baptized. The old gentleman stood for it with the most touching devotion, a duty which was unanimously assigned to him, as he had been father, grandfather, or god-father, to every one who had been born in these parts during the last thirty years; and had on Sundays read appropriate passages from Coffine to the neighbors assembled in his house; had prayed with them and had instructed the young people in their catechism. I am bound to say that I was filled with wonder at the healthy and correct religious views of these people, who had grown up in the woods, as also at the simplicity and purity of their lives. Here one sees the power of the Catholic faith; here one for the first time fully realizes what is meant by tradition. Non-Catholics, who are thus left to themselves and who are cut off from intercourse with the world, usually sink into obtuseness and impurity.” \*

Of Father Lemke's complete itinerary I have not been able to get a record; nor have I been able to learn how far West he went. I have reason to believe however that he went as far as Pittsburg. One of the objects of his travels was, I think, to visit Prince Gallitzin on the Allegheny Mountains. He, no doubt, traveled along the main line of communication between Philadelphia and Pittsburg, and his incursions into the interior of the State were probably not far from this line. Of his arrival at Munster, and his visit to Gallitzin he gives a very interesting account. “During my travels,” he writes, “I came to the top of the Allegheny Mountains, about three

---

\**Ibid.*



hundred miles from Philadelphia, late in the evening, to a place called Munster. I went to an inn and asked for my supper and a night's lodging. As I was called from the office, where a great many English-speaking people were gathered together, into a side room, the hostess, as she noticed me making the sign of the Cross, and saying grace before eating, asked me—N. B. in English for the people were Irish—'Are you then a Catholic?' 'Yes,' 'And possibly even a priest.' 'Yes!' 'Now I really thought so when I saw you, and you inquired for Father Gallitzin.' 'Are you Catholics hereabout?' I asked. 'Why certainly; in the entire neighborhood and for many miles around there is not an un-Catholic bone to be found.' And hereupon she ran into the other room. Her husband with cap in hand, which before he had not touched, hunted up a pair of slippers and insisted on taking care of my wet feet which he looked after with a certain ceremony that reminded me of the washing of feet during the early Christian times.

"Meanwhile also others came in, among them some Germans, and I was like one at home among friends and acquaintances. When on the following morning after breakfast I spoke of paying, I almost gave offense. Instead of accepting the proffered pay they had a saddled horse in front of the door for me in the custody of a boy who was to show me the way to Loretto through the woods, seven miles distant. We had not gone far into the woods when my guide called, 'Here comes the Priest,' and before me I saw an old reverend gentleman with snow-white hair, wide-brimmed, badly-worn hat, and a coat of homespun twill, but noble in bearing and mien—it was Prince Gallitzin."\*

Gallitzin approached in a sled, that being the only manner in which he was able to travel, because of an injury which he had received. Father Lemke had a sketch made of this meeting, and an engraving from it for his biography of Gallitzin written some years after Gallitzin's death. He aimed to have the different persons and objects in that picture made as much like the originals as possible, and as there is no portrait of Prince

---

\* *Ibid.*





First Meeting of Father Lemke and Prince Demetrius, Galtzin.

Gallitzin extant, it is likely that this picture gives the best representation of him that we have. In a letter written from Asbach on September 16, 1859, he says of it: "Here is a nice picture for you. It will adorn a biography of Gallitzin which I am going to get printed and represents my first meeting with him between Munster and Loretto in 1834. Do you recognize the old gentleman is his well-known locomotion! The boy with the shillalah pointing with his finger and saying, 'there is the priest coming,' is Tom Collins, but him you will hardly recognize for his is only in half profile, nor Augustine Hott, the driver, who shows no profile at all, neither one way nor the other, having occasion to adjust something at the gears. The very dogs are not forgotten. Ask Tom whether he remembers them. I do, and remember how the plebeian cur of Munster was worried by the clerical mastiff."\*

Gallitzin was on his way to one of his parishioners to say Mass, and Father Lemke was invited to accompany him. Gallitzin's object in saying Mass in a private house at such a comparatively short distance from his church, probably was to enable some person confined to the house to be present at the Holy Sacrifice, and to give persons who could not travel over bad roads an opportunity to receive the Sacraments. Father Lemke, in describing the affair, says that he was much edified by all that he had seen, and that it reminded him very much of what is recorded about the Christian Church in its primitive days. A number of people had gathered together, and the first thing Gallitzin did, after his arrival, was to hear their confessions. He then celebrated Mass on a bureau for an altar which was covered with white linen, and had on it a crucifix and two home-made wax candles; during the Mass he gave Communion to the assembled people. After the services they dined with the family in whose house Mass had been celebrated, and then Father Lemke accompanied Prince Gallitzin to Loretto.

The following day, being Sunday, Father Lemke assisted Prince Gallitzin in his duties in the church. Gallitzin spent

---

\* Lemke-Johnson correspondence in archives of AMERICAN CATHOLIC HISTORICAL SOCIETY.

the early morning in hearing confessions, said the early Mass, and asked Father Lemke to celebrate High Mass at ten o'clock. After the Gospel, Prince Gallitzin came to the altar and preached an English sermon, at the close of which he introduced Father Lemke to the Germans and told them that he would preach to them. Father Lemke had not expected to be called upon to preach, but did the best he could, and afterwards complained to Father Gallitzin at having been called to speak extemporaneously, but the Prince quietly replied "I only wanted to see whether you were made for a Missionary who ought to be ready at any time."

How long Father Lemke remained at Loretto I have been unable to ascertain; but I am inclined to think, only for a few days. He probably went on to Pittsburg, and may have stopped at Blairsville and at Sportsman's Hall. He returned to Philadelphia, where he arrived some time in the early part of December. Meanwhile, both Prince Gallitzin of Loretto and Father Masquelet of Pittsburg had written to Bishop Kenrick for assistant priests, and Prince Gallitzin had apparently mentioned Father Lemke as the person whom he would like to have for assistant. During Father Lemke's absence from Philadelphia a German priest had arrived from Switzerland, and the bishop had sent him to Holy Trinity for the time being. It was therefore easy for the bishop to adjust matters so as to permit Father Lemke to go into the western part of the diocese. The bishop gave him his choice either to remain in Philadelphia or go west, and Father Lemke decided to take up his work either in Pittsburg or with Father Gallitzin. He first went to Pittsburg to assist Father Masquelet; but was not long in discovering that he was not well adapted to city work. He, therefore, after a very short stay in Pittsburg, went to Loretto and presented himself to Prince Gallitzin for duty as assistant.

Almost immediately upon his arrival at Loretto Prince Gallitzin took him to Ebensburg and installed him there as resident priest. This was a surprise to Father Lemke, as he had expected to remain with Prince Gallitzin at Loretto and attend the outlying posts from there. Bishop Kenrick had

however told him that the good old saint at Loretto never permitted another priest to live with him—in fact had so arranged his house that it was impossible for another to live in it. But so delicately and so diplomatically was this exclusiveness practiced by Gallitzin that Lemke would probably not have noticed it had it not been for the warning he had received from the bishop. Ebensburg was one of Gallitzin's outposts and had a church. It was quite natural for the people there to want a resident priest. Father Gallitzin took Father Lemke to one of the principal families in the place, namely that of Mr. John Ivory, with whom he had arranged for his board and lodging, and before leaving him handed him a subscription list in which the greater number of the families who worshiped in the church had pledged themselves to pay a certain amount a year toward his support. "Here will be your means of support," said Father Gallitzin, "and with these good people you will be well cared for." "But I thought I was to live with you," said Father Lemke. "Oh no," replied Gallitzin, "the people here have built a church and want a resident priest and besides I have no comfortable room in my house for you. And what is more, on these mountains the winters are so severe and getting about is so difficult that it will be much better for you to be here than with me. You will come to me once a month to take care of my Germans and for this service I will pay something towards your support."

One of Father Lemke's first acts after his arrival at Ebensburg was to apply for citizenship. He arrived on December 23, 1834, and on January 2, 1835, he filed his first papers. His application for citizenship is entered in Common Pleas Docket, vol. 3, page 634, of Cambria Co., and reads as follows: "The declaration of Peter H. Lemke upon his solemn oath represents that he was born in Rhena in Mechlenburg, that it is *bona fide* his intention to become a citizen of the United States, and to renounce forever all allegiance and fidelity to every foreign prince, potentate, state or sovereignty, whatever, and particularly to the King of Bavaria, of whom he was heretofore a subject. And the said Peter Henry Lemke makes report and registry as follows: Name—Peter Henry Lemke. Birth-

place—Rhena in Mechlenburg. Age—Thirty-eight years. Nation—Bavaria. Allegiance—Bavaria. Place whence he emigrated—Ratisbon. Time of arrival in the United States ——— Intended place of settlement—Cambria County. Sworn and subscribed in Open Court the second day of January, A. D. 1835. A. Bausman, Prothonotary. Signed Pet. H. Lemke.” On October 7, 1840, he took out his naturalization papers. Michael Dan Magehan and John Murray swore to his residence in the county.

Father Lemke's own description of his new field of labor is the most graphic I can give of what missionary life in the wilderness meant. “I am now since the 23d of December here in Ebensburg, which is the principal town of Cambria County. But lest you get a wrong impression of what is meant by the principal town, I must at once tell you that there is nothing to be seen here resembling a town except one large walled-up building with a tower, the court-house of the county or circuit, and very few houses which resemble the dwellings of Europeans; but mostly log and clap-board houses. As to paved streets and such like it is not to be thought of here; but instead one is compelled evenings to feel his way with a stick in order not to break his neck by falling over stumps. Prior to twenty years ago all this country round about was woods, and if one will now go one thousand steps away he will find himself again in the primitive forest. For these reasons the place looks more like a bivouac than a town, as for example such things as kitchens, cellars and other rooms and conveniences, which according to our ideas about human comforts are necessary, are not much to be thought of here and I am willing to bet that in this entire principal town there are not five doors to be found which can be locked. My host is one of the first magistrates, that is the collector and accountant of public revenues of the entire district, covering a territory of about four hundred square miles, and besides, he carries on the carpenter trade and farming business without an apprentice; for apprentices and maid-servants are unknown here. The squire, also called the district judge, met me yesterday with a load of wood, which he him-

self had cut down and loaded. When I return from my horse-back trip through the woods I lead my horse into the stable, unsaddle him and give him the attention which he needs; then I hang up my boots and coat, which are covered with several pounds of clay, to the fire, and seat myself before it; while the children climb up on my knee and the house-wife busies herself getting me something to eat. On the following morning the dried coat is rubbed out; the boots and the harness are cleaned, and so on. That I do these things does not strike any one as strange; but on the contrary I would be looked upon as singular if I did not do them. In the place itself there are only a few Catholic families and not one German soul. I can therefore not get a drink of water without asking for it in English and I am thus compelled to learn what the different things are used for. It is this very necessity which is of the greatest importance to me. In Philadelphia or any other place, among German surroundings, I might have remained for years and days without learning English; but here it comes without effort; methinks, indeed, the very winds blow here in English. I could wish that every missionary would find himself so situated as I am here. With a dictionary, grammar and English Classics, one may torment himself most dreadfully; and yet when he gets among these people, he understands about as much of their English as if he had never seen a letter of it. But when one is thrown among these people, and with a dictionary at hand reads English diligently, he will get along rapidly. I have made a firm resolution not again to take up a German book until I have become as fluent in English as I am in my mother tongue; but English I will read in whatever may fall into my hands, and thus I have already brought it so far in the short time, that I can entertain myself evenings, while sitting around the fire with the people of the house, on all possible topics. I already hear confessions and administer the other Sacraments in English and on last Sunday I even read the gospel and gave a short exhortation in English before the German sermon. I have here a wooden church just like a large Bavarian country barn. In a circuit around about there live a great many Germans,



most of whom are Catholics, and, as is generally the case, the Germans, according to long established custom, prefer to settle in the woods; whilst the Irish, French and other immigrants locate with the Americans in the cities on the high-ways and along the canals, and carry on trade and hotel business."

"These Germans come diligently and gladly to church although they often have to leave home at night in order to get here. On one Sunday of the month I go to Loretto, ten miles from here, and on a second Sunday, I go to the new settlement, twelve miles from here, where there are fifty-four German Catholic families, mostly Alsatians and Rhenish Bavarians, who have thrown their resources together, and have built a church. During Easter time I will have to make a trip to Lake Erie. I am already anticipating the pleasure of it; for I expect to make a detour in order to see the Falls of Niagara. Now you will probably yet want to know what resources I have here. I have none except what the people give me, and as the people have very little I likewise have very little; and I can really say that I have never in my life been so poor and at the same time so rich; for here I feel satisfied and happy, and have everything in abundance that is necessary for the maintenance and support of life; and for what purpose should I want money? My health becomes better with every hardship. In Philadelphia I was sick a good deal, and thought several times I was going to fall a victim to cholera. In regard to food and drink, it certainly fares badly with me, and since I have been in America I cannot think so hard of the children of Israel for having during their journey to the promised land frequently become dejected and discouraged when thinking of the fleshpots of Egypt."\*

The church which Father Lemke refers to as visiting at a distance of twelve miles is St. Joseph's at Hart's Sleeping-Place in Susquehanna Township, Cambria County, near the headwaters of the western branch of the Susquehanna River. It was built in 1829. It is a frame building, and was first attended by Father Bradley, subsequently by Father Terence McGirr,

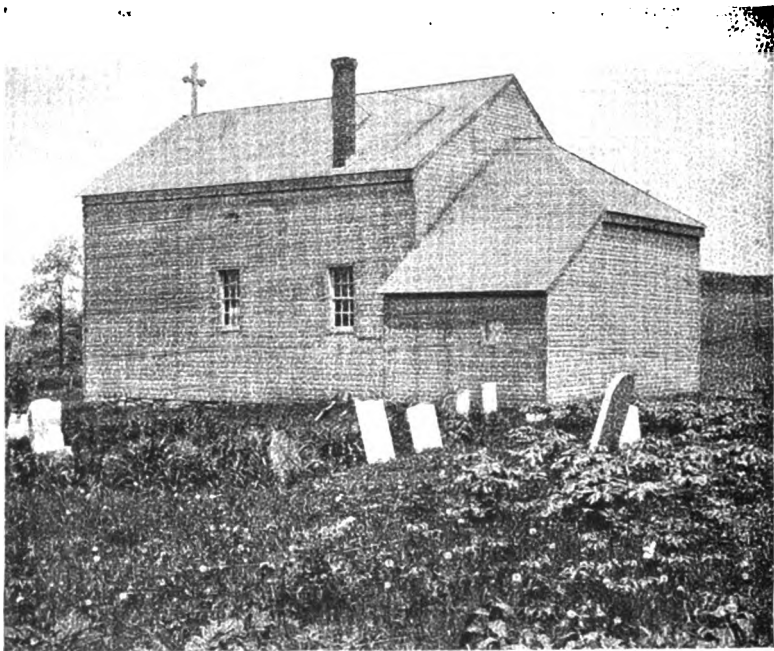
---

\* Letter of January 20, 1835, published in *Mainzer Monatschrift*.





Monument erected to the memory of Rev. P. H. Lemke in Carrolltown Cemetery.



St. Joseph's Church, Hart's Sleeping Place.

and in 1835, and subsequently by Father Lemke.\* The settlers in the neighborhood had been accustomed from the beginning to annually subscribe for the support of the priest who attended the church. The following is the first subscription for the support of Father Lemke :

"We, the undernamed subscribers of the Parish of St. Joseph Church of Susquehanna promise to pay the Rev. Peter Lemkey in quarterly payments such sums of money set to our names for one yearly services at the church of St. Joseph. Commencing from the nineteenth of July A. D. 1835. N. B. August 23rd.

Emericus Bender	\$5.00	Christian Buck	1.50
John G. Miller	5.00	George Dietrich	1.50
Jacob Schabacker	5.00	Casper Schaffner	1.00
Peter Boslet	1.00	George Waltz	1.00
John Weakland, Sen.	4.00	Peter Weibel	2.00
Henry Buck	2.00	James Farrell	1.00
John Schollen	1.00	Thomas Elder	1.50
John Cook	2.00	Jacob Klein	3.00
Philip Barnicle	1.50	Michael Ballwefer	1.00
Jacob Zorn, Sen.	1.00	John Thomas	1.50
John Elder	3.00	Jas. Driskel	1.00
Jacob Byrne	1.00	Jacob Keffer	1.00
Michael Plott	1.00	Andrew Strittmatter	2.00
James McCarty	1.00	Augustine Farbaugh	1.00
John Weakland, Jun.	2.00	Peter Zeiger	1.00
Peter Weakland	2.00	George Fresh	1.00
George Weakland	1.50	George Moyers	1.00
James Cunningham	1.00	John Campbell	2.00
William Luther	2.00	Anthony Rudler	1.00
Samuel Weakland	2.00	Jacob Kuntz	1.00
John Byrne	1.50	Lewis Craver	1.00
John Luther	2.00	Michael Weakland	1.00
Joseph Lantzy	1.00	Francis Gillesphy, Jun.	1.00
Clemens Fresh	1.00	John Gillesphy	1.00
William Weakland	4.00	Jacob Huber	1.00

\* The original subscription lists in which the names of the attending priests are given are in the archives of the AMERICAN CATHOLIC HISTORICAL SOCIETY.

Thomas Kirkpatrick	1.00	Sarah Byrnes	2.00
James Platt	1.00	William Baker	1.00
Joseph Birrer	1.00	Conrad Hartman	1.00
Nicklaus Shrum [?]	1.00	Landlin Gutwalt	1.50
Joseph Huber	2.00	John McConnel	1.00
John Fresh	1.00	Michael Murray	1.00
James Fagan	1.00	Michael Noon	“.50
Jacob Keebler	1.50	George Dumb	1.00
Henry Bender	2.00	James Kennedy	1.00
Michael Cunningham	1.00	Ulrich Strassler	1.50
Jacob Nagel	2.00	Michael Wasner	1.00
John Platt	2.00	Peter Woodly	1.00
Francis Swam	2.00	Frederick Baker	1.00
Michael Weakland,		Frederick Fruesch	1.50
of John	2.00		

During Father Lemke's first visits to Hart's Sleeping-Place he stopped with Mr. John G. Miller, one of the earliest settlers of Northern Cambria. In his autobiography he gives quite an amusing description of the first services that he held at this church. He had sent word that he would celebrate Mass there on the Feast of the Epiphany. "On the eve of that holiday," he says, "Miller sent one of his boys with a sled. I wondered at the stir I observed on my arrival in and about Miller's house. People had already gathered in, to go to confession. This could not be thought of to be done in the church; for it was dreadful cold and there was no ceiling, and the north winds whistled through the shingled roof and the cracks of the logs; so I sat down before Mrs. Miller's kitchen fire; a stove was yet an unknown luxury in the sitting room. Sunday morning, at an early hour, I was again at my post before the kitchen fire, and was only now and then interrupted to baptize children of whom there were a round dozen. We had at that time the privilege of celebrating Mass an hour after mid-day, otherwise I could not have got through. When it was high time to adjourn to the church, Mr. Miller stepped up to me and said 'I expect your Reverence will sing a High Mass; we have no organ, but we can sing the Mass, and I have engaged several of my country people. You know that in

Alsace, the people sing the Mass and Vespers in Latin and my wife is a good singer.' 'Well,' says I, 'sing on.' My singers had arranged themselves on John Campbell's work bench, the only article of furniture in the church, which had been left since the construction of the altar, and commenced singing in a way that would have made me laugh if I had not been highly edified by the zeal and religious fervor of the good people. The good singer might have been a good singer half a century ago, but since she had become the mother of about a dozen children and the grandmother of several dozen and faced the storms of the Alleghanies for many a long year, her voice must have suffered considerably, for it sounded exactly like that of a young rooster making his first attempt at crowing. When there were pauses in the singing I imagined I could hear some other singing outside or below. At the gospel I found out what this was. The faithful dogs had followed their masters, and were sitting in front of the door, and as they had never heard the like they accompanied the singers. There I stood, with book in hand, ready to address the congregation and there stood the congregation, waiting to hear what was to come; but outside the dogs would break out every now and then in a new burst of yelping and howling. At last I said: 'Is there no body present who has sense enough to drive those curs away?' 'Certainly,' and the whole congregation ran out of the church, picking up clubs and snow balls and I was compelled quietly to abide their return from the chase, before I could acquit myself of my sermon. This interruption had hardly ceased and been forgotten when another ludicrous incident occurred. I had brought along everything required for the celebration of the Mass, except the little tinkling bell. Squire Bender was the only man who understood serving Mass and he acted as Sexton. Whilst arranging things behind the altar he discovered that there was no bell and therefore quietly procured a cow bell, with which he lustily rattled away at the Sanctus.'"\*

During the Summer of 1835 Bishop Kenrick wrote to Father Lemke directing him to meet him at Bellefonte to

---

\* *Carrolltown News*. Vol. 1.

accompany him on a visitation tour throughout the western part of the State. Father Lemke promptly responded and met the bishop at the appointed place. They traveled all over the country, generally in stage coaches, but frequently in farmer's wagons. The bishop examined into the condition of the various stations, dedicated churches, and administered the Sacrament of confirmation. At many places Father Lemke was called upon to preach in German after the bishop had preached in English.

Some idea can be gained of the slowness of travel in those days from the dates at which the bishop officiated in different places. For example, he dedicated the church of St. John Gualbert, at Johnstown, on the 12th of July, 1835, and that of St. Vincent, in Westmoreland County, on the 19th of July,—the two places being only about forty miles apart. Whilst at Johnstown the bishop directed Father Lemke for the future to look after the welfare of the Catholics in that neighborhood from his station at Ebensburg.

After the bishop had finished his visitation Father Lemke returned to his post of duty at Ebensburg to look after his spiritual vineyard, which now comprised the greater portion of Cambria County. He and Father Gallitzin were the only resident priests of the county, and as Father Gallitzin was growing feeble with age, all the active work fell upon Father Lemke's shoulders. He continued to reside in Ebensburg for some years, probably until 1837.\* Whether or not he made his home with Mr. John Ivory during all this time I have not been able to learn. Much of his time was no doubt spent on the road, and at the different stations of which there were quite a number, north and south, but the principal of which were Hart's Sleeping-Place and Johnstown. He also continued to assist Father Gallitzin at Loretto.

Probably with a view of facilitating his labors, but likely also because it would place him in German environments, he finally decided to make his home at Hart's Sleeping-Place where he had bought a farm, near the church, from one of the Weaklands. He moved on his farm sometime in 1837 and took into his

---

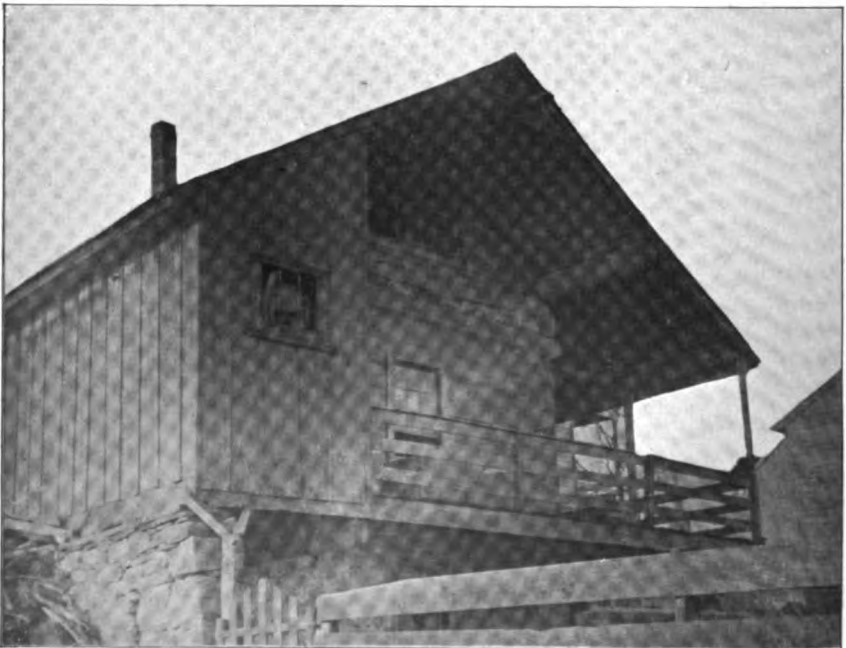
\* *St. Vincenz in Pennsylvanien*, by Rev. Oswald Moosmüller, O. S. B., page 26.







The Old Chapel at Carrolltown.



Father Lemke's Dwelling at Carrolltown.

house a pious old widow with her children, who brought her furniture and thus relieved him from the necessity of furnishing his home. From Hart's Sleeping-Place he went in every direction where Catholic settlers were to be found, and established new missions to the north and north-east. He resided on the farm about two years, during which time he devoted whatever leisure might fall to him from his missionary labors to the cultivation of his land and the improvement of his home.

Whilst engaged in his missionary labors, in the performance of which he constantly traveled from one end of the county to the other, either on foot or on horse-back, he gradually was impressed with the fact that Hart's Sleeping-Place was not the most desirable position from which to visit his many stations. It was not, he thought, the centre of the Catholic population. He consequently decided to make a new settlement farther south, at a place which he believed to be the centre of the Catholic population—a belief in which he was supported by many of the most prominent Catholics, and especially by Squire Bender, who was looked up to by all settlers as a paragon of wisdom. There were, however, some difficulties and some opposition to be overcome. In the first place he had purchased a farm at Hart's Sleeping-Place; and in the second, the settlers around Hart's Sleeping-Place objected to the establishment of a new church within a few miles of their own.

In 1840 however, Father Lemke had an opportunity to sell his farm at Hart's Sleeping-Place, and at the same time there was a tract of land for sale in the very neighborhood where he believed a new church ought to be built, and a town established. He sold his old farm to his former host at Ebensburg, Mr. John Ivory,\* and immediately purchased the land which he had in view, which was called "the Drinker land," and was a tract of 400 acres. There was already a small patch of cleared land on the tract, and he at once set himself to work

---

\*Father Lemke in his autobiography states that he sold his land at Hart's Sleeping-Place to Mr. Ivory about the same time that he purchased the site for Carrolltown. The records however show that the actual transfer of title of the Hart's Sleeping-Place property to Mr. Ivory took place on Feb. 5th, 1844, whilst the purchase of the site for Carrolltown was made by Father Lemke on the 22d day of June, 1840.

to build a small house and a barn. He had practically no money to carry on these operations; but the old settlers for miles around, who had learned to regard him with tender affection, flocked to his assistance, and gave him in labor what they could not in money. By the volunteer services of his parishioners, of whom as many as thirty worked for him some times, on the same day, he was soon able to put up his buildings. He first built a house and then a chapel,\* both of which are still standing.

He laid out part of his land in town lots, imitating closely in the running of the streets the town of Loretto which had been founded by Gallitzin. He proposed to name his new town Gallitzin in honor of his patron and friend Prince Gallitzin, but when the good old gentleman heard of the matter, he vigorously objected and suggested the name of Carrolltown in honor of the first Catholic Bishop of the United States. As Father Gallitzin would not yield, the place was called Carrolltown.

About this time Father Lemke, under the patronage and with the advice of Father Gallitzin, established three other missions in the north-east and north. He named the one in the north-east St. Augustine, and the two in the north, respectively, St. Lawrence† and St. Boniface. St. Augustine is almost in direct line north from Loretto, on the same ridge, and at a distance of about ten miles. A great many Catholic settlers had located there, and as the land around about was quite fertile they were fairly prosperous. Father Lemke encouraged the people to build themselves a church, which they did. Subsequently he himself bought some land there. Some years later a little town sprang up between Loretto and St. Augustine called Chest Springs, and as there was a fair number of Catholics in the neighborhood he visited them and induced them to build themselves a church. He now made his home at Carrolltown, and visited from there all his different

---

\* *St. Vincenz in Pennsylvanien*, by Rev. Father Oswald Moosmüller, O. S. B.

† Father Oswald Moosmüller states, in *St. Vincenz in Pennsylvanien*, that Father Peter Lechner, O. S. B., built the church at St. Lawrence in 1849, and gave it its name.

missions at intervals of a month, or of such length of time as it was possible for him to make the rounds in.

During the latter part of February, 1840, Father Gallitzin became quite ill, and Father Lemke was sent for. The latter at the time was himself ill from a cut in the foot which he had given himself with an ax while chopping wood, and upon the first call did not go. As the message was repeated however and the call made urgent and Father Gallitzin had this time sent his sled, Father Lemke got up out of his own bed of illness and went to that of his friend. Dr. Aristide Rodrique, who was attending Father Gallitzin, gave it as his opinion that the illness would prove serious, so Father Lemke remained. Father Gallitzin died on the 6th of May. During his death-agony Father Lemke and Father Hayden, who had meanwhile also arrived, said the prayer for the dying, in the presence of many of Father Gallitzin's parishioners. Father Lemke took charge of the funeral, as Father Gallitzin had given him instructions about the place of burial and the ceremonies to be carried out at the obsequies. At the funeral Father Hayden preached in English and Father Lemke in German.

Upon Father Gallitzin's death, Father Lemke promptly announced the fact to the bishop and in reply to his message received orders to take charge of the Loretto congregation, and to make his residence at Loretto. Father Lemke was very loath to do this, as his own congregation at Carrolltown and his property there would have to be neglected and would fall into decay. The bishop, however, insisted; so he took up the work at Loretto, at the same time continuing his missionary labors at his other stations. For a time he was the only resident priest of Cambria County, and had to travel the whole length and breadth of the county to minister to the many Catholics and take care of the various missions. Emergency sick calls and the spiritual needs of Catholics without a priest sometimes even made necessary his going beyond the limits of the county in the performance of his duties.

Shortly after the death of Gallitzin, namely in 1841, the bishop sent Father Lemke an assistant in the person of Rev.

Mathew W. Gibson. It was contemplated by the bishop that pastor and assistant should both reside at Loretto; but they were evidently not congenial to each other, and mutually agreed to divide the county, Father Lemke to take the northern end and the assistant the southern.\* Father Lemke remained at Loretto, and attended Ebensburg, Carrolltown, St. Augustine, St. Lawrence, St. Boniface and Chest Springs from there, whilst the assistant went to live at Jefferson and attended Johnstown and the various places in the southern part of the county. This arrangement apparently did not continue very long, as Father Gibson appears on the registers of Loretto as assistant until 1844.†

In 1843 the western part of the State was detached from the diocese of Philadelphia, and a separate diocese was made of it, with Bishop Michael O'Connor as the first bishop, and Pittsburg as the see. After Bishop O'Connor had taken charge of his diocese, namely in 1844, he replaced Father Gibson by two young Irish priests, Father Andrew P. Gibbs and Father Thomas B. O'Flaherty. Father Lemke did not feel comfortable under the new arrangement, and seemed to be more than ever distressed about the dilapidated and neglected condition of his own missions farther north. When he had conceived the idea of founding a town, he fondly looked forward to a time when he could build a fine church there, and this delightful dream seemed to be gradually vanishing by reason of the long postponement of its realization. He consequently asked permission of his new bishop to go to Europe to collect money for his church. The bishop gave assent to his going and commissioned him to secure German priests for the new diocese.

Father Lemke adjusted his affairs for temporary absence and prepared for his trip. Probably with a view of raising the money for traveling expenses he sold some of his land. He said Mass at Old St. Joseph's, Hart's Sleeping-Place, for the last

---

\*Father Lemke in his autobiography speaks of this arrangement.

† Father Lemke in his autobiography makes no mention, directly or indirectly, of Father Terence McGirr. Father McGirr labored on the mountains from 1824 to 1845, but apparently was not very active. See Father Kittel's chart of priests who attended Loretto.

time before his departure, on the first Sunday of Advent, 1844, and bade farewell to his parishioners on that occasion. He at once went to New York and took passage on the first vessel out, the "Zurich," and so expeditious was his trip that he was able to say Mass in the cathedral at Strasburg on Christmas day. Travel across the ocean had already been much improved upon what it had been when he came to America ten years before. During his absence his young assistants looked after the spiritual welfare of his flock.

Among his old friends in Germany he received a very hearty welcome and was given an attentive ear in all he had to say about the New World. The first person among his friends whom he met was Father Raes, whose poignant joke in Schlosser's castle had been the cause of his going to America. His dear patron and friend, Bishop Sailer, was dead, as was also the latter's successor, Bishop Witman. Father Diepenbrock who probably more than any one else, had been instrumental in bringing him into the true Church had been named bishop of Breslau and was just about to be consecrated. Father Lemke had the happiness of witnessing the consecration of his dear friend, and was greatly tempted to enter his diocese, as he was urged to do, but the ever present recollection of the spiritual wants of his children in America enabled him to withstand all inducements that could be offered. His old patron, Schlosser, gave him five hundred florins for his church in America and King Louis of Munich gave him 3,000 florins. He was quite successful in raising money, and when ready to return to America felt that his dream of building a fine church in his prospective town might become a reality.

When he had first come to America he was greatly impressed with the idea that the New World offered a fertile field of labor for religious communities. He believed it to be well adapted to the genius of the Benedictine Order. In the letter of January 20th, 1835, he wrote: "What think you, my dearest friend; would it not be a great thing if a number of congenial religious and lay brothers would settle among these plain, honest people, and would, according to the old Benedictine customs, clear up forests, and engage in teaching

the arts and sciences, pray and educate the people? The necessary freedom for such work exists here, and land can be bought, many thousand acres, at from one to two dollars an acre, but where is the money to come from for such a purpose? If the ground was once purchased, the rest would follow. The messengers of the gospel did not drive into our German forests in carriages; nor did they in the beginning live in palatial monasteries. This is really the only way in which Catholicity will ever get a proper foot-hold here, and will be enabled to influence the lives of the people of this country. Everything else is lamentable patchwork, and, depend upon it, I have already learned the full meaning of this proposition."\*

While in Munich he dined with some Benedictine Fathers who had been delegated from Metten to take charge of the High School in Munich. The Benedictines showed a disposition to learn all they could about America, and Father Lemke availed himself of the opportunity to plant in their minds his ideas about the field of labor for them there. After dinner, one of the Fathers, Rev. Boniface Wimmer, sought a private audience with him, and told him that he had been seriously thinking of going to America as a missionary. Father Lemke encouraged him, and urged him to establish a community in America, at the same time offering him his land as the site for his monastery and himself as a candidate for admission into the new community. The idea of establishing the Benedictines in America may already have existed in Father Wimmer's mind, but out of this interview apparently grew the project which was afterwards carried out by Father Wimmer on so marvellous a scale. To Father Lemke appears to be due the credit of first suggesting the establishment of the order in the United States, and of pointing out the great advantages that would accrue to the Catholic Church by the accomplishment of such an undertaking.†

After about nine months sojourn in Europe, Father Lemke returned to America, loaded down with gifts from his friends

\**Mainzer Monatschrift*.

† Father Oswald Moosmüller, O. S. B., in his *St. Vincenz in Pennsylvania*, says that Father Wimmer had already considered the matter of going to America before Father Lemke visited him at Munich.

in Europe to his American missions, consisting not only of money, but of books, vestments, etc. His friend, Bishop Diepenbrock, had been particularly generous, and had given him the privilege of taking from his library and wardrobe whatever he chose. Upon his arrival at Loretto, he found a new pastor installed in the person of Rev. Hugh Gallagher. During his absence the bishop had seen fit to make changes in the diocese, and had assigned the Loretto congregation to Father Gallagher, who was in full possession of everything. Father Lemke felt much chagrined at what he believed to have been an inconsiderate action on the part of his bishop, and retired to his own settlement at Carrolltown, leaving the new pastor in undisputed possession of Loretto.\*

Father Lemke was absent from his post of duty ten months in all, and hence, the bishop was no doubt entirely justified in making whatever changes he deemed necessary in his diocese without consulting Father Lemke, who was practically beyond communication; but the irritation set up by his action in this matter left a wrangling spirit which ultimately led to an estrangement between them. As a matter of choice, Father Lemke preferred to live at Carrolltown, since all his personal interests were centered there; but as he had helped to bear with Father Gallitzin the brunt of the battle for religion in those wild regions for many years, he, no doubt, felt that he should have been treated with more consideration and regard by men who were still new to the work, and who had never felt the great hardships which he had endured.

Father Lemke returned to his old home at Carrolltown probably in the beginning of 1846. He set himself to work to build his new church, for which the foundation had already been laid before he went to Europe; and as he now had the money, he was able to make fair progress. This church was quite pretentious in plan for that period; as it was to be built of brick, and to be of fair proportions. The stone for the mason work was cut in the neighborhood; the bricks were made from clay close by; all material necessary, except the nails and iron, was furnished by the native woods; so that

---

\* Father Lemke complains of this treatment in his autobiography.



even pretentious as it was, the putting up of the church was not to cost a very large amount of money. Besides much of the labor would be cheerfully furnished free by the farmers around, who deemed it a privilege to be allowed to contribute something in the way of personal effort in the erection of a house for the service of God. \*

Father Lemke had at this time a diversion of mind from his disappointments in that there was a prospect of his suggestions to the Benedictines in Munich being carried into practical operation. In December, 1845, shortly after his return from Europe, he received a letter from Father Boniface Wimmer saying that practical steps had already been taken towards the establishment of the Benedictine Order in America. This quite elated him and having no other thought in mind than that the community would locate on his land in Carrolltown, he redoubled his energy to make ready for the auspicious occasion of their arrival. He purchased something over three hundred acres more land; for he believed that a large amount of land was a most important factor in the carrying out of the work of a monastery. To buy this land was somewhat burdensome to him, and he had to go in debt for some of the purchase money; but as he had but one thought, namely that the great Benedictine Order should be established there, he was nothing daunted by these difficulties.

In the Fall of 1846 word came from Father Boniface Wimmer that all preparations had been completed; and that he, with nineteen other persons and a great deal of luggage and some financial aid from King Louis and other influential persons in Europe, were on their way to America. The probabilities were that they would reach New York during the latter part of September; and so Father Lemke at once started for New York to meet them. They came over on the

---

\* Father Lemke in his autobiography says that he began work on the church before he went to Europe, which was at the end of 1844. Father Oswald Moosmüller, in *St. Vincenz in Pennsylvanien*, states that Bishop O'Connor laid the corner-stone of the church on the octave of Corpus Christi in 1849, and that the church was completed by Christmas, 1850. It is quite possible that both are right, as Father Lemke may have made the brick, dressed the stone and dug the foundations, and he may have begun this work before he went to Europe. His undertaking of building a church was apparently interrupted by his misunderstanding with his bishop after his return from Europe.

"Iowa" and landed at New York on September 15th, three days before Father Lemke arrived there.\* When Father Lemke was presented to the new community, he felt greatly disappointed, for he had expected a large body of fully fledged Benedictine Fathers; whilst in reality there was only one Benedictine Father, namely Father Boniface Wimmer, four students who expected to become Benedictine priests, and fifteen lay brothers. From the moment he saw them he evidently regretted the promise he had made to Father Wimmer, to join the order, and made up his mind to at least postpone such action.

He escorted Father Wimmer and his associates up to his mountain home by way of Philadelphia and Hollidaysburgh. They arrived at Carrolltown on September 30th,† where Father Lemke lodged the entire community in his small frame house, until he and Father Wimmer could look around to see what next to do. After looking around for a few days, he bethought himself, for the first time, apparently, to lay the project before the bishop. He proposed to Father Wimmer that they take a trip to Pittsburg, leaving the students and brothers at Carrolltown for the time being. Father Wimmer, however, was loath to leave his men for any length of time without a superior, especially as some of them were new recruits, and as their environments in their new situation were so greatly at variance with those to which they had been accustomed, and which are so necessary for religious life. He suggested that one of them remain to look after the community, and the other go on to Pittsburg to see the bishop. Accordingly it was decided that Father Lemke remain at Carrolltown, and Father Wimmer go to Pittsburg. Before Father Wimmer's departure, in order that he might have some definite ideas about his future home, Father Lemke offered to sell him his land at Carrolltown, and this offer Father Wimmer thankfully took into favorable consideration.‡

---

\* *St. Vincenz in Pennsylvanien*, by Father Oswald Moosmüller, O. S. B.

† *Ibid.*

‡ I have followed the version of this affair given by Father Lemke in his autobiography. Father Moosmüller, in *St. Vincenz in Pennsylvanien*, gives a different account of it. He states that Father Wimmer had written to Bishop O'Connor, asking for

During Father Wimmer's absence, Father Lemke set the lay brothers to work on the farm, and proceeded to arrange things with the idea that his guests would take up their permanent abode with him. When Father Wimmer returned it transpired, however, that new elements had entered into the question of a permanent location for the Benedictines. It was the bishop's wish that Father Wimmer should locate in Westmoreland County, and as an inducement, the bishop offered him the property at Sportsman's Hall, which had been set aside by Father Browsers for religious purposes. The land there was much more fertile than at Carrolltown, and the location was really more desirable in every way,—a fact which must have been evident to Father Wimmer; but above all it was the wish of the bishop, in whose diocese he was about to locate, that he should take up his work there. On the other hand, he had, in a measure, bound himself to settle at Carrolltown, if not by direct contract, at least by what was implied in his actions and conferences with Father Lemke. The dilemma was duly considered, and after serious consultation with his confrères and full deliberation upon his duties and responsibilities to the ordinary of the diocese, as well as to his friend, Father Wimmer decided to locate at Sportsman's Hall, greatly to the disappointment of Father Lemke. And to such a degree was this disappointment shared by the good people around Carrolltown, that there was some difficulty in getting them to help Father Wimmer away with his luggage. They had been most desirous of having a religious community in their midst, and now that their wishes in this matter were about to be gratified, they were most loath to give up the opportunity. Father Wimmer left Carrolltown with his community on October 15, 1846.

After the Benedictines had gone Father Lemke set to work to get his bearings in life again, which required no little effort, considering that everything went different from what he had

---

admission into his diocese, before leaving Germany, but that the letter never reached the bishop. Immediately upon his arrival at Carrolltown, he again wrote to the bishop, renewing his application for admission into the diocese, and to this letter he received an answer by return mail. The bishop welcomed him to the diocese and invited him to come to Pittsburg.

anticipated. For nearly two years he had fostered the thought of aiding in the establishment of a Benedictine monastery on his land, and of himself becoming a Benedictine. He, no doubt, looked upon himself as the precursor of this great work, and fashioned every undertaking with it in view. His disappointment in New York at seeing but one Benedictine, where he had expected to see nineteen, prevented the realization of his becoming a member of the order himself; and now his other fancy to have the monastery established on his land which, no doubt, had stimulated him in many of his arduous labors, likewise had to vanish before stern realities. As he was somewhat embarrassed with debts which he had contracted in purchasing additional land, he sold some of his cattle, rented his farm, and decided to devote himself more exclusively to his priestly duties. He attended to St. Joseph's church at Hart's Sleeping-Place and proceeded with his plans of building a church at Carrolltown.

At this juncture a new sorrow cropped up in his life. Since his return from Europe, it seems he had made no formal report to his bishop as to money collected, and had even depended upon Father Wimmer's interview with the bishop for the report as to German priests secured, for which work he had been commissioned in writing by the bishop. His bringing a religious community into the diocese without consulting the bishop may also have given slight umbrage. At any rate the discordant note between himself and his bishop that had been struck when, upon his return, he found his position at Loretto filled by another, had never been harmonized, and gradually grew into discord. The bishop called upon him for an accounting of the money raised, and asked that it be turned over to the diocesan fund for the establishment of a seminary. Father Lemke claimed that he had solicited it for the specific purpose of building a church at Carrolltown, and that he could not consent to its being used for any other purpose. He, however, offered to turn over all money to the bishop, if the latter would give a written guarantee that it would be used for the purpose intended by the donors. This the bishop finally

agreed to do, and the amount, namely \$3,000, was handed over.\*

Father Lemke was so much dissatisfied and discouraged with his various recent experiences, that he began to seriously think of leaving the new diocese and returning to the jurisdiction of his former bishop, Rt. Rev. Francis Patrick Kenrick. He was, however, tied down by his interests at Carrolltown, both financially and spiritually. After awhile Father Wimmer called on him and offered to purchase the property at Carrolltown, and take charge of the spiritual welfare of the people. Father Lemke was very glad of an opportunity to extricate himself from an uncomfortable position, and sold his interests at Carrolltown, consisting of something less than 300 acres of land, and the buildings which he had erected for his own use, to Father Wimmer for the sum of \$3,000,† the amount to be paid in annual payments of \$300. The deed for the land was given to Father Wimmer on October 9, 1848. Some time prior to this, namely on January 22, 1848, Father Lemke had transferred ten acres and twelve perches of land to Bishop O'Connor for the use of the congregation at Hart's Sleeping-Place in consideration of \$1. Being now free Father Lemke secured his *exeat* from the diocese, and went back to Bishop Kenrick in Philadelphia.

---

\*I have given Father Lemke's account of this affair. I have not had access to any documents which would throw light on Bishop O'Connor's side. Father Lemke's statement is an *ex parte* one and was made in his old age, when memory was treacherous. In his main facts I have reason to believe that he is correct. In some details he is evidently wrong. The docket of Cambria County, for instance, shows that on November 3, 1846, he gave two judgment notes to Bishop O'Connor, one for \$800 and one for \$1,200, both of which were entered upon record upon the day on which they were given. The \$2,000 represented by these notes were probably part of the \$3,000 which Father Lemke handed over to the bishop. As Father Lemke had bought considerable land a few months before this it may be that he had temporarily invested some of the money in land. On the \$1,200 note there is a credit of \$410.32, on the same date on which it was given.

† When Father Wimmer bought the Carrolltown property Bishop O'Connor gave him \$2,000, says Father Moosmüller in *St. Vincens in Pennsylvania*. This was no doubt given towards the building of the church in accordance with the conditions made by Father Lemke when he handed over the money which he had collected. I am inclined to think for various reasons that the amount which Father Lemke handed over to Bishop O'Connor may have been really only \$2,000 instead of \$3,000, as claimed in Father Lemke's autobiography. Father Lemke no doubt wrote from memory and may have made a mistake in his figures.

Father Lemke's departure from his old field of labor in which he had done such arduous work, took place immediately after the sale of his property. Upon his return to the Philadelphia diocese Bishop Kenrick sent him to Reading, to St. Peter's church where he became associated with Father Henry Balfé. His first baptismal entry at St. Peter's is dated October 22, 1848. He worked for one year on this mission. Reading did not prove a congenial field of labor. The spirit of trusteeism, which had driven him away from Holy Trinity in Philadelphia shortly after his arrival in America, still prevailed among the Germans in Reading, and he found in the lawlessness which it engendered a very annoying disdain of his own somewhat autocratic ideas about authority.

Whilst at Reading he translated and published Father Galitzin's pamphlet, entitled, "A Defense of Catholic Principles." This literary work, together with his parochial duties, gave him ample occupation, but he was apparently discontented. He still had a yearning for his old home, and had never been able entirely to lay aside his desire to become a member of the Benedictine Order. In 1849, probably during the Fall, he paid a visit to the Benedictines, to collect the annual instalment on his Carrolltown property and to see how they were getting along. Father Wimmer had been quite successful with the raw material which he had brought from Germany and had established a flourishing monastery. There were associated with him eight priests; seven candidates for the priesthood already in minor orders; 26 lay brothers, and 19 candidates and novices.\* He had put up buildings, and everything about his place told of success and prosperity. When Father Lemke saw all this he was stricken with remorse at his pusillanimity and regretted that he had not carried out his original intention of joining the order when Father Wimmer arrived. He apparently sojourned with the Benedictines and his friends on the mountain for some time and during his stay made up his mind to take the step which he had so long postponed. He made formal application for admission into the order, and upon being accepted, at once proceeded with the

---

\* Father Lemke's autobiography, *Carrolltown News*, Vol. I.

necessary steps to retire from the world. Whether he again returned to Reading I have not been able to learn, but I am inclined to the belief that he did not. He presented his resignation of the position which he had held to his bishop and obtained permission to enter a religious community. He left Reading in 1849. His last baptismal registry at St. Peter's church is on August 19, 1849.\* He probably went at once to the Benedictine Monastery in Westmoreland County, where he may have remained for some time before entering the community. On February 2, 1852, he was invested in the habit of the order, and formally began his novitiate. He was almost immediately sent to Carrolltown, the place which he himself had founded, to serve on the mission.

Whilst there is probably no place in the world where Father Lemke would rather have lived and worked than at Carrolltown, his position there, as a novice of a strict religious order, subject in all things to younger and much less experienced men, was not one which, from a human point of view, could be deemed very desirable. For the purpose of his novitiate, however, it was most excellent; as such a time is usually meant to try a man's natural worth and spiritual proficiency, and to determine whether he is a fit subject to take up the life of hardship for Christ's sake, for all time to come. He was often compelled, by reason of his knowledge and experience, to occupy the equivocal position of being a subordinate, and yet in reality carrying the responsibilities of the place by advice and counsel. As the founder of the town, and as the benefactor and friend of the people throughout the entire county, he could only occupy one position in the eyes

---

\* In his autobiography he states that he "resigned his charge in Reading into the hands of Bishop Kenrick and took the habit of St. Benedict the 2d of February, 1852." I have not been able to establish his presence in Reading after August, 1849, nor am I able to account for his whereabouts during the interim. Part of the time was probably spent at the Benedictine monastery. Some of it may have been spent at Carrolltown, where he had considerable landed interests. He purchased a large tract of land in Cambria County, on September 24, 1849, and sold a lot in Carrolltown on September 28, 1849. Father Moosmüller, in *St. Vincenz in Pennsylvania*, says that Father Lemke decided to join the Benedictines in 1850. He bought two hundred and sixty-seven acres of land near Carrolltown, in what is known as the Hopper Valley tract in 1851. The balance of his Hopper Valley tract, namely, five hundred and forty-one acres, he bought in March, 1854.

of the people, whatever his place might be in his own community. This made his position, however, all the more difficult ; because it was his duty to be an humble novice, and to be subject to young men who had probably been born about the time that he first began his labors in those mountain wilds.

At the end of his year's trial as a novice he hesitated for a moment about permanently taking up the yoke which he had certainly found galling. But reflecting upon the advice of the Scriptures not to look back he determined to follow the advice of St. Paul, and through many tribulations to seek to enter the Kingdom of Heaven. He accordingly returned to the monastery and made his solemn vows on the 2d of February, 1853, the anniversary of his reception of the habit.

After taking his solemn vows he was sent back to Carrolltown to resume his labors there. His position again became what it had been during his novitiate, namely, that of a subordinate with a much younger man for a superior. But he evidently had the hope, and in this hope the people seemed to share, that at some future time he might be made prior over the little convent in the mountains which had been established at Carrolltown. That he should have such an ambition was quite natural ; for he was advancing in age, and the little town had been founded by him, and the surrounding hills had been the scenes of his labors for over a quarter of a century. His ambition, however, was destined to remain ungratified.

Sometime after his return to Carrolltown a change was made in the personnel of the priory ; but his hopes were all dashed to the ground when he found that, instead of himself, a very young man was named for prior. He continued at his labors, however, and bore his disappointment as best he could, until 1855, when a series of unfortunate occurrences, over which he had no control, but which nevertheless concerned him closely, wrought him up to such a climax that he abruptly left the monastery, and sought refuge in the far West. The disasters which Father Lemke alleges led him to this action, but which were probably only the culminating irritation that stimulated his act, were the sudden and accidental deaths of two young



priests who had been associated with him on the mountains, one by being thrown from a colt, which was Father Lemke's property, and the other, by being run over and killed whilst on a trip to New York City.\* The docket of Cambria County, Pennsylvania shows that there may have been other irritating circumstances which contributed to his mental distress at this time and paved the way for his action. During the year 1854 he was evidently not able to meet all his financial obligations, for he was sued for debt and levy was made upon some of his real estate. During the latter part of this year and the early part of 1855 he was likewise sued for damages for having united a couple in marriage, the young man joining in the marriage contract having been a minor.† The case was decided in favor of Father Lemke on March 14, 1855.

Father Wimmer was absent in Europe when these things happened, and Father Lemke did not wait for his

\* Father Ildephons Böld and Father Amand Kramer rode to Loretto on horseback, June 14, 1855, and Father Ildephons Böld was thrown from his horse and fatally injured. Father Ildephons had been Prior of Carrolltown—Moosmüller, in *St. Vincens in Pennsylvania*. In regard to the young man who was killed in New York, Father Lemke is evidently wrong in giving his death as one of the causes for his leaving Carrolltown. Father Valentine Felder, O. S. B., was the young man referred to, and he met his death in New York City, by being run over by a car, in May, 1857.—Letter of V. Rev. Father Oswald Moosmüller, O. S. B., to Mr. F. X. Reuss.

† The narrative in this case reads as follows: "Cambria County, S. S., Rev. Peter H. Lemke, late of said County, was summoned to answer . . . of a plea that he render to him the sum of Fifty (50) Pounds lawful money of the United States, which he owes by force of the Statute of the Commonwealth of Pennsylvania, passed at a Session of the Legislature of the said Commonwealth, which commenced October 14, A. D. 1729, and ended August the 15th, A. D. 1730, entitled, 'A supplement to the act entitled an act for preventing clandestine marriages' to and unjustly detains from him.

"And thereupon the said . . . by George M. Reed, his attorney, complains. For that whereas, heretofore, to wit., on the fourteenth day of July, A. D. 1854, at the County aforesaid, the said defendant, in virtue of his office and authority as a Clergyman, joined in marriage . . . a minor son of said plaintiff to a certain female, to wit, one . . . clandestinely and without the consent and permission of the said plaintiff first had and obtained, contrary to the form of the Statute in such case made and provided, whereby and by force of the Statute, an action hath accrued to the said plaintiff, to demand and have of and from the said defendant the said sum of Fifty (50) Pounds.

"Yet the said defendant (although often requested so to do) hath not as yet paid the said sum of Fifty (50) Pounds above demanded or any part thereof to the said plaintiff. But to do this, hitherto wholly refused and still doth refuse to the damage of the said plaintiff of Fifty (50) Pounds, and therefore he brings suit, etc.

Signed G. M. REED, Attorney for Plaintiff."

"December 26, 1854."

return to consult him, or obtain permission for his departure, but at once, as though he could not bear his troubles one moment longer, fled to Kansas. He was no doubt induced to go to Kansas rather than to some other part of the world because his friend, Dr. Aristide Rodrique whom he had known intimately for many years on the mountains, had preceded him there, and had been for a long time urging him to devote his remaining years to missionary work in that promising country, where everything was more plentiful than opportunity for the practice of religion. Kansas was at that time the cynosure of the world, by reason of its having been made the headwaters of the great civic cataclysm which was threatening. Dr. Rodrique had been an early emigrant to the territory, and being cognizant of the dearth of Catholic priests, and the great need of them, was most urgent and persistent in his appeals to his friend to come out. Had Father Lemke's position at home been more bearable, probably nothing could have tempted him away from his obligations there, especially at his time of life ; but the combination of an irritating position at home, and a congenial field of labor in prospective abroad, were sufficient to make him take the rash step which was the cause of much sorrow to him later on. Upon his arrival in Kansas, he was introduced by Doctor Rodrique to Bishop Miede, the first Bishop of Leavenworth, who welcomed him heartily, as he was in great need of priests.

In Bishop Miede Father Lemke fortunately found a true and noble friend, one who could enter into his sentiments, and understand the apparently conflicting forces which controlled his life. But when Bishop Miede fully understood Father Lemke's position towards his superior and became informed of the manner in which he had left his old charge he first of all set to work to bring about a reconciliation between him and his abbot, so as to relieve him of his embarrassing position as a priest. This was no easy matter, however, as both Father Lemke and Abbot Wimmer were strong characters, and each believed himself in the right. Besides there were business relations between them which greatly complicated their

spiritual relations. When Father Lemke had become a member of the Benedictine Order, he was possessed of considerable real estate, and Abbot Wimmer was still in his debt on the Carrolltown property. No doubt, Abbot Wimmer justly felt that when Father Lemke became a member of his community he brought with him his temporal possessions, and that the old indebtedness was practically wiped out. Father Lemke, however, did not take this view of the matter and much of the real estate which had stood in his name continued to stand so in the records of the commonwealth, and Abbot Wimmer's indebtedness to him was likewise a matter of record in Cambria County. When the disagreement arose therefore between the two, Father Lemke commanded a very fair position in the controversy, as by reason of his standing in the eye of the law he was able, if so minded, to harass Abbot Wimmer a great deal. But as both were sincere, earnest, good men, desirous of doing right, each believing himself to be in the right, matters were amicably settled without public scandal. This excellent result was brought about largely through the good offices of Bishop Miede and Robert L. Johnson, Esq., subsequently Judge of Cambria County, Father Lemke's lifelong friend and legal representative.

When Abbot Wimmer had come back from Europe, he had peremptorily ordered Father Lemke to return to St. Vincent's Abbey and submit to authority. Father Lemke on the other hand declined to return, but offered to establish a Benedictine monastery in Kansas as an offspring of St. Vincent's, and there to practice the Benedictine rule. To this the Abbot refused to assent. Meanwhile, however, seeds of thought were planted in both minds, which later on germinated, and brought forth good fruit; and time softened down harsh feelings, so that a reconciliation was made possible. Bishop Miede, in a truly Christian spirit, intervened and finally brought about a settlement. He supported Father Lemke's appeal to the abbot for the establishment of a Benedictine convent in Kansas, and at the same time urged Father Lemke to make over his property to the monastery, as he theoretically had already done when he took his vow of





*R. L. Johnston*

poverty. The abbot finally yielded in the matter of sending the Benedictines to Kansas and Father Lemke deeded over all his property to the Benedictines, except a tract of about eight hundred acres of land in Clearfield Township, Cambria County, Pa., which was in litigation, and which was for this reason allowed to stand in his own name. This happy result was brought about sometime during the summer of 1856. On August 10, 1856, Father Lemke wrote to Mr. Johnson: "Bishop Miede has regulated all matters to mutual satisfaction. He is truly one of the most amiable men I ever came in contact with. There is nothing of the Irish character about him nor of the German pedantry. He is a real warm-hearted Frenchman. He is a very learned and pious man, but at the same time as merry and guileless as a child and shows in every respect and under all circumstances the French *savoir-faire*. He seems to think a great deal of me. When I first hesitated to enter upon the abbot's conditions, viz., to strip myself of everything in order to get his leave to stay with Bishop Miede, he said, 'Never mind, I make quite another man of you, than they ever could,' for said he in his playful way, did not I tell you that I would divide my diocese with you and give you a district at least three times as large as the whole diocese of Pittsburgh with thousands of Indians and buffaloes."

Father Lemke's first year in Kansas was indeed a very hard one, and no doubt gave him the bitterest cup of sorrow of his life. Kansas itself was not in reality what it had been pictured to him in graphic letters, and during that very year it was the scene of riot and bloodshed. Besides, he himself was under a cloud; for whatever provocation he may have had to spur him on to his precipitate act of leaving Carrolltown, he and all the world recognized that he was in a state of rebellion against authority, and was a truant to duties which he had voluntarily assumed. He also recognized that his friends could do nothing for him as a priest until he had become reconciled with his canonical superior. Bishop Miede was most desirous of helping him, but without Abbot Wimmer's co-operation could not secure for him even the most humble priestly standing.

Fortunately, however, after a little while the bishop succeeded in arranging matters so as to be able to give him faculties to exercise priestly functions in the diocese, thus materially alleviating his sufferings. Father Lemke was nevertheless very much depressed, and in the depth of his sorrow wrote to his friend and legal adviser that he was ready to give up everything in this world, and hide himself in the prairies as a hermit to eke out the few days that were still left him. Although he still possessed his real estate in Cambria County, he could not realize on it, and as he had gone away from home with barely enough money to take him to Kansas, he was beginning to feel the pangs of poverty in addition to the mental distress from his embarrassing position. In the midst of all his sorrows, when the heaviest clouds hung over him, he was stricken down with Kansas fever, which prostrated him for a long time, and brought him to the very verge of the grave. He finally recovered, however, and with his second year in Kansas the white lining of his cloud of sorrow appeared.

As far as I have been able to discover, Father Lemke's first stopping-place in the far West was at Westport, Missouri, from which he wrote on December 27, 1855. In the early part of 1856 he was at Lecompton, Kansas, where his friend William Rodrique had the contract to build the state capitol for one of the rival factions in authority, and he wrote from there on February 4, 1856. It was there that he had the fever, and was so seriously ill. On April 14th, of the same year he wrote from Independence, Missouri, where he had gone, in all probability, to assist during Holy Week. He wrote from Kansas City, Missouri, on May 6th, and from Leavenworth, Kansas, on July 5th. After this he was sent by the bishop to Doniphan, matters now having been settled between him and his abbot, where he had a permanent position, as his letters beginning with one August 10th seem to indicate. At Doniphan he rented a small shanty for a dwelling and used a lawyer's office\* for a chapel. With this temporary arrangement he shifted

---

\*Father Lemke in his autobiography says he used an abandoned carpenter-shop for a chapel, but in a letter written from Doniphan at the time and now in the archives of the AMERICAN CATHOLIC HISTORICAL SOCIETY, he says he used a lawyer's office.

along, until, with the assistance of the bishop, he was able to build a small church on a lot in the town, which had been purchased by the bishop. He devoted himself with all his energy to this undertaking, and even with his own hands assisted in making mortar and laying the foundation. As his parishioners were very poor he had difficulty in raising means for even the humble structure which he was putting up, and he was compelled to cross over to Missouri to seek financial aid in some of the larger towns. During his ministrations in this humble place he recovered his equanimity of mind to a great extent and began to make new plans of life. On one of his sick-calls, far out upon the prairies, he learned of some unclaimed land in a section where a number of Catholic families had taken up claims, and in the hope of ultimately seeing the Benedictines established in Kansas, he, together with a young man who showed an inclination for religious life, took up the claim and complied with the necessary requirements to secure deeded title. They built small shanties on their selected plot ; put the requisite amount of land under tillage, and had their names entered in the land office as the legal owners. For means to accomplish this Father Lemke drew upon his friend, Mr. Johnson, who had charge of his affairs in Cambria County, and who had made every effort to realize something for him on land which he still owned there. The young associate remained on the claim and looked after it, whilst Father Lemke attended to his priestly duties in Doniphan.

Meanwhile Abbot Wimmer had well considered the suggestion made by Father Lemke of establishing the Benedictine Order in Kansas, and had decided to undertake the project. He sent Father Augustine Wirth and Casimir Seitz, a young man in minor orders, to Kansas, on April 2, 1857. Father Wirth located at Doniphan with Father Lemke and after a short time took charge of Atchison, which he attended from Doniphan. Later on he moved to Atchison and established a priory there. Father Lemke sojourned in Kansas about three years, at the end of which time, namely, in 1858, a complete reconciliation had taken place between him and the abbot, and he returned to St. Vincent's.



Under the ways of Providence, Father Lemke's self-imposed exile from home and friends, and his sad days of tribulation were the means of bringing religious comfort and consolation to thousands unborn; for out of them grew the project of establishing a Benedictine monastery in Kansas. The suggestion planted in the abbot's mind by Father Lemke's request to be allowed to found an independent convent there finally bore fruit in the establishment of the monastery at Atchison, where there is now a large, flourishing abbey, surround by a number of priories, and many stations. It is singular that the man who should have been instrumental in bringing the Benedictines into Pennsylvania, should also have been the means of first introducing them into the far West, and that his restlessness and impulsiveness should have been the mainspring of action on both occasions. It is a striking illustration of how even the weaknesses of human nature can be turned to account by Almighty God, and be made instruments for great good.

Meanwhile changes had taken place in Father Lemke's family affairs in Europe that called for another trip to the land of his birth. His immediate relatives had all died, and there were some matters of estate to look after, as well as some family affairs of a purely sentimental character. Immediately after his return to St. Vincent's he therefore obtained leave of absence from the abbot for an indefinite time, with permission to visit his native country, and at the same time was commissioned by the abbot to make collections of money in Europe for the pressing needs of the monastery. The vacation was to extend over a long enough period of time to enable him during his absence to write a life of Father Gallitzin from the original documents which had fallen into his hands at Gallitzin's death. These documents, consisting probably of letters and manuscripts, were taken by him to Germany where they were used in the preparation of the biography, and where they were probably allowed to remain.\*

---

\*Father Lemke's *Life of Gallitzin* is a 12mo of 380 pages. It is exceedingly rare, the only copy of which I have any knowledge being in the St. Vincent's Abbey library. The title-page reads: "Leben und werken des Prinzen Demetrius Augustin Gallitzin. Ein Beitrag zur Geschichte der Katolischen Missionen in Nordamerika. von P. Hein-

He took his departure for Europe in the early part of 1859, after having first visited Carrolltown, and having adjusted all his affairs. The exact date of his departure I have not been able to learn. He wrote to his friend, Mr. Johnson, from Asbach, Germany, on September 16, 1859, and from Vienna, Austria, on December 21, 1859. In his Vienna letter he stated that he had collected about six thousand dollars for the monastery and that he expected to remain at Vienna a long time. He spent the greater part of a year among his friends in Germany and during that time wrote and put into press his *Life of Gallitzin*. Unfortunately, the documents from which this life was written have never come to light since.

Upon his return to America in 1860, provision was made for him in the diocese of Newark, where he was given charge of a parish at Elizabeth, N. J. Here he settled down to parochial work in his old age, and lived a life of quiet peace and comfort. In a letter to his friend in 1862, he said that he had a nice little parish of nice people who were attached to him, and that he had many friends who came to see him, and that occasionally they had a rubber of whist in the evenings for pastime. He still had some financial resources in Cambria County, consisting of the income from some of the land near St. Augustine, Cambria Co., Pa., which he had retained in his own name, and which his friend, Mr. Johnson, looked after for him. This enabled him to live more comfortably than the meagre resources from his parish would have warranted and allowed him something to give in charity.

In 1864 he made an attempt to visit his friends in the Allegheny mountains; but was caught in a railroad accident on the way, which prevented his going farther than Philadelphia, where he was laid up for several days. Upon his return home, reminded of the uncertainties of life by what he had just gone through, he made a will, bequeathing for church purposes what little property there was still in his name to the bishop

---

rich Lemke, Capitular der Benedictiner Abtei St. Vincenz in Pennsylvanien. Sie, deren die Welt nicht werth war sind umhergeirrt in Einoeden, in Gebirgen, in Hoehlen und Erdkluften. Hebr. 11.38. Der Beitrag ist fuer die Benedictiner-Mission in Nordamerika bestimmt. Muenster. In Commission der Coppenrath'schen Buch und Kunsthandlung. 1861."

in whose diocese he resided. He was influenced to do this by a sense of gratitude to the people who had been kind to him in his old age. On April 25, 1876, he celebrated his golden jubilee, as a priest, in his little Church in Elizabeth. The picture of him, which is reproduced in this sketch, was taken on the occasion and was distributed as a memorial card of his jubilee.

Under the settlement of temporal affairs between him and Abbot Wimmer in 1856, when he deeded over his land at the Hopper Valley to the Benedictine Monastery, it was stipulated that he should always be entitled to a home at St. Vincent's or at Carrolltown, as he might prefer. In accordance with this stipulation he retired to Carrolltown in 1878, at the age of 82 years, to spend there the rest of his days. There as a humble monk, in the simplicity of Benedictine life, he dwelt in the priory until his death. He was a picturesque figure in his latter days, as he was frequently seen, with snow-white beard, and flowing white hair—his form bent over with the weight of years, but still quick and energetic in his step, passing up and down the one long street of the little mountain town which he had founded forty years before, to the wonder and loving reverence of the grandchildren of those early pioneers with whom he had stood, side by side, in their struggle to subdue nature in the mountain wilds.

During his quiet life here at Carrolltown, he was induced by some of his admirers to write his reminiscences for the edification of future generations. These reminiscences began to be published serially in the local newspaper of Carrolltown in 1879, and ran through about fifteen or twenty numbers, when they were abruptly stopped in about the middle of Father Lemke's autobiography. The frank statement of facts, as viewed from the writer's own standpoint, which was evidently an *ex-parte* one, and the free criticism of persons in authority, were the cause of the publication being stopped. The reminiscences however were completed in manuscript, and placed in the hands of Mr. Johnson for safe keeping. Shortly before Mr. Johnson's death an effort was made to secure the manuscript for preservation in the archives of the AMERICAN CATHOLIC

HISTORICAL SOCIETY, but unfortunately it had been lost, and there has been no trace of it since, although a search for it has been made by Mr. Johnson's executor since his death. The loss of this manuscript was undoubtedly a misfortune, as, judging from what was published of it, it was a most valuable document from a historical point of view. That it was a one-sided story of grievances is probably true, and for this reason it may not have been a proper document for publication; but it contained the personal recollections of one of the earliest missionaries of the interior of Pennsylvania, and one who was intimately associated with such pioneer priests as Father Gallitzin and Father Stillinger.\*

Father Lemke passed to his eternal reward in the monastery at Carrolltown on November 28, 1882, in the eighty-seventh year of his life. His remains were lovingly laid to rest in the little cemetery back of the church which he himself had founded, in the midst of the mortal remains of many of the old pioneers with whom he had lived and labored in the early days. A neat and pretty monument marks his last resting-place at the foot of the Mission Cross, and almost within the shadow of the church, the founding of which was the dream of his early manhood. Now that the forests are cleared away, his last resting-place commands a view of a greater portion of that vast territory over which he carried the gospel for so many years, when the primitive settlers were still scattered, and when the sight of a Catholic priest was like an angel's visit to the eyes of those, who, with strong hearts and stimulating hopes, struggled for a home in a free land, far removed from the scenes of youth and friends, under environments so different from those of early childhood that it must have taken the greatest Christian fortitude to bear them. It is quite proper that his remains should rest in the midst of those who can best bear testimony to the worth of his character, and the altruism of his labors.

---

\* That portion of the autobiography which has been published is unreliable as to dates, and I think possibly also as to figures. I have followed it only where I could not get other sources of information. Where I have been able to get contemporary evidence on any given subject I have used it, even though it did not agree with the autobiography. As to general facts I think the autobiography is usually correct.

The two most pronounced features of Father Lemke's character were his conscientiousness, and his impulsiveness. He was frank, sincere, and honorable; and above all things admired straightforwardness in others. He was somewhat restless in his disposition and ambitious in his nature. He believed in authority and obedience; but, having spent the greater portion of his life in positions of authority, he made a very poor subject himself, during that part of his life which he had impulsively subjected to severe and arbitrary rule.

The embarrassing positions in which he involved himself during life were all due to his impulsiveness and conscientiousness. The moment his conscience dictated an action or a step that moment the resolution or vow was made to take it, irrespective of consequences, or of how it might be accomplished. When his conscience told him that he could no longer consistently be a Lutheran, he immediately resigned his living, and gave up what is hardest of all things to sacrifice in this life, the earthly love for a woman who was in every way worthy of love; and he did all this without having the faintest idea as to what his next step would have to be, where his bread or butter would come from, or what he could find to satisfactorily take the place of the religion and earthly happiness which he was throwing overboard. Again, later in life, when all his troubles had been overcome; when he had found a new religion to suit him, and had espoused a spiritual love that satisfied the cravings of his soul; when he was happily situated in a position in which he could fulfil his ministry, and at the same time have all the earthly comforts that could be desired in this world, he, at the prod of conscience, on the spur of the moment, gave up all to take up new crosses; although at the time he could not foresee whither his action would lead him. And when he had gone through his new trials, and had been agreeably and comfortably located in one of the best parishes in Philadelphia, where he had an opportunity to carry out his highest ideals of priestly life, he suddenly, on the impulse of the moment, resigned his position, because laymen attempted to interfere with what he believed to be the proper performance of his duties. So, too, in the heat of his

eloquence with the Benedictines at Metten, pleading for his pet idea of establishing a Benedictine monastery in the forests of Pennsylvania, he promised to become a Benedictine, and to give his land for the establishment of a Benedictine monastery, without having duly considered whether he had the proper qualifications for religious life, or whether, at his time of life, it would be possible to subject himself to absolute authority; having made the promise it haunted him until he carried it into effect, although calm reflection had undoubtedly convinced him, that he never should have made it, and that his character and life unfitted him for the observance of Benedictine rule. And, lastly, when the burdens which he had voluntarily taken up became almost unbearable, he, on the impulse of the moment, fled from them, without stopping to consider the humiliation that would necessarily follow—but his conscience again brought him back, and made him drain the very dregs of the bitter cup which he had refused to put to his lips.

His ambition, although it undoubtedly was sometimes an actuating force, always vanished before his conscience. He ever wanted to excel, but only along the lines of duty and honor. This feature of his character came to the surface in the most trivial actions of life, and was recognizable to the day of his death. Even as an old man, when he became again a child, it would crop out in his games of chess and bagatelle which he used to play with young men to while away his time. Whilst most ambitious to win, and filled with childish delight at winning, he became grievously offended when there was evidence of his opponent yielding the game to him out of consideration for him. Sometimes, when there was no one to play with him, he would play by himself under two characters, one as Father Lemke and the other as some one else; but he would always set down the good points in the play to Father Lemke and the bad ones to the other fellow.

In his controversies with those in authority over him, he was never entirely in the wrong, except in so far as he revolted against authority. The fault was possibly as much with those who had been placed over him as it was with himself. The

trouble was, that they did not understand him, and that they did not make sufficient allowance for the fact that he had labored long and arduously in the field in which they were newcomers ; and that this labor, under the peculiar circumstances under which it was performed, necessarily made him independent and restless of authority. Had more appreciation been shown of his labors, and a little more consideration given for the services which he had rendered, no conflict with authority would probably ever have occurred. When the young bishop came to the Pittsburg diocese, Father Lemke was already a veteran in that vineyard of the Lord, and quite naturally considered himself well qualified to give counsel to the young bishop. He felt disappointed and chagrined when new and young men who could know nothing about the needs of the diocese were preferred before him and were looked to for counsel in preference to him. There was no doubt, too, a certain amount of antipathy between himself and his new bishop on racial grounds ; as Father Lemke was a typical German, and the new bishop a typical Irishman. Neither probably would have been willing to admit that such an antipathy existed, and neither would probably have consciously countenanced such an antipathy, and yet one cannot help feeling that between these two good and noble men, both of whom have done yeoman service to the church, and have lived most saintly and altruistic lives, there was a lack of congeniality which cannot well be explained upon any other theory.

His difficulties with Abbot Wimmer grew out of a different cause from those with his bishop, and yet in some regard a similar one. They were similar to the extent of being in a measure the result of disappointment and dissatisfaction on the part of Father Lemke ; but the real cause lay much deeper than this. The sacrifice which Father Lemke made when he took the Benedictine vows was evidently a very different thing in his mind from that which was in the mind of Father Wimmer. Father Wimmer was a well trained Benedictine from youth up who had a full realization of the meaning of a vow of poverty and obedience. On the other hand Father Lemke had spent the greater part of his life, almost to old age,

without restraint except that of conscience. He took the vows of poverty and obedience at a time of life when he was no longer capable of changing his mode of thought and his grasp of ideas, and when he was possessed of a great deal of property which was not very valuable at the time, but promised to become of great value in the future ; and he had lived in a community, where he had been looked up to with respect, and had been regarded as the supreme arbiter in spiritual matters. To him a vow of poverty and obedience in the Benedictine sense was really incomprehensible. Hence it was not long before he discovered that his becoming a Benedictine meant one thing to himself and another to his superior. Father Wimmer quite naturally supposed that the monastery's debt on the Carrolltown property was no longer a debt after Father Lemke became a member of the Community, on the principle that one cannot owe himself. He very properly assumed that Father Lemke brought his property with him into the monastery, and that whatever he had been possessed of in the world was now the property of the monastery. That Father Wimmer was entirely right in this position no one can for a moment doubt who has any knowledge of religious life. To Father Lemke, however, such an interpretation of his vow of obedience and poverty was apparently unintelligible ; and he looked upon the business relations which had existed between himself and Father Wimmer in the same light as he had viewed them before he had taken his vows.

When Father Lemke joined the Benedictines there was still \$1400 due him on the Carrolltown property, and for this amount he held a mortgage, which he had put on record in the Cambria County Courts in 1849. This he permitted to stand as an evidence of his claim upon the property. He also continued to retain title to his other properties and to take care of them in his own name\* and even to purchase new properties. Inasmuch as these properties were located around Carrolltown, where he was sent to minister, both during his novitiate and after taking his vows, it can be readily understood how his

---

\* Father Lemke held title at one time or another to nearly twenty-four hundred acres of land in Cambria County, Pa., according to the records of Cambria County.



divided cares would not earn for him the confidence and approval of his superior; and how that want of confidence and approval would inevitably lead to embitterment of feelings, especially as he was surrounded by well-trained Benedictines who were entirely loyal to their superior and who would necessarily take umbrage at his apparent disloyalty. It is not difficult to understand how the most saintly man, placed in such a position, under such circumstances and with such ideas about monastic life, could involve himself in an embarrassing position with his superior.

Probably one of the best evidences of Father Lemke's probity of character and well-sustained principles of Christianity, is the fact that no scandal ever grew out of his differences with his superiors. When he found that he was not *persona grata* with his bishop he asked for his *exeat*; although doing so implied a great sacrifice, as he had to leave the scenes of activity of the best years of his life, and the place where all he possessed in this world was located. When he found himself in trouble with his superior in the monastery, he pursued that course which, according to his ideas, honor dictated, no matter what sorrow and deprivation might stand in his path or follow in the wake of his action; and when he found upon mature reflection and after consulting with others, that this course had not been the correct one, he retraced his steps, irrespective of any humiliations that he might have to encounter. There was no dreg of human sorrow so bitter that he would not drink it under the goad of his conscience.

In Father Lemke's life, in its entirety, we have a model of a Christian exemplar. Earnest, sincere, conscientious, devout and energetic, he was actuated in all things by the single desire of doing his duty as a follower of Christ. He was always practical in his ideas, and invariably took the shortest cut to an issue when he once had made up his mind that it was the proper issue at which to aim. His whole life is consistent with the principles which he professed. Even his mistakes and shortcomings could not be well spared from the picture of it, because they are essential to its humanity. We see in him the true Christian gentleman; but a human being

with human weaknesses and human shortcomings. He was ever a devoted follower of Christ, and sought to serve Him as a disciple to the best of his knowledge and ability.

Father Lemke's work in Cambria County, Pa., was supplementary to that of Father Gallitzin, and in its results can only be judged in conjunction with it. He worked for a while under the directions of Gallitzin, and after the latter's death, along the same lines. The fruit of these two men's labors, as far as it can be measured, is a truly Catholic country in the greater part of the district which their labors covered. In the little towns of Loretto, Carrolltown, St. Augustine, St. Lawrence and St. Boniface, and in the country round about them, Catholic customs and practises are as well fixed and Catholic faith is as deeply planted as in any Catholic country in Europe. There one can see at any time during the summer the practical illustration of Millais' Angelus, and find the most scrupulous observation and celebration of Catholic holidays.

The seeds of faith that have been carried by emigrants from this little Catholic colony into the far West, and indeed into all parts of the United States, and that were scattered upon fruitful soil to grow into powerful influences for good in other communities, constitute an element in the good work of these men, which it is difficult to estimate properly. The many vocations for the priesthood and for religious life in the cloister which have emanated from those parishes; the strong and well-grounded faith; the truly Catholic lives of many of the young men and women who have gone forth from there to live in other places, are more tangible fruits of their labors. But it was the indirect spreading of the Gospel by the good example of those well-grounded in Catholicity that constituted the chief inspiring motive of both Gallitzin and Lemke in their work in that remote obscure district on top of the Allegheny Mountains; and it is by the secondary results that their labors should be judged. Prince Gallitzin has been criticised for using up so much energy in founding a little town in the heart of the Allegheny Mountains, when he might have devoted it to more brilliant results in some large city. The results of his labors, however, demonstrate the wisdom of his

foresight and the correctness of the principles upon which his work was based. Father Lemke had similar ideas to those of Gallitzin before he joined him, and found in Gallitzin's work a corroboration of his views, and therefore became a worthy and capable disciple of Gallitzin. Their work is unique, and will ever stand out prominently in the history of the Church in the United States; and their names will ever be linked as the Apostles of the Faith in the Allegheny Mountains.

[The author desires to express appreciation of assistance given him by Rt. Rev. Abbot Innocent, O. S. B., of Atchison, Kansas, Revs. Fathers Adelbert Müller, O. S. B., Vincent Huber, O. S. B., Ambrose Huebner, O. S. B., Aloysius Luther, O. S. B., George Borneman, James E. Cleary, Albert Von Schilgen, and Messrs. A. C. Buck, F. X. Reuss and F. A. Sharbaugh. He desires to thank Rt. Rev. Leander Schnerr, O. S. B., Arch-Abbot of St. Vincent's Abbey, and the sisters of St. Joseph of Ebensburg, Pa., for the use of pictures for illustrating the article.

It may be proper to state here, because it was omitted in the proper place, that the date of April 1, 1857, as the time when Father Augustine Wirth, O. S. B., was sent to Kansas, was furnished me by Rt. Rev. Abbot Innocent, O. S. B. Father Moosmüller says that Father Wirth went to Kansas in 1856].

# THE LAUNCH OF THE FRIGATE UNITED STATES,

(The First Ship of the American Navy,)

FROM THE DOCKYARD OF MASTER JOSHUA HUMPHREYS,  
PHILADELPHIA, MAY THE TENTH, A. D. 1797.  
COMMODORE JOHN BARRY, COMMANDER.

---

BY ELEANOR C. DONNELLY.

---

A May-day sun—a noon-day tide—  
And a warm west wind for the ladies fair !  
A hundred craft at anchor ride,  
Their bright flags gemming the Delaware.

Ten thousand freemen crowd the quay,  
The housetops other thousands hold :  
All Philadelphia throngs to see  
The launch of Barry's frigate bold.

The gallant ship, UNITED STATES,  
First of our navy's valiant fleet—  
A nation's fame on her future waits,  
A nation's hopes in her present meet.

She is built of the sturdy Georgia oak,  
White, and solid, and seasoned long ;  
Her hull was fashioned with many a stroke,  
Her masts are high, and her cables strong.

All copper-sheath'd and iron-bound,  
Assured in peace, alert for war,  
The flag she bears shall be world-renown'd,  
And great the name of her Commodore.

The anchors strain, like living things,  
 And ev'ry rope is taut and tarr'd ;  
 'Tis time the sea-bird spread her wings,  
 To flee from Master Humphreys' yard !

Behold ! the launching-plank is oiled—  
 Knock back the blocks from keel and side !  
 Cut loose the ropes round th' capstans coiled,  
 And let the Frigate waveward slide !

Over the throng, a mighty hush  
 Hath fallen. All the dock grows still :  
 And white lips whisper in the crush,  
 " The ship !—How goes she—well or ill ? "

Hurrah ! hurrah ! a thing of pride,  
 She rushes down her glorious ways !  
 The bridegroom, water, greets his bride,  
 The sunbeams on their union blaze !

Now, thunder, cannon !—left and right,  
 A shout goes up from myriad throats !  
 The ladies wave their kerchiefs white,  
 The men make merry in the boats.

While, gaily past the water-gates,  
 And gaily past each dock and quay,  
 Our gallant ship, UNITED STATES,  
 Sails forth to—Immortality !

\* \* \* \* \*

Launch'd in the month belov'd of Mary,  
 Her captain—Catholic Erin's son—  
 Three cheers for the frigate of brave Jack Barry !  
 Three cheers for our Navy, this day begun !

## THE SIR JOHN JAMES FUND.

---

BY MARTIN I. J. GRIFFIN.

---

It is a matter for serious reflection and tending to the disproof of the assertion that the "good" one does "is oft interred with the bones" of the doer, to know that the Catholics of Pennsylvania to-day enjoy the direct beneficence of the charity of an English Catholic, who died as far back as 1741. The fund is known as "The Sir John James Fund." It was established to contribute forty pounds a year to the support of two priests to labor among the poor of London; the rest of the income "for the Jesuits as missionaries in Pennsylvania."

This fund is in the custody of the Archbishop of Philadelphia. Its income is annually distributed "among the dioceses of the province of Philadelphia." For years it has been with me a matter of special research and study to discover the origin of this fund, of which traces come to the surface to any investigator of our past history. It is also spoken of as "The German Fund," and "The Lancasterian Fund." From my own seekings in this country, and from special investigations made for me in the British Museum and Public Record Office, London, I offer the following account of the fund and of the pious founder.

In the latter part of the reign of King Henry VIII, a Hollander, named Jacob Van Haestrecht, of Cleve, near Utrecht, came to England. Obtaining letters of denization, under the King's patent, he thus became a subject, between an alien and a natural born, and so might hold land by purchase. He changed his name to Roger James, on account of the antipathy to foreigners. He established a brewery in Lower Thames Street, then called Petty Wales, on account of the many natives of Wales who inhabited the neighborhood. He died

in 1591, and was buried at All Hallows, Barking, London. To this day, in the church, may be seen a brass with his effigy and an inscription. He left eight sons, one daughter and his wife Sara. His fifth son was Richard. His sixth was John ; Richard marrying Gertrude Smith, whose first born was named after his father's brother, John.

In May, 1649, John James purchased Chrishall-bury, in Essex, and erected a mansion there. In 1655, he was knighted. Dying a bachelor on February 15th, 1676, he devised his estate to his nephew, James Cane, on condition of taking his name. Sir John James was buried in Chrishall church where there is a monument erected to his memory by his nephew. James Cane took the name of his uncle ; succeeded to the estates at Chrishall ; and was created a Baronet by King Charles II, on June 26th, 1682, by the name of Sir Cane James of Chrishall, Essex. Sir Cane married Susan, daughter of Sir Peter Soame, Bart., of Haydon, Essex. She died five months after marriage on September 23d, 1680, aged 17 years. Later he married Anne, daughter of Francis Phillipps, Esquire, of Inner Temple and of Kempton Park, Middlesex. They had four sons, the first being John, his heir. Sir Cane James died May 19th, 1736, at St. Edmund's-bury, aged 80, and was buried with his wife, Anne. A monument was erected there by their son, Sir John James, the second Baronet. He died September 28th, 1741, unmarried, and was buried at Chrishall. On his death the baronetcy became extinct. By his will, made May 15, 1740 and proven December 9th, 1741, he devised his estates to charitable uses, so says Burke's "*Extinct and Dormant Baronetcies*" ; but "Haestricht James, the male heir and head of the family after a long chancery suit, obtained possession." [*American Catholic Historical Researches* for 1889 and 1891.] This statement of Burke's is not substantiated by the record of the suit, which I have obtained from the Public Record Office in London, which shows that the will of Sir John James was "well-proved" to have been his and that he "was at the time of executing it of sound mind," contrary to the averment of "his cousin and heir." Sir John James was a convert to Catholicity. "He became a Catholic by

meeting accidentally with the "*Life of St. Francis Xavier*," and afterwards conversing with the excellent Dr. Challoner," so wrote Bishop Carroll in reply to Rev. Patrick Smyth's "*Present State of the Catholic Missions Conducted by the Ex-Jesuits in North America*," published in Dublin, in 1788, which, besides being an attack on Rev. John Carroll and his associates, gave a most ridiculous origin for the fund, namely, that Mr. James and twelve Protestant clergymen had raised the money to convert the Quakers of Pennsylvania to a belief in the necessity of Baptism; that Mr. James and his twelve came to Pennsylvania, but the Quakers "heard them unmoved"; that a German Catholic with whom he had "some mercantile dealings," induced him to turn the money over to the "priests of his own religion." "This account" Father Carroll said, was "discordant from the fact." That during his lifetime Sir John James intended to maintain a priest in Pennsylvania, there is evidence in the following letter of Rev. Henry Neale, who, in March, 1741, arrived in Philadelphia. He is evidently the Jesuit referred to as "before established in Philadelphia," who was to be given an allowance in addition to others to be sustained by the fund after the death of Sir John James. It is the first known letter concerning the Church in our own city, and so is of special interest, proving, as it does, the religious liberty which prevailed in Pennsylvania, and, moreover, how Father Greateon and the writer of the letter were, as priests, "not only esteemed, but revered by ye better sort of people."

This is Father Neale's letter :\*

"Honoured Sir.

"You will be surpris'd to understand I arrived at Philadelphia only ye 21st of last month. I was from ye 10 of June till ye latter end of November on shipboard; And presently after my arrival in Maryland was hindered from prosecuting my journey by one of ye most severe Winters that was ever known in these parts: I might have safely rid over all ye Rivers, had not ye Snow been so very deep as to render ye

\*From *The East Anglian; or Notes and Queries on Subjects Connected with the Counties of Suffolk, Cambridge and Essex*, January, 1859, pp. 16-17.



journey in a manner impracticable, 'till ye Month of March. Since my arrival, I've made it my business to inform myself of ye situation of affairs in these parts, as far as may be worthy your attention : and am sorry to find things otherwise than represented in England ; I mean as to what regards a competent maintenance of one in my station : For an annuity of £20 only will not absolutely suffice. I was told this by our Gentlemen in Maryland, & find it so in effect. Most necessaries of Life are here as dear, & several dearer, than at London itself. The Gentleman, who proposed £20 as a tolerable sufficiency, says he only meant it in regard of a German, who, he supposed would spend ye greatest part of his time among his Countrymen, & meet with assistance from them, being to be but now & then in town. But for one, who is to have his abode in Town, as I must, he himself declares it will no wise suffice. Among other expenses I must of necessity keep a horse in order to assist poor People up and down ye country, Some twenty miles, some sixty, some farther off. For at present he alone is sufficient for ye service of ye Town, (tho tis a growing Congregation, & will in all likelihood soon require both more hands, and a larger House.) Now travelling expenses in my regard will be considerable, since little or nothing can be expected from ye Country Catholiks, who, tho' very numerous, are most of them servants, or poor tradesmen, & more in need oftentimes of charity themselves, than capable of assisting others. To be short, Sir, I wish I could make £30 do, Tho every Body I advise with, assures me £40 Annuity is as little as I can reasonably propose to live and act with. The Gentleman who lives here, tho he has made a thousand shifts in order to assist this poor Congregation, has never made things meet under thirty pounds sterling a year, including ye Charitys he was obliged to ; tho' he never was at ye expenses of keeping a horse. The rising of our Country Currency, which is now within a trifle of 33½ per cent from sterling, contributes not a little to render a sterling annuity less valuable.

“ I have spent no little pains in considering myself and consulting Friends, about ye most advantagious methods of mak-

ing a settlement according to your proposals. And as things are at present a purchase of Land seems evidently the best and securest establishment yt can be made both for present and future Views. Several Tracts of Land have been lately sold for double ye price they were bought for a few years ago. And a valuable tract may now be purchased for eight hundred or a thousand pounds, yet in a few years will in all probability be held at two or three thousand. Nor is there any difficulty of our purchasing now, tho there may be perhaps afterward. If this proposal of a land establishment seems suitable to yr inclination, I shall make it my business with ye advice of Friends to seek out a place yt may be answerable to ye end you propose: and begg you'll acquaint me yr sentiments here-upon as soon as possible; as also what summ you think proper to advance, and on whom we may draw for ye same, in case we shou'd light upon a place to advantage.

"We have at present all liberty imaginable in ye exercise of our business, and are not only esteem'd, but reverenc'd as I may say, by ye better sort of People. The Lawyer is in all appearance, and has always been our particular friend. The Politican has almost entirely laid aside publick business, and lives very retired.

"The German Gentlemen are not yet arriv'd. There presence is very much wanted: My heart has yearn'd when I've met with some poor Germans desirous of performing their Duties, but whom I have not been able to assist for want of Language. I hope in a short time I shall be able to give you a more ample acct. of many particulars, being as yet almost stranger in these parts. In ye interim my best wishes, and constant Prayers attend you.

"I am, Honour'd Sir, your obliged and humble servant,

"HENRY NEALE."

"Philadelphia, April ye 25th, 1741.

This was Rev. Henry Neale, S. J. He died "in Pennsylvania" May 5th, 1748. [*Oliver and Foley.*] Though there is no mention in Philadelphia papers of his death or interment, it is probable that he died in our city.

The two Philadelphia priests were Rev. Joseph Greaton and Henry Neale.

Who were "the Lawyer" and "the Politician" mentioned by Father Neale?

Whatever were the views—"present and future" which the purchase of land would make best and securest we now cannot tell. The death of Sir John James in September closed without its realization.

Haestrecht James, declaring himself "cousin and heir of" Sir John James, on March 2d, 1742, began chancery proceedings charging "that the said Sir John James made no such will or if he did, he was at the time of executing it not of sound mind."

From the will I quote the *Item* which concerns our purpose of tracing the Mission Fund.

"*Item.* I give and bequeath to James Calthorpe the sum of £4,000 of lawful money of Great Britain." Concerning this bequest the contestant averred: "And your petitioner expressly charges that although the said £4,000 legacy given to James Calthorpe is not mentioned in the said will to be given to charitable purpose, yet that the said legacy of £4,000 is so devised to the defendant Calthorpe for some charitable end or design and not for his own use or benefit, and that Sir John James, the testator accordingly gave, wrote, or sent same directions to Calthorpe signifying to what charity the legacy was to be applied or else Calthorpe well knowing the intention of Sir John James in devising the legacy to him gave to Sir John James some assurance that he would apply the same according to his desire and that indeed, since Sir John's death, Calthorpe has often declared that the legacy was devised to him in trust for charity . . . further . . . that the said defendant James Calthorpe refuses to discover the charitable purposes for which the aforesaid sum of £4,000 is devised to him by the will, . . . and insists that he is not a trustee as to the sum, but is entitled to the legacy in his own right, though he well knows the contrary! . . . And further your petitioner desires that the defendant James Calthorpe may set forth whether he insists upon the payment of the aforesaid

legacy of £4,000, and whether he does not know and has some, and what reason to believe that . . . the legacy was devised to him in trust for some charitable or other and what purpose, . . . and whether the said Sir John James . . . did not, as he the said defendant knows and believes, give, write, send or show to him the defendant, or leave behind him some note or memorandum touching the end or purpose for which he would have the said legacy of £4,000 given, . . . and what was the purport and contents thereof as near as he knows or can remember, . . . and whether he, the defendant Calthorpe, has not since Sir John's death acknowledged that the said legacy was devised to him upon trust for some charitable purpose."

To this remarkable and significant petition, James Calthorpe replies as follows :

" 14 Nov., 1744. James Calthorpe believes that Sir John James was at the time of making his will of sound and disposing mind and memory, . . . and further that the legacy of £4,000 devised to him (Calthorpe) was not given for any charitable end or design, nor did Sir John James give write or send any direction to this defendant directing to what charity the said legacy was to be applied, nor hath this defendant at any time declared that the legacy was devised to him in trust for charity. . . . Wherefore as the complainant doth not pretend to have any right to call in question the said legacy of £4,000 given to this defendant, but upon a supposition that the same was so given in trust for some charity, whereas the defendant positively says that the same was not given in trust for any charity whatsoever . . . *therefore this defendant humbly insists that he ought not to be obliged to acquaint the complainant for what use the £4,000 legacy was given to this defendant, the complainant not being in any ways concerned therein, and it being only matter of curiosity in complainant, this defendant hopes he shall not be compelled to discover for what use, intent or purpose the said legacy was devised to this defendant*" !!!

Furthermore, in the collective answer of four of the defendants, viz., Dalton, Calthorpe, Grigby and Ray, the defendant

Calthorpe further says: "for himself that he hopes he is well entitled to, and claims in his own right the legacy of £4,000 given to him by the will of Sir John James."

It would almost seem then that the language employed by the defendant, James Calthorpe, more particularly where he expresses a hope that "he shall not be compelled to discover for what purpose the £4,000 legacy was devised to him," implies not only the existence of some secret trust, but his knowledge of its existence as well.

Nevertheless it would appear that James Calthorpe eventually won the day, for although by decrees of the Court of Chancery dated 1748 and 1749, it was noted that on February 5th, 1745, the Court had "declared that the will of Sir John James was well proved, and ought to be established and the trusts thereof performed except as to the devise of the surplus of testator's real estate which was contrary to the Act of Mortmain, of 9 Geo. II," yet it was added that "James Calthorpe was willing to accept of a mortgage on part of the testator's estate for the money due on his legacy."

A statement of the accounts and effects of Sir John James accompanies the record of the chancery suit. One of these items possesses some interest; it is "a debt of £200 due from Sir Thomas Gage, baronet, on bond to the said Sir John James, dated 3 Sept. 1740," nor must it be forgotten that *Sir Thomas Gage was one of a good old Catholic stock* that recorded its protests among the "English Catholic Nonjurors of 1715."

Then we have "a rental of the estate of Sir John James lying in the parish of *Chrishall in Essex*," the chief items being the "Manor house and its lands in the owner's hands." "Mr. Oliver Rush for the Parsonage, &c., £150, Mr. Richard Brooks for the Bury farm, &c., £100."

Lastly "Mrs. Elizabeth Tate charges £1 1s. for nursing Sir John James in his last sickness," and "Mr. James *Walmsley* and Mrs. Ann Aston, undertakers, demand £74 for Sir John's funeral."

Having shown that £4000 was given to James Calthorpe for some intent or purpose not to be made public, let us trace it into the possession of Bishop Challoner of London. By infor-

mation derived from Chancellor Johnson, secretary to Cardinal Vaughan, given in 1891 to J. Orlearbar Payne, my examiner in London, and under date of September 5th, 1895, also sent to Archbishop Ryan, it appears that the account of the Fund begins in Bishop Challoner's ledger September 28th, 1748. The bishop there states that the capital was £4000, the income of which was to be applied thus: £40 (a year) for two priests for "London to assist the poor, the rest for ye Jesuits for missionaries in Pennsylvania, not comprising him that was before established in Philadelphia." The bishop adds "Mr. C., the executor, kept back all the income till Michaelmas, 1748."

That "Mr. C." agrees well with "Mr. Calthorpe" is important, and indeed conclusive evidence that Mr. C(althorpe) handed over the exact £4000 bequeathed to him, retaining, perhaps, the income for expenses of Chancery defence.

The first payment was made from the Fund in May, 1750.

In February, 1751, the bishop received the £4000 capital, and with it were purchased £4000 of East India  $3\frac{1}{2}\%$  Annuities. In 1752, £2000 of the East India  $3\frac{1}{2}\%$  were sold, and the proceeds were invested at Paris in *Actions* of the French India Company.

In 1755, at Christmas, the East India  $3\frac{1}{2}\%$  were reduced to 3%.

In 1760 the interest of the French investment was somewhat reduced, and in 1764 and '65, £400 of the £2000 East India 3% were sold for the purpose of "nourishing" (as Bishop Challoner says), the French *Actions*.

At the close of Bishop Challoner's account in 1780, the capital consisted of £1600 East India 3%, bearing £48 a year interest; and 17 French *Actions* (value not stated), the interest of which in 1780, was £79.10.0: total interest, £127.10.0 a year. [Information from Chancellor Johnson.]

The annexed letter I copied from the original in the archives of the Archdiocese of Baltimore. It shows the condition of the Fund in 1793.

"BEDFORD ST., BEDFORD SQUARE, LONDON, Feb. 3rd 1793.

"MY LORD:—As in all convulsions and revolutions of great Kingdoms numbers of innocent people must necessarily

be involved in the general calamities and these calamities will extend not only to the subject of these kingdoms, but also to many others in the most distant parts of the world who have connections with them; so the revolution in France has not only reduced thousands of the peaceful and inoffensive subjects of that Kingdom from a state of prosperity and happiness to the greatest poverty and distress, but has extended its baneful influence to us, along with many other individuals in this kingdom and even to you in America. You are doubtless sensible that a great part of our property was vested in the French Funds. When things began to be violent in that country, it was judged most advisable to sell out as much of that property as could be sold, and place it in some more secure hands. Accordingly, amongst them, we sold those actions from which now two-thirds of Sir J. J. or what you call the German Funds derived their support. But the market price of actions was then reduced so low, the English Funds we had increased in value in the same proportion as the French Funds were depressed; and the price of exchange for bill of remittance of money to England was so very considerably against us that by one way or another, the produce of those actions which in the year 1785-1786 produced about £70 per annum being now placed in one of our stocks (4 per cent) produce only £48-10-8d per annum which with £51 per annum in the same hands it was in before makes £99-10-8 of the whole produce of Sir J. J. establishment and as he ordered that in the first place £40 per annum should be paid to persons for service in London, you see there will remain only £59-10-8 per annum to be remitted to you for Pennsylvania.

" Fourteen of the above mentioned actions were sold in the months of May and June 1790, whereby the half years rent and dividends that would have been due on them in the month of June was of course lost and the difficulties our agent in Paris experienced in getting Bills for so much money he had to remit to England and the length of time some of those Bills had to run before they were payable rendered us unable to place the produce of these actions in our Funds till the third of February 1791 whereby also we lost what would have

" Sir J. J. account. Received - - - £959-9-5

£281-5-0

Digitized by Google





reduced 3% and £1,213.18.3 reduced 3½% were sold and the proceeds invested for the sake of higher interest, in Russia. In 1874 the capital consisted of £1,110 Russian 5% of 1822, £300 Russian 4½% of 1850 and £200 Moscow—Jaroslaw 5% yielding a total interest of £79 a year. In July, 1874, the whole of this capital was sold with the approval of the Right Rev. James F. Wood, then bishop of Philadelphia, and the proceeds of the sale £1,596.16.3, together with the balance of interest accrued, £193.7.1, amounting to £1,790.3.4 were paid to the said bishop, who acknowledged the receipt thereof by his letter of July 31, 1874, and also gave in the same letter an assurance that the fund should "be so invested as to secure in perpetuity the application of the interest to the object intended by Sir John James."

Such is the information given by Rev. W. A. Johnson, "Chancellor of the Diocese of Westminster and Secretary to His Eminence Cardinal Vaughan," in a letter to Archbishop Ryan, September 5, 1895. A copy of this letter is in the archives of our SOCIETY.

The letter conveying the fund to Bishop Wood reads as follows :

" ARCHBISHOP'S HOUSE,

" S. W. LONDON, July 17, 1874.

" MY DEAR LORD :

" I have the pleasure of enclosing a draft payable to your order of £1790.3.4. the value (capital and interest) of what is entered in our Ledger as ' Sir John James' Fund (1748) for the support of Missions in Pennsylvania'

" When I gave your Lordship a statement of the Fund in March last it had of the Moscow-Jaroslaw 5 per cents only £100 but afterwards another £100 was purchased out of the accumulated interest.

" All the stock has been sold out now for the sum of £1596 16 3 and I enclosed the stock broker certificate. The balance of the draft (£193.7.1) is for the interest that had accumulated.

" It is not necessary that your Lordship should draw up any formal document ; a few lines will suffice, acknowledging the receipt of the money, and stating that you will have it so

invested as safely and in perpetuity to fulfil the Founder's object. I speak of investment, because with regard to our own funds we are most careful—whenever it is not expressly stated that the capital may be spent—to keep up the capital and to spend only the interest.

“I am leaving London to-day for 5 weeks. Probably about the time of my return I shall have the pleasure of knowing that the draft has been received.

“I was glad to find, by your Lordship's letter of June 3rd that my letter of May 4th had given you complete satisfaction with regard to previous payments. Asking your blessing,

“I remain My Dear Lord,

“Your very faithful servant,

“W. A. JOHNSON, Sec.”

“The RT. REV. JAS. F. WOOD

“Bishop of Philadelphia.”

Dr. Shea in *U. S. Cath. His. Magazine* (Jan. 1888), says, “the Fund never at any time passed into the hands of the Jesuits.”

Here is evidence, showing the Jesuits of Maryland as early as 1759 to “empower” the English Provincial to receive the £80 per annum.

No. “6” is a paper drawn up and signed by the contracting parties, Henry Corbie, Provincial and George Hunter, Superior, April 2d, 1759—its object was to arrange the financial relations between the Mother Province of England and the American Mission.

“6. Mis Mary—d, by timely draughts or otherwise will empower Mrs. Provincial to receive £80 per an. Sir John James's foundation for Pennsylvania to answer Life Rents, or other contracts, charging herself with the payment of the same sum in Pennsylvania.” [*Jesuit Records.*]

Rev. George Hunter, S. J., in his report for 1765 to Rev. James Dennett, provincial of the Jesuits in England, reported the income from this Fund applicable to the Pennsylvania missions as £80. It was equally divided between St. Mary's Mission, Philadelphia, Mission of St. Paul at Goshenhoppen, Mission of St. John Nepomucene at Lancaster and Mission of St. Francis Regis at Conewago.

By the "Proceedings of the Corporation Roman Catholic Clergy of Maryland" held at St. Thomas August 21st, 1795, a resolution was adopted to "pay to Bishop Carroll balance an account of German Salaries arising from Sir J. James' foundation."

At a meeting at White Marsh, February 25th, 1794, £50 was allowed per annum to the pastor at Lancaster.

So the Jesuits had control of the income of the Fund sent them from London. The Fund was founded "for the Jesuits as Missioners in Pennsylvania."

During Bishop Carroll's administration he seems to have received it and passed it over to the corporation, which disbursed the Fund, as shown by the records of 1794 and 1795. After his death the income came to Archbishop Marechal who sent it to the Bishop of Philadelphia. I have found no mention of what bishop Egan did with the money. Bishop Conwell claimed it as his own.

In a letter, not dated, but written in 1832 or '33 by Bishop Conwell, he complains of the actions of Bishop Kenrick and says: "Mr. Kenrick got possession of the annual sum of £53 sterling which was the interest of a funded deposit, lodged in a bank in London, nearly one hundred years since, and which had been usually given to the priest on the mission in Lancaster County, by reason of which it was called the Lancasterian fund, which was afterwards appropriated to my use, and in consequence of which His Holiness Pius VII gave me a collation in commendam to St. Mary's Church of Lancaster, as my mensale; I have, therefore, a claim on Mr. Kenrick for the said £53 sterling yearly, for these five or six years past, which he should, in conscience, refund."

Bishop Kenrick, I doubt not, used it for the general purposes of religion, as did his successors, Bishops Neumann and Wood. Under the present Archbishop the Fund was used for general diocesan purposes, but since 1871 it is "appropriated among the dioceses of the Province of Philadelphia." Thus all Pennsylvania is now enjoying the beneficent zeal for religion of one who has been dead more than one hundred and fifty years.

# CATHOLIC CHRONICLES OF LANCASTER COUNTY, PA.

---

## LANCASTER COUNTY (PA.) NOTES.

---

SOME DATA RELATING TO ST. PETER'S CHURCH AT  
COLUMBIA, PA., BEING SUPPLEMENTARY TO AND  
CORRECTIVE OF THE SKETCH OF THAT  
CHURCH PUBLISHED IN VOL. IV OF  
THESE RECORDS IN 1893.

---

BY FRANCIS X. REUSS.

---

Since the appearance of the paper on this old Mission Church, referred to ahead, Samuel M. Sener, of Lancaster, has sent me a "blue print," purporting to represent the church, as it appeared after Rev. Dr. Balfe had lengthened the building. This print, it is stated by Mr. Sener, was drawn according to the lines as remembered by an old parishioner of St. Peter's. The recollection of the person is however entirely at fault, as the print gives the impression that the church was of two stories, whereas the door (with the two windows) at the rear end of the side-wall of the building belonged to the basement entrance, which was entirely below the level of the main floor of the church. Again: The windows of the church, six in number (all above this basement) extended from a point about three feet above the main floor to about seven above. The paling fence (represented in the print) is partly correct, as it really ran past the front of the church, enclosing thereby the land owned by the congregation. The present front lot then unused, having been exchanged a few years before with Mr. Wright. In the *Memoir of Rev. Joseph Balfe, D. D.* in RECORDS

of March, 1898, (Vol. IX,) a proper view may be had of St. Peter's Church at Columbia. The corner-stone of this church building was laid by Father Keenan, of Lancaster, in 1828, and the church dedicated by Bishop Kenrick. A letter from a Lancaster correspondent to the *Catholic Press*, of Hartford, Conn., dated October 2, 1830, says—" \* \* \* \* Bishop Kenrick came to Lancaster on Saturday, September 11, 1830. \* \* \*. The same day he went to Columbia a considerable town ten miles west from here, where he dedicated a beautiful little church, which owes its erection to the Catholics of that place, inspired by the exertions of the Rev. B. Keenan. It measures about 45 by 30 feet, and though small, the stranger who enters it must admire the elegant simplicity of the altar and the neatness of the decorations. The bishop's remarks about the ceremonies, and the sacrament of confirmation, which he was about to administer, were brief but expressive; and the observations, which he made upon the Psalm, *Miserere mei*, and others, to a numerous and respectable audience, were eloquent. A number of the congregation went to Holy Communion, and upwards of sixty persons were confirmed. In the evening the bishop, assisted by the pastor and Rev. Michael Curren of Harrisburg, blessed the burying ground, \* situated a short distance from the church."

Father Francis X. Varin, coadjutor of Father Keenan, (p. 95 in original Sketch). He was the second priest sent as assistant to Fr. Keenan. Born at Schœnwalt, Saxony, September 14, 1777. In a letter of Bishop Egan is this reference to him: "Varin, a Dutch clergyman from Guttenberg, arrived here (in May or June 1813)." See *Life of Bishop Egan*, by M. I. J. Griffin.

"Varin was a secular priest," a great linguist, had been professor of German at Georgetown College. In his old age he was sent by Father Mulledy, S. J. (Provincial) to Goshenhoppen, to end his days there with the pastor of that mission, where he died of old age and infirmities, May 21, 1840, aged

---

\* This was the original site bought for the church, but afterwards changed. (See p. 91 in original Sketch.)

62 years and 9 months. See Griffin's *Researches* for July, 1897, p. 134.

Rev. Daniel Kelly, (first Pastor). Father Kelly was appointed to York. "Will celebrate Mass there in St. Patrick's Church—on January 9, 1842." *Catholic Herald*, 1842.

A letter dated "Columbia, March 1, 1842," in *Catholic Herald* (of that year) says: "\* \* \* There is a neat Catholic Church built of brick, in a pleasant and retired part of the town, surrounded by a handsome lot, adorned with poplars. Rev. D. Kelly, who has been recently appointed to its charge, divides his time between this place and York. Prior to this the congregation received only an occasional visit, and had grown lukewarm; but now a new spirit has been infused among them. Catechism is regularly taught to the children, and afterwards explained by the Pastor, (NOTE.—The Sunday School was held in the church before the enlargement of it) to whom there seems a general attachment. The ladies have formed a society for the purpose of supplying the Altar with appropriate furniture. The number of communicants for the size of the congregation was truly edifying. From here I went to York \* \* \* ." (This letter was signed "S," and was written by Mr. P. F. Scanlon, agent for the *Catholic Herald*).

For the names of some of the old members of the early congregation I refer to the list of subscribers to the "Seminary" for 1838. In it I find such early Catholics as Henry B. Eagle, John Arms, Henry Eagle, Thomas Keating, James Haughey, James McMahon, John Felix, Mrs. List, Joseph Hook, Mrs. B. McTague, Michael Hook, John Eagle, Daniel Gallagher, Mrs. H. Brunner, John McConomy, Jacob Wagner, R. Keegan, Miss Mary A. Walters, James Mathias, Daniel Manning, Patrick McMullen, Jacob Ochs, James McGee, John Doyle, Michael Conley, James McNamee, John McLaughlin, Michael Leddy, Andrew Leddy, Dennis Harkins, Patrick McEvoy.

In 1838, December 13, the parish subscribed \$145.

1839.	October subscription . . . . .	\$13 00
1840.	" . . . . .	40 00

1840. Additional list McTague family, Patrick Loughlin, Daniel Carney, James Gorman; Mrs. Hugh Jingham, Patrick Smyth . . . . . 10 00  
 Michael Keegan (school teacher) to St. John's Orphanage . . . . . 2 00

1842. Seminary Collection . . . . . 8 00

1843. Father John P. Mackin (page 96 of RECORDS). Previous to the coming of Father Mackin no pews were rented. An annual payment was made for expenses of the church. He, however, introduced the system of renting pews. During his pastorate Father Neumann, C. SS. R., (later bishop of Philadelphia,) preached a mission at St. Peter's, in 1872. Father Mackin was prostrated with heat while on a visit to Philadelphia, though the immediate cause of his death was heart disease.

In 1843 the collection for the Seminary, John Ziegler, solicitor, \$9.

Rev. Basil A. Shorb (p. 97). Born October 16, 1810, (not 1814). At the age of nine years he entered Mt. St. Mary's College, Maryland, remaining there eight years. In 1833, he went with Bishop Purcell to Ohio, who ordained him at Cincinnati on May 20, 1837. In 1838 Father Shorb was engaged in missionary service in the diocese of Cincinnati, Ohio, at Fulton, on the canal, and at Chippeway, in 1840, at Doylestown, in 1842 at West Liverpool, and in 1843 surrendered his mission at Wooster, he came into the Diocese of Philadelphia the same year. He died at Bonneauville, Adams County, Pa., April 4, 1871, and was buried on Holy Thursday afternoon, Rev. J. A. Ball preaching the sermon. Rev. — Enders, S. J., and Rev. — Neckere, S. J., of Conewago, both present. Requiem Mass was celebrated for his soul on Tuesday April 18, 1871.

In 1844 collections for sufferers by the Kensington riots, chiefly through agency of Mr. M. R. Keegan, \$10. For Seminary, per Mrs. McTague, \$2.

Father Shorb often preached his sermons in the dialect called " Pennsylvania Dutch," a source of much amusement to those who could speak German, and the occasion of many a laugh.



He was a very quaint-looking man, more like a farmer than a priest.

1849. Rev. Joseph Balfe (p. 98), see *Memoir* of same in RECORDS Vol. IX, for 1898, wherein a complete life of this priest is given, together with some account of the members of his family.

Errata (in Original Sketch of St. Peter's) corrected, viz., Balfe "born 1817" should be "born December 1, 1816."

Henry Balfe died (September, 1863) at Kellyville, Pa., not at Lancaster.

Dr. Joseph Balfe ordained at Rome, June 9, 1839, by Cardinal Prefect of the Propaganda.

The chandelier placed in the church (p. 99) during Dr. Balfe's second pastorate, was presented by P. S. McTague, on the occasion of the birth of his son.

1850. After the enlargement of the church it was formally dedicated by Bishop Kenrick, on Sunday, October 27, 1850. The committee on said improvement were S. S. Haldeman, John A. Hook, John Felix, and John Ziegler.

1849. Collection for Cathedral Fund, \$49.

1851. Rev. James C. McGinniss remained only about nine weeks in care.

1851. Subscription to Cathedral Fund by Rosanna McFall \$2.

"Rev. Sylvester Eagle (p. 100) supplies Columbia." Errata. Ordained June 11, 1852—not July. Sent to Lancaster, not York.

Father Eagle was born at Maytown, Lancaster Co., Pa., on February 11, 1828, of Henry and Ann Mary Eagle; and "Baptized March 21, 1828, by Rev. Bernard Keenan, of St. Mary's Church, Lancaster, Pa." Baptism recorded at Elizabethtown, Pa.

1853. Rev. Louis Leitner, D.D. (p. 100). The vestments referred to were purchased from the agent of Jacob Neustader, of New York, by Dr. Leitner and Charles Zeitler (see "Organists"), who met the agent at McGrann's Hotel, in Lancaster, Pa.

1853. Forty Hours' Devotion (for the first time at Columbia) began October 16, 1853.

1854. Forty Hours Devotion, November 3, 1854.

1854. Subscription to Seminary . . . . \$49 00

1857. " " . . . . 5 00

1858. James McGee " . . . . 1 00

1859. Dr. Leitner (Collector) " . . . . 8 05

1860. Mrs. McTague " . . . . 5 00

1853. Father Martin, of York, made the collection (but no amount given in the Report).

1854. See *Catholic Herald* of October 5th for Dr. Leitner's letter to Cyrus Haldeman, on the rumor that the Catholics poisoned the water in the river at Columbia, which occasioned the cholera epidemic in that year. He attributes the origin of it to other reasons.

1854. Letter of Dr. Leitner in *Catholic Herald* of October 12th, to same, complaining of the injustice of the authorities in endeavoring to prevent him from having intercourse with cholera patients in the public hospital during that epidemic at Columbia.

Dr. Leitner first lived in the old pastoral house, where he merely took his rest, and his meals elsewhere. An old parishioner—Michael Collins—aided the Doctor as man of all work.

Later on he boarded with the family of Charles Zeitler for about two years; then at the hotel kept by Dennis Harkins; about 1858, he boarded with the McMahon family, always lodging however at the pastoral house. In 1897, missing Dr. Leitner's name from the *Directory* since 1894, I made search for it, and found that he had retired from missionary service at De Kalb, Illinois, on November 20, 1894. On July 9, 1897, I received a letter from him which states " . . . I received a letter from you at De Kalb two days before my leaving America (1894) for Algiers, in Africa, and Italy . . . "

1860. Rev. Joseph Balfé returned.

1863. Rev. Patrick Joseph Toner was born at Skeriff-Touchburn, Lower Creggan, County Armagh, in Ireland, on June 10, 1833. Ordained July 3, 1859, by Bishop Neumann,

in the church of the Assumption, Philadelphia. He left America in May, 1877, appointed Missionary Apostolic in Rome, and during the Golden Jubilee of Pope Leo XIII was made Domestic Prelate, of the first-class, with the title Monsignor-Right Reverend, being thus honored for his efforts to supply the sailors of the United States vessels of war with Catholic chaplains. In May, 1896, Secretary of the Navy, Herbert, gave him a document appointing him Honorary Chaplain to such vessels in the Mediterranean Sea.

Father Toner died suddenly September 11, 1897, at Dooner's Hotel, in Philadelphia, on his return from St. Joseph's Church, where he had said Mass that very morning. He was buried from St. Mary's Church in the priests' cemetery, alongside that church. The writer had been with him shortly before his death for the purpose of gathering data for a memoir, and neither of them had the slightest thought of the probable need of the few facts recorded at that time. Monsignor Toner was the same delightfully amiable man at his more than three-score years, as he was when we all knew him and loved him in Columbia.

He related to the writer the following incident: "At the time of my ordination," he said, "Bishop Neumann impressed on me the necessity of extreme abstinence from all intoxicants, giving us as an example a late terrible sacrilege which had been committed through it. I was willing to take the pledge at once, but the Bishop said, 'No, take a month to consider.' In less than two months I met him at an episcopal ceremony, and told him I had determined to take his pledge, and I took it, and have never since in all my travel taken one single drink of intoxicating liquor." I had outlined many anecdotes regarding Father Toner and sketches of his travels in aid of the African Missions, but his sad death overturned all our designs.

Mgr. Toner's descriptions of Rome and other cities, of their cathedrals, and ceremonies, were charming. His close intimacy with Cardinal San Felice, Archbishop of Naples, gave him opportunities of securing much data needed by the writer, for another work. Cardinal San Felice, by whose death

a fine work on travels through the cathedral cities of Europe is lost, died shortly before Mgr. Toner.

1864. Rev. Arthur McGinniss (p. 103) was born on September 29, 1835, (though the grave-stone inscription reads "1836"). He came to the United States in 1856, was ordained June 3, 1860, and died Wednesday evening, May 22, 1873. (The writer has a portrait of him taken in 1865.)

Requiem Mass for his soul was said in St. Joseph's Church, at Danville, Pa., with celebrant, Rev. Joseph Koch, deacon, Rev. P. Blacker, sub-deacon, Rev. James Loughran, master of ceremonies, Rev. M. J. McBride, and the sermon by Rev. John Loughran. His body was brought to Philadelphia and buried in the family lot in Cathedral Cemetery. At the cathedral, in Philadelphia, a requiem was chanted with Bishop Shanahan as celebrant; the sermon being delivered by Rev. John Monahan

1866. Rev. James Russell (p. 103). On the feast of the Holy Rosary, 1888, Father Russell laid the corner-stone of his new (frame) parochial school. In the summer of 1894 the writer was in Columbia when the old school was torn down to make room for the intended new church. The old corner-stone was opened and I saw and examined the tin box that had been enclosed in it. There were no documents, merely a few religious medals, a United States *cent*, a nickel 5 cent piece (of 1888) and an Indian arrow-head of quartz. The tin box enclosing these was in size about 3 by 5 inches.

Father Russell left Columbia June 10, 1884, and returned in 1888.

1887. Rev. James Igoe (p. 104) was ordained May 16, 1875, by Bishop Shanahan. He died March 6, 1888, and was buried March 9.

CONFIRMATIONS (p. 107). The earliest confirmation of 60 persons was given in 1830, though there do not appear so many names in the records of Columbia.

The confirmation record of 1842 gives the names of but *five* persons, the bishop's record *six*.

1849. The confirmation list shows 35 names. The *Catholic Herald* says "25 persons," an error of ten in reporting. At

this ceremony, Bishop Kenrick preached on "Mary, the Help of Christians." The account given in the *Cath. Herald* says, "The church is much too small, and will be enlarged . . . ."

1850. The *Catholic Herald* erroneously reports 24 persons confirmed, the church record having only 19 names.

1851. On the occasion of confirmation Bishop Kenrick preached on the conditions of our Spiritual Welfare in the evening previous to the ceremony (Monday, August 11). On the day itself of confirmation (the 12th) he preached at Mass, on the Life of St. Clare; and after Mass Rev. J. Polk, S. J., preached in German.

Organ and Choir (p. 111, et seq.). Among the first choir members were Mary Lechler Ziegler, wife of John Ziegler (No. 1) and a school teacher named Gallagher.

Mr. Charles Zeitler was organist during 1851-2, Father Shorb being pastor. During that year he baptized a convert named John Mozer (see Lists in original sketch) from Lancaster, who being an organist, was quietly installed by F. Shorb in place of Zeitler. Mozer, however, did not remain long. In the same year one Sartorius (p. 112) took his place; he was a very learned man, and fine musician. (Letter of Mr. Zeitler to the author in 1897).

Early in the history of the choir church singers were Doctor and Mrs. McNeal, and Miss Susan McCaffrey, sister of Rev. Dr. McCaffrey of Mt. St. Mary's College, at Emmitsburg, Md. These resided at the village of Washington, a few miles below Columbia, on the Susquehanna River.

1850. Choir members were Ellen Herbert, Mary Hook, Margaret Tevan, Mr. Feeher and Joseph Ganster, (Zeitler being organist).

#### GENEALOGIES.

Ziegler Family. (p. 114.)

George Ziegler married Margaret Sloat in 1811, and as second wife Mary Hoover, of Lancaster. Their daughter Catherine became a Sister of Charity (Sr. Mary Delphine) and after 13 years spent in the order, died at the Charity Hospital, New Orleans, August 28, 1847.

John Ziegler married Mary Lechler (see Choir).

Francis Ziegler married three times—first wife, Kate List ; second, Mary Hagan ; third, Mary Flynn.

It was at his home that Mary Hoover—second wife of George Ziegler—died ; she had been a widow for some years, and resided in her old home in Lancaster, Pa. When the cholera epidemic visited Columbia, in 1854, she came to Columbia, to nurse the wife of Francis Ziegler, who was ill. Mary Hoover Ziegler died September 14, 1854 ; Francis on December 22, 1874.

Hook Family (p. 116). For Mary "Rosenberg," read Mary *Rosensteel*.

Brimner (p. 116). Henry Brimner, a convert, was baptized conditionally by Father Martin (not Dr. Balfé,) in 1846. He had been a Justice of the Peace since April 14, 1840. His son William Brimner, who was very active in organizing the early Sunday School, died on July 8, 1846, receiving a special mention in the *Catholic Herald* of that time.

Arms Family (p. 116). A complete list taken from the old family Bible, (Carey's edition of 1798,) by the writer in 1896.

John Arms, born April 3, 1789, at Pottstown, Pa., married Barbara, daughter of Francis Othmar Ziegler (see Ziegler) on August 25, 1811, at Lancaster, (no church at Columbia). She was born April, 7, 1792, in Baltimore, and invested with scapular, February 10, 1844, in Columbia.

John Arms died at Columbia, July 31, 1860.

Barbara Arms died, after a long illness, on August 13, 1844, aged 53 years.

The children of John and Barbara Arms were Frances (called Fanny) born June 10, 1812 ; married James Haughey ; died at Lancaster, 188—.

Julia (never married), born September 10, 1814, died December 3, 1867.

George, born August 4, 1816.

Mary Magdalen (married, — Black), born October 30, 1818 ; died, November 18, 1845.

Elizabeth (married John McLaughlin), born January 8, 1821. She is now (in 1898) the only living child of John Arms.

John Joseph, born September 14, 1823; died December 13, 1825.

John Henry (married Ann McGrann), born September 4, 1825; killed on Pennsylvania Railroad, November 7, 1861.

Louisa Barbara, born February 11, 1829; died June 19, 1829.

Joseph Leander, born March 21, 1831; died June 17, 1849.

William Andrew, born February 4, 1834; died April 6, 1838.

George Francis, (no date of birth); died March 17, 1845.

John Felix (p. 116), married—first wife—Miss Read; second wife, ——— Grove. He died May 15, 1862, aged 48 years, 4 months and 20 days.

#### McTague Family.

Peter McTague, born in Ireland, married Bridget Peyton, of Bonboy, County Cavan, in Ireland—his father born in 1786, died at Columbia, February 28, 1833; his mother, born 1788, died at the same town, April 4, 1873.

The children of Peter and Bridget McTague were:

Peter S., born in 1825, at Strasburg, Pa.; married Mary A. Rehill-Lee, in 1861, at Columbia.

John, born 1823, at Strasburg, Pa.; married Anna T. McGovern, of Lancaster; John, died ——— 1873.

Kate, born in Ireland; married Anthony Felix, of Reading; died ———

Ann, born in Ireland; married Barth Cranston; died in Leavenworth, Kansas.

Mary and Elizabeth, born at Columbia; died when very young.

Charles Zeitler (organist), was born November 6, 1828, at Philadelphia, of Charles and Margaret Zeitler; came to Columbia in 1851; married Margaret Margerum, in Philadelphia, November 21, 1852. (Both yet living).

Collections made at St. Peter's for the Philadelphia Seminary in 1862, \$80; 1863, \$22; 1865, \$52.35; 1866, \$153; 1867, \$215.85; 1868, \$116.25; 1869, \$50; 1870, \$148.50; 1871, \$257.14; 1872, \$119.







REV. BERNARD KEENAN.



REV. JAMES J. RUSSELL.



REV. SILVESTER EAGLE.



REV. JAMES IGOE.

The writer has portraits of the priests of St. Peter's Church herewith named: Keenan, Mackin, Shorb, Leitner (2), Toner, McGinnis, Russell, O'Reilly, Igoe. Also a photograph of the old church.

It is to be hoped that the old church may be allowed to stand unaltered. So many of the historic mission churches have fallen before the desire for handsome edifices. Those of Lancaster, York, Carlisle, Elizabethtown and Columbia, are perhaps the only ones yet standing of the Lancaster County missions. Long may St. Peter's stand as a memorial of the labors of those early Catholic missionaries and laymen bound together by the ties of common hardships in their struggle to get a little chapel. All, now, but a very few, lie in the old neglected cemetery, and the only monument to their memory is the deserted old red brick church and its fronting stone, marked "St. Peter's Church, A. D. 1828."

Portraits of the clergy who attended St. Peter's Church, at Columbia, Pa.:

Father Keenan. The writer has a copy of one taken a few years before his death.

Father Varin. After a diligent search it is presumed that none exist, at least in this country.

Father Kelly. So little seems to be known concerning this priest that even if a portrait did exist no one would recall the fact.

Father Mackin. The writer has one (a copy) made during his pastorate in Trenton, N. J.

Father Shorb. There is an ambrotype in the family of which the writer has a copy. Taken probably in the "Fifties."

Father Martin. The writer has one taken in the "Seventies." I also placed one, taken in the "Sixties," (size 12 x 15,) in the Library of the AMERICAN CATHOLIC HISTORICAL SOCIETY. There is also a small likeness of Father Martin in the same library.

Dr. Balfe. The writer has one taken in the "Forties." Also one taken a few years before he died. Of Rev. Henry

Balfe he has one taken in the "Fifties," another taken in 1862.

Father McGinniss (J. C.), none found after an extended search.

Father Eagle (Sylvester). I have one taken a few years before his death.

Dr. Leitner (Aloysius). I have an ambrotype taken in 1856 (for presentation), a fine picture; also another 10 x 12. Photograph taken in 1859. None earlier are known.

Father Toner (Patrick J.) I found only one, taken at the time he was at Columbia. There are others that were taken in Europe, after he left the American missions.

Father McGinniss (Arthur). The writer has a small one taken about the time he was at Columbia. There is also a larger one extant.

Father Russell. One in my possession taken late in the "Sixties."

Father O'Reilly (M. J.) A fine one taken about 1893, in my possession.

Father Igoe (James). The writer has a fine one taken shortly before his coming to Columbia.

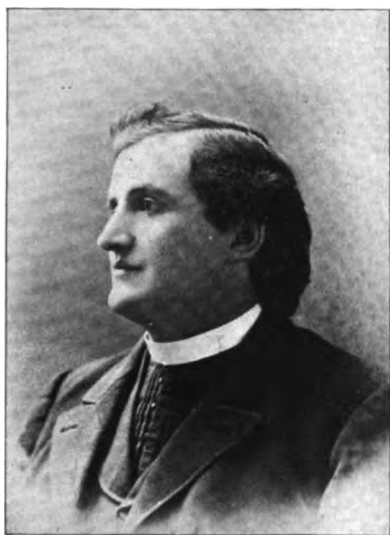
Of pictures of the old church. The writer had one made at the time of the proposition to build a new church. There was a rumor that the old church was to be torn down. The only earlier picture made was a fine photograph by Klugherz, made about 1883, but the negative was destroyed. I have been unable to secure a copy. If any copies of this still exist I should be grateful to know of it, for illustrating purposes, as it showed the church before the trees and railing in the foreground had been destroyed.



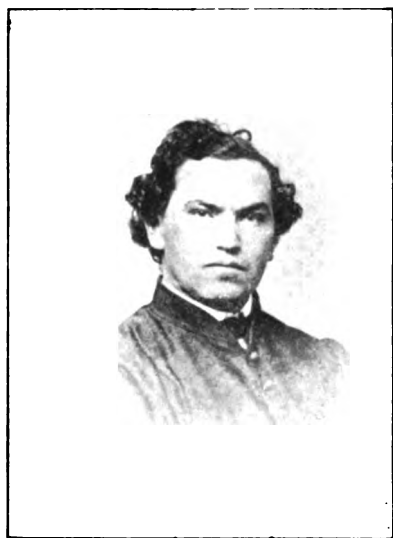
REV. BASIL A. SHORB.



REV. MICHAEL F. MARTIN.



REV. M. J. O'REILLY.



REV. PATRICK J. TONER.



EXTRACTS FROM THE  
DIARY OF REV. PATRICK KENNY.

---

From June 23, 1827, to February 6, 1829.  
Continued from these RECORDS, Vol. IX, page 128.

---

BY JOSEPH WILLCOX.

---

June 23d 1827

As weak & as lazy as possible—taking barks &c all day—If tomorrow goes off without shake I may raise my head—I wrote to J<sup>r</sup> Willcox, to Jerome Keating enclosing the certificates he required. . . .

Sunday June 24—S<sup>t</sup> John's birth day.

M. in my room. excessive pain in leg—this with the ague results, makes a modern Job of me. Job has long been my pattern—. . . .

25th

Leg & barks leave me as a rag in a paper mill vat—

26th

. . . . I am heavily sick, & upset with my leg—God's holy will & *not mine* be done.

July 2d

M. for s<sup>t</sup> of M<sup>r</sup> J<sup>n</sup> Gartland—Peter Johnson came out on Saturday p. m. who gave me an account of mock attempts at Election in Wilm<sup>n</sup> church on Friday last—postpon'd it seems to Saturday next . . . .

Cash to John Walker for his work at all our pews, doors &c —\$27..50—and cash to his Son George for work at my side

board in my big or kitchen room 2..00—in all \$29..50—I guess the whole expense of 10 pews, 14 doors, locks keys &c &c—lumber bill, board, whiskey &c cannot be less than \$80..00—All clear'd at my private cost—grat!

July 4th

Tho' Betsy, & sweet Pat<sup>k</sup> & John Tomiso, all off to Wilm<sup>a</sup> 4<sup>th</sup> of July Frolic— . . .

At 4 p. m. M<sup>i</sup> Wall came in full gallop (Irish stile) for me, saying that Terence Brady was not expected to live; he was wounded by a too sudden discharge of a cannon to which he was attach'd as a volunteer. Another lad of the name of Wyat, a pump borer, attending with T. Brady, was also mangled—M<sup>i</sup> Wall got my Bully & Dborn—I started (nearly as ill fitted for the road as poor T. Brady himself) Before I got to Tho' Graves's I was wet to the skin with a heavy gust-shower. I drove on, got to M<sup>i</sup> Wall's 1<sup>st</sup> toll gate from Town—There I beheld a victim indeed of nonsensical Artillery parade. The head, the neck, the breast right & left, the stomach, flanks, &c were perforated in 30 or 40 spots; the left arm broken between elbow & wrist, the right leg injured—in fine the spectacle, only for my duty would have been too much for me. At my entrance he seem'd quite insensible. I annointed him & was about returning home when I was inform'd that he had spoken. I return'd—I found him sensible, prepar'd him, laconically, for the viaticum. I administer'd it to him & got into my Dborn. When I was on my way to T<sup>co</sup> Brady, Tho' Farry & cart were at D<sup>i</sup> Lafferty's, when I was returning home, they were there still, & striving to get Pat<sup>k</sup> Haw into the cart, as drunk as fifty sots. May God enable me to get rid of the brute. If I could command his wages, he should not be one hour on my place. . . .

July 8th Sunday

M. Coffee Run—ppo. very heavy rain all the forenoon—only 3 persons attended—viz.—Pat<sup>k</sup> Higgins who brought me the result of yesterday's election of Trustees of S<sup>t</sup> Peter's church, viz P<sup>k</sup> Higgins, Edw<sup>d</sup> Maher. M<sup>i</sup> Kenny, Peter Johnson, & Henry Grimes, with their request to resume my officiating. I

begg'd of Pat<sup>a</sup> Higgins to have ready a written & sign'd testimony by the above five, that the occurrences & consequences of the proceedings in the said church on the Sunday 18<sup>th</sup> of March last, meet their full disapprobation, that they regret that any disrespectful communication should have been forwarded to our chief spiritual superior of the catholic Religious Members in the Diocese of Phil<sup>a</sup> & that they, by their unanimous signatures, assure the R<sup>i</sup> Rev. Bishop H. Conwell that they will use their best efforts, whilst they shall be in the trust, to prevent the recurrence of any such attempt.

M<sup>i</sup> Wall attended to inform me of the Death of my lamented acquaintance Terence Brady—it took place this morning about 2 o'clock. R. i. p. O Lord thou art merciful! Thou gavest him his senses, the sacraments & time to reflect! . . .

## 9th

In downright agony with my leg . . . I have been notified that the election of Trustees held on Saturday last 7<sup>th</sup> ins' will be contested at Law—I wrote, this ev<sup>t</sup>. to P<sup>a</sup> Higgins on the subject, & that until harmony takes place, I shall not visit S<sup>i</sup> Peter's Church— . . .

## 10th

Leg not so raging bad this forenoon. John—of the Waste Lands, came for me after 3 p. m. I got ready—tho' in agony. set out for a 10 miles journey after 4 p. m. Betsy Donlevy along. Arrived there at  $\frac{1}{2}$  past 7 p. m.—The rough & hilly roads had like to be my death warrants. On getting out of the Dborn at John Connor's, my leg fail'd me. Was obliged to lie on the steps of his piazza, & was an hour before I could see the sick woman—administer'd her— . . .

## 11th

. . . My leg thank'd me on my arrival at home, at 11 a. m. I am forced to lie down, in agony. Welcome be the will of God, & thankful I am for reaching home, & more thankful, if possible, for having a home . . .

## July 13th

. . . This afternoon Joseph M<sup>c</sup>Carton brought me out a letter from P. Higgins—I answer'd it, by stating that I would



be in Wilm<sup>a</sup> to morrow, & if upon examination, I should find all matters square, I would officiate in Wilm<sup>a</sup> providing that "*All*" the trustees that were elected on the 7 July, would sign a document purporting that they regretted the occurrences of the 8<sup>th</sup> of March & their consequences, & that they would use their best efforts, whilst in office, to prevent a repetition thereof. Leg wretchedly painful.

14<sup>th</sup>

Went to Wilm<sup>a</sup> . . . I got into W<sup>a</sup> under a raging sun & in distress of body from leg, & my barks &c.

What was my surprize to find that the affairs of the church were not on the footing that I expected—neither had Pat<sup>t</sup> Higgins given in his writings, *all* the names of Trustees said to be elected—D<sup>r</sup> Ja<sup>a</sup> Purcell M. D. P. C. is found to be the foreman, altho' in my correspondence with P. Hig—& in the signed document I required of *all* Trustees, the name or subscrip<sup>on</sup> of Ja<sup>a</sup> Purcell M. D. P. C. is invisible—In a conversation in the afternoon with P. Hig—Paul McGinn, M<sup>r</sup> Kenny, Ew<sup>d</sup> Maher, Henry Grimes, & secretary Pierce, I told them that upon taking further information amongst their opponents, I was given to understand that Lawyers Hamilton & Williamson are engaged to contest the election of July 7. Therefore I declared that until their Lottery disputes, & their election suits shall be completely at an end, & the public satisfied that they are so—I will not officiate in the Borough. We seperated — . . . N. B. Whilst I was at Mrs Noel's the Rev. M<sup>r</sup> Keenan call'd & requested the loan of my Wilm<sup>a</sup> chalice, to celebrate Mass tomorrow at the Canal. I agreed—

. . . Tho<sup>t</sup> Farry gives me a deplorable acc<sup>t</sup> of the proceedings before & after the funeral of Jane McCarton—By verdict on the coroner's inquest, the body of Jane M<sup>c</sup>, being open'd by Physicians, M<sup>rs</sup> M<sup>c</sup>C, the mother, & M<sup>r</sup> Maher who boards in the house, were brought before Squire Leonard—The girl it seems died in consequence of ill usage, beating by the mother, & a kick from Edward Maher. Edw<sup>d</sup> Maher was sent last night at 11 o'clock to N. castle jail, in irons & M<sup>rs</sup> McCarton was taken off to the same lodging this forenoon.\*

---

\* In a marginal note Fr. Kenny has added "a calumny foul!" to this account.

This is the consummation of distress & misery heaped on me—I shall be obliged to journey to N. castle, & hardly am I able to go from one room to another in my own house.

17th

I am in an indescribable state—my mind & leg in the same state . . .

18th

Leg & tremor in my hands pitiable. These are the mercies of my God to me— . . . Eliz<sup>th</sup> the worst harvest manager in a house that my house has had these 24 years— . . .

19th

. . . Paul M'Ginn call'd & gave me an acct of the prisoners in New castle jail—John M'Carton call'd also—What an explosion this is—as bad, much worse than all explosions at E I Dupont's. [Powder works.]

My leg & general tremor, since this melancholy event took place, worse—I start for Concord. God keep me company . . . Wrote my resignation of W<sup>t</sup> Chester\* . . .

28th

I set out between 5 & 6. a. m. for New castle—visited M<sup>r</sup> M'Carton & Edw<sup>d</sup> Maher in the jail—what a shock to me . . . Leg tremendously ill . . .

Sunday 29<sup>th</sup> 5<sup>th</sup> Sunday vacant—M. in my house—not able to go up to the church Rev M<sup>r</sup> Keenan & Hugh M'Devit arriv'd here after Mass.

3d.

. . . Pat<sup>t</sup> forsooth must set out after early breakfast for his favourite den, Wilmington, to have his shoes & boots repair'd, but in truth to come home, as usual as full as ever a quart bottle was fill'd—. . .

My leg in poor trim indeed, after yesterday's boiling—tremor of hands worse to day. God's will be done.

---

On the margin of the Diary appear these words.

\* "My letter of resignation of West Chester, to the Rt. Rev. Bishop H. Conwell.

My health is exhausted, & the journey of 40 miles is now, & has been, these 3 years past, more than I can or should have attempted to *perform* 24 years attendance."

Aug<sup>t</sup> 4th

Mrs Noel sent to me intelligence of M<sup>r</sup> J<sup>a</sup> Keating's safe arrival in France, in C<sup>o</sup> with M<sup>rs</sup> Jerome Keating his daugh<sup>r</sup>. My hand drives it's pen rather steadier to day.

9th

I return'd all the books that Ch<sup>a</sup> & M<sup>de</sup> Amelia [Dupont] had lent me & brought home 2 Edinb rev. 87 & 88—& 4 pamp. of Fran<sup>a</sup> Inst. & Mech<sup>l</sup> arts—[Franklin Institute.]

Monday 20th August

. . . Mary O Neal came here to replace Eliz<sup>th</sup> Miller as housekeeper, this event long after supper—and a poor raw new housekeeper she'll be.

Augt 23d

. . . On my return home from Newcastle visited M<sup>rs</sup> Mimica Garesché at the Brandywine chalybeate spa spring. The house &c &c is elegant—grounds, well laid out & if the illusion of the virtue of the water continues, may afford something to the stock holders.\*

25th

Started at 7 a. m. from M<sup>rs</sup> Noel's for Concord.

. . . Camp Meeting breaking up near Palmer's (blacksmith) droves of folks, driving most furiously, singing &c &c. I arriv'd at ½ past 11 a. m.

Sunday 26th

M. at Ja<sup>a</sup> Willcox's— . . . Mark & W<sup>m</sup> Willcox do not apply to their catechisms—M<sup>c</sup>Ginly's Galitzin to J. W<sup>a</sup> large paper—

September 12th

. . . Mr Patrick Haw started this afternoon for Wilmington to the Circus, as I am told, he never mention'd his frolic journey to me, nor did he state what number of loads he had put out on the pike— . . .

13th

Mr Pat<sup>h</sup> Haw at the Circus, & Cross Keys, Kennet road—nothing doing on my place this fine day . . .

---

\* It is now (1897) abandoned as a health resort.

Mr Pat<sup>k</sup> Haw brought home Drunk in Moses M—'s cart—  
This Moses M— is as smooth an enemy to Catholics as any  
violent puritan in America—He was proud of his freight—to  
the great scandal of my house & place, & God has not put it  
in my power to pay the fellow off at present—

Sept<sup>r</sup> 26th

. . . I find that sweet Pat<sup>k</sup> Haw had taken a pair of  
cotton stockings out of Hugh Bradly's trunk, they are mark'd  
H. B. n<sup>o</sup> 2. this Botany bay loan was discover'd at washing,  
this week.

29th

Last night at M<sup>r</sup> & M<sup>rs</sup> Garesche's, Eden Park, M<sup>r</sup> Kenny  
brought a Gig fom Wilm<sup>n</sup> stating that the Rev. M<sup>r</sup> Epinette  
lay sick, & that there was a person at the point of death—we  
set out for the summit bridge or Buck tavern on the Del. &  
Ches. Canal, at 11. a. m. admin<sup>d</sup> M<sup>rs</sup> J<sup>r</sup> Ryan & her brother  
in the same shantee, admin<sup>d</sup> M<sup>rs</sup> John Ryan in another & bapt<sup>d</sup>  
her child—We cross<sup>d</sup> the bridge & went about a mile & half  
where the canal bears to the Ches—I there admin<sup>d</sup> a poor man  
in articulo. set out for M<sup>r</sup> Garesche's—arriv'd about 8 p. m.  
My leg in a deplorable state—

Sunday 30th

M. at M<sup>r</sup> & M<sup>rs</sup> Garesche's, whose politeness & attention I  
cannot forget. . . I return'd to Wilm<sup>n</sup>. vis<sup>d</sup> Rose Larkin,  
adm<sup>d</sup> Owen M<sup>c</sup>Quaid & Rosanna Fox or M<sup>rs</sup> Logan—M<sup>rs</sup> Ellen  
Sheridan went to M<sup>rs</sup> Noel's, sent horse & Dearborn to M<sup>rs</sup>  
M<sup>c</sup>Gee's—

October 1st

Leg most miserable—revisited all my sick, & M<sup>rs</sup> Doherty  
& Sally Ann—& Susan Waters— . . . M<sup>r</sup> & M<sup>rs</sup> Garesché  
presented me 4 bottles of excellent claret—all arrived safe at  
Coffee Run at Noon. *Leg, Leg, Leg* &c &c &c—James  
Bogan came after 7 p. m. for me to administer his father at  
M<sup>r</sup> Dupont's powder Mills, Hagley, Brandywine at my con-  
venience, as the complaints are rheumatism & old age. . .

## 2d

. . . Rain—I can't venture to B'wine until it clears off . . . I set out at 3 p. m. Ja<sup>s</sup> Bogan gave wrong directions for his father's house. These threw myself & my Ginger bread dearborn into Alpine difficulties. I was forced to leave horse & dborn  $\frac{1}{4}$  of mile from the sick man's house, amongst rocks endless—& drag my sore leg to his room. Administer'd him. on my return, in smart mist Bapt<sup>d</sup> Tim Burns' child—left horse & dborn at M<sup>r</sup> I. E. Dupont's & cross'd over to M<sup>de</sup> Victor's—the greater part of the two families in New York where M<sup>r</sup> & M<sup>rs</sup> Bidderman take shipping for France. My leg indescribable.

## 3d

At M<sup>de</sup> V. Dupont's last night & this whole day. . .

## 4th

I set out for Wilm<sup>n</sup> after breakfast. I admin<sup>d</sup>—Gallagher, a Taylor, at M<sup>r</sup> Dennen's—took dinner at Mrs. M<sup>c</sup>Gee's. Met Rev. Tho<sup>s</sup> Martin, a Dominican, from Ohio, who had been with me at Coffee Run 9 years ago, he is on Circuit thro' states, along canals &c to enable himself to build a church. I fell sick after dinner, oblig'd to take to bed—in even<sup>g</sup> got my dborn, revisited all the sick in Wilm<sup>n</sup> they are recovering—I bivouac at Mrs Noel's.

## 8th

M. S<sup>a</sup> of Arthur & Ch<sup>s</sup> Murphy— . . .

P<sup>k</sup> calls this afternoon for a settlement in the most abusive language that could come from the lips of any Botany bay Graduate. I must borrow 104:34—& have done with him—John Dunne breaking stones below the Bridge—& a lame duck would break as much in a day as John Dunne did, if the Duck but hopp'd along them from sun up to sun down.

## 9th

I notified Patrick Haw, after his breakfast that the above sum was due to him, that I would soon be enabled to pay it him, & that I'd advance him any money he should want to

buy winter clothing, & that I advis'd him to look out for some other place as I could not afford to give the wages of these 2 years— . . .

13th

My leg has been, all last night, in a more distressing state than on any night these 6 months past. . . .

15th

Cash to Pat<sup>t</sup> Haw on acct fifteen dollars. He goes to Wilm<sup>n</sup> on his own acc<sup>t</sup> to come home drunk. . . .

Barney McCann came from Wilm<sup>n</sup> with a gig, took me off to Newcastle to administer his sister in law—adm<sup>d</sup> her, & Baptized her infant—I visited the prisoners M<sup>n</sup> McCarton & Edw<sup>d</sup> Maher—I got home at 6 p. m.

October 16th

Leg, it's useless to describe it I could not close an eye for nearly the whole night. I was forced to go to Newport again this day. I brought home at my return 3 small pigs. I got home with my Orchestra, safe, at 4 p. m. Mr J<sup>n</sup> Dunne slunk off this morning before I was able to come down stairs. Mr Pat<sup>t</sup> Haw, a whiskey absentee this whole Day ! ! !

17th

Leg in such plight as God pleases—no Pat<sup>t</sup> Haw—If I was able I would go to Wilm<sup>n</sup> and hire a hand—. . .

Mr. Haw was haul'd home this afternoon in somebody's Market cart, who was obliged to hold Haw by the collar & body to prevent his falling over. He was conducted, prisoner like, to the hay mow where he lies. I purpose, God willing, going into Wilm<sup>n</sup> notwithstanding the shocking state of my leg, to procure a Man or a boy for the winter. The sot is roaring as loud as a Bull in the hay mow—his face all batter'd.

18th

I set out. Betsy Dunlevy is along—. . . I am at M<sup>n</sup> Noel's—wrote to Lawyer M<sup>n</sup> Lane—

19th

Oh my leg! Settled for the payment of Pat<sup>k</sup> Haw's wages with M<sup>i</sup> Kenny . . . M<sup>r</sup> Noel lends me 10 dol<sup>r</sup> for the drunkard's settlement, home at noon when I immediately discharged Pat<sup>k</sup> Haw—he went to harrow wheat for Thomas Farry after dinner . . .

20th

Leg in agony of pain. Rev. M<sup>r</sup> Martin came last evg.—to take leave of me, on his return to Ohio. Pat<sup>k</sup> Haw has the insolence to defy my turning him off . . .

Sunday 21st

M. Coffee Run. ppo—M<sup>r</sup> Dennis M<sup>c</sup>Credy here from Philad<sup>a</sup> by whom I hear of the Rev. W<sup>m</sup> V. Harold's rehabilitation in S<sup>t</sup> Marys Phil<sup>a</sup>. This news is cheering to me, altho' it is given without any accompanying explanation as to what amends for the past, what footing for the future— . . . I sent Tho<sup>r</sup> Farry into Wilm<sup>a</sup> before sun up, with a letter to M<sup>i</sup> Kenny for the amount of Pat<sup>k</sup> Haw's wages that he promised to loan me on the 19 ins<sup>t</sup> but my letter was brought back without the "Necessary." God will provide . . . The walk to & from the church, & my long standing therein, left me fitting for a pallet this whole afternoon.

October 22d Monday.

. . . I settled finally, this forenoon with Patrick Haw, as follows . . . Balance in his favor \$100.00 for which I gave him my note dated of this day, on demand but with condition, written, to receive from him one month's notice previously. As he is gone, & God speed him, I say nothing about the Lark—This note given by me, & call'd for Patrick Haw relieves me from my unexpected disappointment by Mich<sup>i</sup> Kenny, Wilmington. *cujus verba plurima sunt, prae-reaque Nihil.*

It is favour from heaven, how small soever it is, that John Dunne is here, & does what I desire him to do. I asked him to day how much he'd expect a month for the winter. He

answer'd, what I'd please, for as to wages he would not price his little services. This reply I shall not forget—

23d

Leg deplorably bad . . . I find that the expenditures I am liable to in the year for nothing but the bare necessities of life & attendance on any Priest in my situation, must be as follow

My own boarding, clothing, firing & light

Board 2 doll <sup>a</sup> p week . . . . .	104
Clothing—p <sup>r</sup> y <sup>r</sup> . . . . .	50
firewood 8 cords p y <sup>r</sup> 4.50 p c. . . . .	36
candle light do . . . . .	5
Man's wages, 7 & 8 d <sup>ls</sup> . . . . .	90
House keeper's wages 75 <sup>c</sup> p. w <sup>k</sup> . . . . .	39
M <sup>a</sup> & H K <sup>a</sup> board at 1.50. each p. w <sup>k</sup> . . . . .	152
Horse keeping, & smith's bills . . . . .	100
carriage cost, & repairs . . . . .	

576

Thus the carriage cost, & repairs, with the foregoing items require more than \$600.00. without any provision for a sore leg!! . . .

24th

I set out for M<sup>de</sup> Victor Dupont's—when arrived there by Young's factory (for I was not able to walk from the boat, up hill to the house) my leg was in *sore*, *sore* trim.

25th

At M<sup>de</sup> V. Dupont's.

October 29th

. . . Court open'd this day at Newcastle—M<sup>r</sup> M<sup>c</sup>Carton's trial, & Edward Maher will speedily come on.

30th

Not able to stand five minutes. Gods holy will be done.  
. . . Mr Pat<sup>k</sup> return'd from Phil<sup>a</sup> by Wilm<sup>a</sup> & wants of all things to come back to me.



Nov<sup>r</sup> 1st 1827

. . . Nota Bene. Tho<sup>r</sup> Farry was deputed towards me this morning at breakfast time, by Patrick Haw to request that I'd take him again to work on the place.

After dinner, I call'd Pat<sup>r</sup> Haw in presence of Tho<sup>r</sup> Farry, & of Phillip Breen before whom he ask'd pardon of God, & put himself on his knees, & promised that, from this day he never will be intoxicated, & never permit himself to make use of any offensive expression towards any person employ'd in my house, or resorting to it. I moreover mention'd before the same witnesses that I could not, nor would not give him anything like his past wages. He said that he well knew I could not, & that he would expect no more than what I should fix on myself. Upon these promises and terms, I desired him to go & work, giving him to understand, & he adopting my express declaration that, on the first breach he should withdraw.

Sunday 4th

. . . M<sup>rs</sup> V. Dupont requested that I would celebrate Mass at her house next Sunday week 18<sup>th</sup> ins<sup>t</sup> I agreed—Pat<sup>r</sup> Haw is cited by summons from Judge Johns, sign'd by Sheriff W<sup>m</sup> Herdman to attend at Mrs McCarton's & Edw<sup>d</sup> Maher's trials tomorrow in Newcastle on behalf of the defendants.

5th

. . . Sheriff Herdman's nephew arrived at my house between 1 & 2 p. m. sent by Judge Johns of Newcastle Court with a subpena for me to attend instantly at the trials of Edw<sup>d</sup> Maher and of M<sup>rs</sup> McCarton then going on. I set out & arrived in Newcastle at ½ past 4, notwithstanding all my hurry & distress of my leg on the road—my testimony was not call'd for this event—. . .

6th

From Rt McEvoy's to the Court house—trial ding dong on Pros' Attor' Gen<sup>l</sup> Rogers—for Defendants—Senator Lewis McLane—& young Reed—I was call'd this forenoon to testify to Edw<sup>d</sup> Maher's character—I could not but give him a very

good one, & that he deserved it was sworn to by every witness produced—pleading open'd by Lawyer Rogers Att' G' answer'd by G. Reed & by our Senator Louis McLane, whose overwhelming speech, & the lucid deposition of his brother, Doctor McLane, the attending physician of the family of Mrs McCarton & of the deceased in particular who from infancy was inflicted with fits—saved the lives of the 2 prisoners—I was not able to remain in Court—I went to Robt McEvoy's—could not rest—my leg & mind equally deranged—for I knew that the Judge was to charge the Jury, & the Jury was to give their verdict.

## 7th

The Jury came forth this morning near unto 3 o'clock & pronounced the Prisoners guilty of manslaughter—

Then came on Will<sup>m</sup> Larkin's petition by affidavit of all the 29 of June would-be Trustees for a "Mandamus" to those who adjourn'd from that day to the 7 of July, who when elected refused the books, keys &c to W<sup>m</sup> Larkin & co. I was not able to remain in Court. . . .

I was informed that Judge Johns & the Court refused the mandamus—Counsel for W<sup>m</sup> Larkin & co old Archy Hamilton, Louis M<sup>c</sup>Lane & G. Reed—For the 7<sup>th</sup> of July Men, Pat<sup>r</sup> Higgins & C<sup>o</sup> Lawyers Wales, Kenty Johns, & Att' General Rogers.

Sentence of Edw<sup>d</sup> Maher to fine \$500.00 & to be imprison'd 2 years. D<sup>o</sup> of M<sup>r</sup> M<sup>c</sup>Carton fine \$250.00. imprison' for 1 year.

## 8th

. . . I got home in the afternoon at ½ past 4—my leg & myself alike, good for nothing—looks for rain tonight, & am call'd to J<sup>r</sup> Doherty, sick at Hagley Brandywine. My Lord God! I am to be eternally on the roads. . . .

## 9th

Started about 10 a m for B<sup>r</sup>wine. Arrived over rocks, thro' woods, amidst stumps, down precipices, up perpendicular (almost) steeps, & bumping of loose stones against my wheels

at every step, across Squirrel run, until I got out at Edward Doherty's house. Administer'd him . . . from thence thro' abominable rocky, loose stony-roads thro' Hagley tanyard, down B'wine Creek to Hugh Bogan's mother, administer'd her: from thence to Peter Quigley's on a bank as high as the 3<sup>d</sup> story of the big cotton factory, gave private baptism to his infant child—from thence into Wilmington where I sent my horse & Dborn to M<sup>r</sup> M'Gee's without having received one cent to pay her—Myself at M<sup>r</sup> Noel's—

## 15th

. . . P<sup>r</sup> Higgins call'd, return'd Mrs Julia Shubrick's letter—in an hour after his departure, Tho' Larkin & Rev M<sup>r</sup> Keenan call'd, this too busy gentleman assur'd me, that there would be blood spill'd on Sunday next in Wilm<sup>n</sup> if I should give Mass, as he was inform'd that I intended—Therefore he thought it would be prudent that I should not attend at S<sup>t</sup> Peter's church until the next Court's decision in March or April next & and that compensation would be made to me for six months—I rebuk'd Rev Mr Keenan for his Bloody intelligence, & to convince him of the imprudence of his prudent advice I acquainted him & Tho' Larkin that I would give Mass in Wilmington, as I had notified my intention to all concern'd before their late question of a Mandamus was moved in Court at Newcastle 7 ins'. The travellers steer'd home— . . .

## 17th

Set out for Wilm<sup>n</sup> between 9 & 10 a m . . . call'd at W<sup>m</sup> Larkin's & at Hugh M'Devitt's to inform them that I should be the whole evening, the night & next morning to be there ready for church on the Sunday at 11 a. m. and if any one wish'd to converse with me, I'd be glad to interchange sentiments. Whilst I was at W<sup>m</sup> Larkin's store door, Pat<sup>r</sup> Pierce stopp'd & I told him the same, P. Higgins, Peter Johnson, Dennis O'Brien, Pat<sup>r</sup> Peirce & Barny M'Guigan came & conversed some time. They submitted a copy of their views—I was of opinion that it would not be prudent to touch on it's contents tomorrow. That it would be more proper to

defer the subject until the 2<sup>d</sup> Sunday in December which would be the first regular Sunday of renew'd attendance in S' Peter's Church. This interval would afford time to remodel their notice, to expunge what was uselessly severe, & to reduce it to one third, at least, of it's present exuberancy. This was agreed to unanimously, as I wish'd that to morrow, Sunday, should stand unclogg'd by any notification but that of the Gospel. They withdrew, shortly after Hugh M<sup>d</sup>Devitt came & wish'd that I'd go to his house, or W<sup>m</sup> Larkin's, there was particular business to be discussed. I was not able to walk, & assur'd him that my room was quite private for all who wish'd to consult. He went out & after a short time return'd with a letter from Lawyer Hamilton for me to read. I read it—It confirm'd my Newcastle-Court opinion, on the 7<sup>th</sup> to wit, that the Court would issue a Mandamus returnable on the first day of next Supreme Court term, April next—so matters remain in *statu quo* for six months. This is Johnny-cake for 6 Lawyers. But I had notified to all Wilm<sup>n</sup> Catholic disputants that I would officiate in S' Peter's Church on tomorrow, whatever might be the decision of Court. And I will, please God, keep my word, the Rev. M' Keenan's threatening of blood to be spill'd, & his offer, or assurance of compensation for the months intervening between his report, & April next, notwithstanding. This was one base communication, too base for a layman, I am disgusted to think that a Priest could be found to sink to the very dregs of impropriety. What can this Gallinipper be about? Why such intermeddling visits, & incessant prying into Wilmington Church affairs? He must be a spy, & a black-cloth spy is the worst of all spies.

#### Sunday 18th

M. in S' Peter's Wilmington, ppo—No Blood spill'd—No disunion—The day has gone by as the Sabbath should go, in peace, concord & harmony—Thanks to the steadiness of nineteen &  $\frac{3}{4}$  twentieths of our Catholics who have been surfeited

---

\* "Rev. Mr. Keenan's express condition of compensation for 6 months, was that I would not give Mass in Wilmington Church, until after April next! O! O! My God, is not this a positive offer of bribe to suspend thy service on thy Sabbaths? O Tempora! O Mores!" (These words appear on the margin of the Diary.)

by late proceedings. These are now given to the winds, & spiritual proceedings, I hope, will take their proper course

Nov<sup>r</sup> 22d

. . . Set out for Concord at 11. a. m. reach'd Ja<sup>s</sup> Willcox's about 3 p. m. He return'd from Philad<sup>a</sup> before supper in company with James Jenkins who is on a visit from Baltimore.\*

Sunday 25th

M. family—Mark & Will<sup>m</sup> Willcox do not mind their catechism.

30th

. . . Pat<sup>t</sup> Kenny of near Downing's Town call'd to see me. He informs me that the Nine dollars the Trustees of W<sup>t</sup> Chester Church had retain'd from the monies or interests due me for 3 years & paid me on the 27 of March 1826, were employ'd by their new Treasurer Hugh McKenna, Neal Ferry's son in law to buy lime for his farm, instead of repairing the fences of the church lot, which is now a commons in the borough, so much for Trustees!

December 5th

. . . Mrs. Noel has been of the utmost service thro' out my house this week, besides repairing my Linens and woolens. As to the trollop M. O'Neal, she might as well be keeping house amongst Hottentots at the Cape of Good Hope. They would hardly employ her. . . .

December 6th St Nicholas

M. for the soul of my once valuable friend on earth the Rev Nicholas Wade. . . .

7th St Ambrose.

M. for the Most Rev. Ambrose Marechal, Archbishop of Baltimore. . . I cut up my hogs to day—There has not been one hour of dry weather since they were kill'd. This work

---

\* Rev. Charles Jenkins, S. J., of Leonardtown, Md., is the son of James Jenkins.

for Pat<sup>k</sup> Haw knows about as much of it, as my Balderdash of a numb-skull housekeeper, has left my leg in sad trim this afternoon, for after that I had to settle my flour & indian meal on the Garret. The weather is such, that my hog meat is as soft as mush. I apprehend that it will not keep thro' the Summer nent.

Dec' 11th

. . . I read in the "Truth Letter" of Saturday last 8<sup>th</sup> ins' that my worthy friend the Rev. Enoch Fenwick died at George-Town. The day of his decease is not mention'd.

15th

. . . I received a *polite Billingsgate* letter from William Larkin, of the c<sup>o</sup> Meath, by Betsy Donlevy. Rev. rambling Bernard Keenan at W<sup>m</sup> Larkins' on every Church Sunday.

December, Sunday 16th

M. ppo in Wilm<sup>a</sup> 8.00 . . . Mess<sup>n</sup> Trustees in no hurry to verify their promise to me, publish'd at their own request on Sunday last 9<sup>th</sup> ins' . . . Betsy at W<sup>m</sup> Larkin's the counterpart of Lord Chesterfield. The Rev. Rambling spy from Lancaster & Phil<sup>a</sup> saw so much of me yesterday evening that he is invisible to-day.

December 19th 1827

Leg distressingly sore, the itching thereof so unspeakably virulent as to baffle all earthly patience. My two hands & my right leg should have been secured. A Scotch night's rest was my share of repose from night until morn when I closed my eyes . . .

28th

. . . Just as I write, a messenger from John Lominy. Hagley, calls for me to visit him. I was on the spot all Monday afternoon, all Tuesday Xmas day, & J<sup>a</sup> Lominy is this long time ill, & not one of his family, or *friends* would speak to me to attend on him, but the Irish Catholick thinks that the more distressing, seasons, times, & sore legs, are, & the less a Priest is provided with horse or Dearborn or Gig, or

the more tolls he has to pay without any return, so much the better. James M<sup>r</sup>Bride came who got my horse from the field, put him to the Dearborn. I set out for Hagley by Brannan's administer'd J<sup>a</sup> Lominy—50<sup>c</sup> could never return by the abominable road I travell'd—I am forced into Wilmington, where I got a good while after dark. I remain'd at M<sup>r</sup> Noel's, had a letter from M<sup>de</sup> Carty—Wrote to Mr. Provenchere.

29th

. . . Ja<sup>a</sup> Smith & family requested a pew in Coffee Run Church. There is not one vacant. I inform'd Ja<sup>a</sup> Smith & H. M<sup>r</sup>Devitt that they may occupy M<sup>de</sup> V. Dupont's pew, when ever she, or her family would be absent, & as she paid regularly, that Ja<sup>a</sup> Smith & H. M<sup>r</sup>D would be under no pew rent, but might contribute in such manner as they pleased

31st

. . . I gave a nice altar bell to M<sup>r</sup> Noel, to add to my articles in her keeping. I also gave her one dollar, a contribution from Coffee Run's 14 pews, towards washing the Cof. Run altar linnen, & 62½/100, also a contribution, for one pound of wax candles to be had from Phil<sup>a</sup> for Cof. R. altar—

N. B. These are the first contributions of the kind by any catholic congregation during my 24 years of attendance

My soul returns it's thanks to God, for all the adversities, for all the prosperous occurrences of this year.

January 2d 1828.

. . . Sported one of M<sup>r</sup> Garesche's 4 bottles of claret that I received Oct<sup>r</sup> 1<sup>st</sup> 1827, in honour of the New Year!

Sunday 6<sup>th</sup> Epiph<sup>y</sup>

. . . I received a letter from our Senator Lawyer Louis M<sup>r</sup>Lane, Washington City, Free, relative to a petition to our Governor, in favor of M<sup>r</sup> M<sup>r</sup>Carton, & Edw<sup>d</sup> Maher . . .

Sunday February 10th 1828.

Rt. Rev. Bishop Conwell at W<sup>m</sup> Larkin's last night & celebrated in church this day at 9 a. m. I celeb<sup>d</sup> at the

usual hour 11 a. m. & before I had ended Mrs. Rose Larkin departed this life. Pat<sup>t</sup> Higgins handed me 8 dolls—

Feb<sup>r</sup> 12th

. . . I celebrated Mass for the soul of M<sup>r</sup> Larkin at 8, a. m. & the R<sup>i</sup> Rev. Bishop H. Conwell at 9 a. m. . .

He remain'd on purpose for the funeral, & officiated thereat. . .

N. B. M<sup>r</sup> Anne Lavery reported to me a conversation that she heard between our R<sup>i</sup> Rev Bishop & Will<sup>m</sup> Larkins as to M<sup>r</sup> Larkin's funeral. She had 3 children buried in Coffee Run Ch<sup>h</sup> yard & express'd her wish to be laid with her children. The R<sup>i</sup> Rev Bishop Conwell overruled the the dying mother's wish by saying, that after Rev. P. K<sup>r</sup>'s death there shall be no priest station'd at Coffee Run, or for Coffee Run Church.

March 6th 1828

Leg and back in hospital. Pat<sup>t</sup> ploughing corn-ground. I put J<sup>a</sup> Dunne about grubbing up the gooseberry bushes—to clear the scotch grass from their 8 or 10 years standing—He has not done in this whole day what a proper workman would have done in one hour—every 10 or 15 minutes he takes a cruise up or down the turnpike road—

7th

I strung 51 pieces of beef, hung them up in the garret to dry —& when fit will pack them for the Summer. I intend sending my pork to Mrs M<sup>c</sup>Gee's smoak house, Wilm<sup>a</sup> tomorrow, and some potatoes for her family, to answer my tavern and horse expenses—

10th

—My leg in sorrowful trim from the fatigue of yesterday, & my tasking J<sup>a</sup> Dunne to day—John Gross on his return to Lancaster Co—The last battle this Dutchman fought under Bonaparte, after M escapes from Moscow, was the battle of Waterloo, when John Gross had his leg shattered by, as he says, an Irish-British soldier—As John Gross lost all his crop last 7<sup>ber</sup> by lightning I gave him 75-100 to help him on his return to Lancaster Co—he set out in the rain after dinner.



12th

. . . I found my elegant back bands, chains new bed-cord, plough lines lying under all rains, dews, or frosts that might have been since 10<sup>th</sup> ins<sup>t</sup> at N. E. end of Granny's house, all full of yellow mud—this is the way Pat<sup>t</sup> Haw serves me!

March 13th 1828

. . . Pat<sup>t</sup> with Bully & cart & I rode Empress to Wilm<sup>n</sup> in the afternoon—in at sundown. This is the first time that I was on horseback since I had hurted my shoulder on the 19<sup>th</sup> of Nov<sup>r</sup> 1824.

1828

March 29th

. . . During my absence yesterday Pat<sup>t</sup> Haw cut down the only large willow, absolutely necessary for the shading of the spring house. The stupid Ass would have done less harm had he cut off one of his legs. He fiddled about the wash house—Nonsense—Poor Philip Breen dug in garden, what Pk or J<sup>r</sup> M<sup>r</sup>Bride would be as blind as Bats at. Ja<sup>r</sup> M<sup>r</sup>Bride is as bad a digger in a garden as ever sunk a spade in one, & old Patrick the most destructive digger, or mower of walks therein of every thing except a full grown flat Dutch cabbage, or a potatoe stalk in blossom.

31st

. . . I was inform'd, yesterday, that William Boyd, the carpenter who had done the work of our catholic church in Wilm<sup>n</sup>, himself no catholic, but under the direction & employ of Will<sup>m</sup> Larkin, a soi disant catholic at the time the work was undertaken & finished, obtain'd, by verdict of Jury, of which my indescribable neighbour James Griffin, Brother in law to Pat<sup>t</sup> Higgins First Trustee of S<sup>t</sup> Peters Church, is said to have been foreman on Saturday even<sup>g</sup> last 29 ins<sup>t</sup> a Judgement against the building & premises for           doll<sup>r</sup>, Will<sup>m</sup> Larkin having supplied him with Groceries—

Thus the present board of Trustees will feel themselves in a horn'd dilemma, from which nothing will extricate them but

the recovery of the proceeds of the different lotteries, as yet in Will<sup>m</sup> Larkins hands. These will never be tangible but by more fruitful suits at law, or by sale of the church. It has been a job, ab ovo putrido, to the end, "foetidam" The interval between these two periods has serv'd, hardly, for any thing but the disgorging of rancour from ins, & outs of the Trustee board. Time will tell more on this subject, altho it has told already too much. The "toga nigra Philadelphiensis" has often swell'd to the infectious breezes of Wilmington's climate. The swamps of the Delaware River, of the creeks, Christiana & Brandywine, are congenial to insects.

April 1st

. . . M<sup>r</sup> Noel informed me that the sacking bottom of the cot bedstead was rent to pieces—I repair'd it—may God relieve me from the locusts around me! Never was there such a trollop in an oyster cellar as M<sup>r</sup> O Neal is in my house. James Reader to be buried in James's church yard to morrow near Stanton. They might as well invite to the burial of a whiskey keg.

5th

. . . Pat<sup>r</sup> Haw kill'd our great & most remarkable dog Watch by my order. He had become a serious nuisance to my garden & swill barrel—my kitchen was not sufficient for his stomach. Tho<sup>r</sup> Farry complain'd sorely about this monster dog levelling his crops—in fine it was necessary to remove him thus, for I had made a present of him to divers persons, some near 20 miles off, but to no purpose, he would return

. . .

7th

. . . My house is seriously indebted to Mrs Noel for this past week's care & attendance. I might as well have been in the Bog of Allen as to have had my house in trollop M<sup>r</sup> O Neal's house keeping, & cannot procure a serv<sup>t</sup>

10th

M. S<sup>u</sup> of my sister & brother in law Dan<sup>i</sup> & Ann Sommers

. . .

12th

After breakfast (early) & in the presence of every one of Tho' Farry's house & of my own, I discharged, dismiss'd & turn'd off Mary O Neal giving her a letter to deliver to her father John O Neal in Newcastle, desiring him to call on me for her wages, & moreover giving her, at Betsy Donlevy's request, 25 cents for the road. I wrote to John O Neal this day by mail from Wilm<sup>a</sup> to the same purpose. She started immediately . . .

19th

In Wilm<sup>a</sup> at noon, Dennis M<sup>c</sup>Credy at M<sup>m</sup> M<sup>e</sup> Gee's. Gave me much city news, and agreed, with difficulty, to allow me to appoint him one of my Executors. This point obtain'd, is of major importance to me. I wrote to Mr E. I. Dupont informing him of a project that's on foot amongst the Trustees of S' Peter's Church, Wilmington, to raise the sum of \$730.00, awarded the other day at Newcastle to Will<sup>m</sup> Boyd, Carpenter, for work, & that they'd wish to have his permission to appoint E. I. Dup<sup>t</sup> their Treasurer, & W<sup>m</sup> B<sup>e</sup> paymaster. I saw Ch' V. Dup<sup>t</sup> & conversed with him on the subject.

A chevalier of Piano stringing industrie call'd on me late, thro high respect for my cloth. I would have wish'd him, his respect &c, &c, &c. to the crows. He produced me a letter of recommendation from Bishop Dubourg 1822. This was enough. I instantly recollected Bishop Dubourg's white-washing Inglesi. I am sure this is another snap. I cold-shoulder'd him off . . .

28th

. . . I subscribed ten dollars to the collection making by the Trustees of S' Peter's Church, Will<sup>m</sup>, to pay the late order of Supreme Court, Newcastle, to Will<sup>m</sup> Boyd, carpenter, of \$730.00. A snug little job between a Grocer, & nail clincher. . . .

May 2d

. . . Pat<sup>t</sup> Haw smelling a rat in John Nolan's proceedings with me, open'd a conversation. He would wish to stay

on, and at our first agreement-rate. I told him, that I was no longer able to hire a man, & that when the corn & potatoes would be finish'd he might secure another berth for himself. God does all for the better!

9th

*M. ut in Anniv<sup>o</sup> obitus Patris mei, cum com<sup>o</sup> animo Matris, & animarum òim propinquorum in òi gradu.* Great, grand & noble war amongst all my folks—There must be peace, or else my poor purse must command it. They may talk of, & act on their stages in Europe, High life below stairs. But in the United States of N. America, there is no such thing, it's all high life above stairs. Even there, the Master, the Mistress, must revolve in their free country—orbit around the Sun or Moon, and must share the perigee, & apogee with all their hirelings, whether Europeans, Yankees, or Buckskins . . .

Sunday 11th

M. ppo. Wilm<sup>a</sup> Cash by hand of P<sup>r</sup> Higgins \$8.00. five whereof I left with him as half of my subscription to clear off the judgment given lately against our church of Wilm<sup>a</sup> in favor of Will<sup>m</sup> Boyd, Carpenter, for work done, Said W<sup>m</sup> Boyd was engaged no *One* but by W<sup>m</sup> Larkin, a Grocer parvenu, who began this building on speculation, & has involved Masons, carpenters, saw mills, & 4 classes of lottery grants by the Legislature, in endless litigation to this moment . . . Ch<sup>r</sup> Dupont's son & heir born.

15—Ascension Thursday

M. Domi. pro navigantibus Joan Keating & socii's, & Jerem<sup>a</sup> M<sup>c</sup>Credy . . . My leg & hand worse, I can hardly scratch a word— . . .

23d

Altho my leg is in jelly I must make an effort to reach Ja<sup>r</sup> Willcox's thro' Wilm<sup>a</sup>, by short journies—I set out, in the name of F<sup>r</sup> & of the S. & of H. G. at 8 a. m. I dropp'd my whip on the road between the 2<sup>d</sup> toll gate & the rise of the hill E. of the bridge. Gave notice to one Poulson to look out for

it, as I was not able to walk back. Got into Wilm<sup>a</sup> about 11 a. m. I remain at Mrs Noels—horse at M<sup>r</sup> M<sup>c</sup>Gee's—25<sup>o</sup> for 4 loaves for Jas W<sup>r</sup> repaid on 25<sup>th</sup>

24th

Mrs Noel ill this whole week, bled, blister'd &c by Doctor Gibbons. my leg in full discharge, & from a new & most painful orifice—reach'd Ja<sup>r</sup> W<sup>r</sup>'s at 11 a. m. Made a present of my elegant Dublin bridle to Mrs Mary W<sup>r</sup> & of a p<sup>r</sup> of similarly plated spurs to young Mark W<sup>r</sup>, James W<sup>r</sup> in Phil<sup>a</sup>, return'd in Gig at 8 p. m. in c<sup>o</sup> with Miss Wiseman who meets her cousin Miss Julia Anne Cauffman. Rev. M Whitfield cons<sup>d</sup> Archb<sup>p</sup> of Baltimore. An Englishman. Our own R<sup>t</sup> Rev. Bishop is said to be on the eve of a trip to Europe and the Rev. M<sup>r</sup> Mathews, Pastor of Washington or the Federal City, is appointed & has taken his seat in S<sup>t</sup> Mary's Church 4<sup>th</sup> S<sup>t</sup> Phil<sup>a</sup> as Administrator of the Diocess of Phil<sup>a</sup>. *Sic itur ad astra.*

25th

. . . My leg, head, & thumb from a strain, in bad, bad, bad way. God's will is mine . . . Anne Kern knows no more about the management of milk, or of a milk house than the late trollop Mary O Neal . . . Pat<sup>k</sup> gone to mill. He was drench'd with the rain, and in such Botany bay humour on his return that there was a greater storm between him & our maid servant Anne Kerns than the road storm to & from Mill. Anne Kerns pelted him with a tongue whip, the lash of which was real whip cord—

May 28

. . . I took down the stove pipe. Took off the top plate, & emptied from these two nests a wheel barrow full of soot. God only preserves my house . . . This has been a plague of a job. . . . My leg bids defiance to every thing but patience—

30th

. . . J<sup>a</sup> Dunne crazy, says that there is a witch in my horse Tom's head, & a *wickedder* witch in his heels—refuses to

go near him—obliged to get Tho' Farry to put the 2 horses in the stable as I intend going into Wilm<sup>a</sup> to get another house-keeper, for my dandy methodist Anne Kern notified me this forenoon that I do provide one, she must, she says, return to where she came from—A beat— May God relieve me from the tribe about me—The constant stew they keep me is as irksome as can be fancied, in addition my leg leaves me finally as if in purgatory, tho' here on earth . . .

#### June the 1st Trinity Sunday

M. ppo. Coffee Run—The pews were rented out on the 1st Sunday in June 1827. fourteen at 6..00 p p. should have given 84..00. They produced—72. $\frac{7}{10}$  leaving a deficit of 11. $\frac{3}{10}$  .

#### 2d

. . . Anne Kern went away this forenoon . . . Liddy Cunningham begins keeping house to-day—her wages as agreed on 62. $\frac{4}{10}$  per week. If God will enable me she shall not be beholding to that . . .

#### 4th .

Spent too much, yet necessary time dressing my dandy leg

#### 5th Corpus Christi—

. . . the heat is so great that as little can be done with the harrow, as I can scribble with the pen, the tremor of hand is distressing beyond description.

#### 6th

M. *pro me ipso, in Die Nativitatis, Anno 1763. Deo gratias ob ineffabilem ipsius patientiam* . . .

#### 9th

A distressing night from leg, & from ruffled thoughts about the publication of the Popes letters to my R' Rev. Bishop—The Pope's latin letter might be more faithfully translated. If Divine Providence shall be kind to put an end to proceedings of this nature before I may be call'd out of this world, it

will be the cause of a silent "Te Deum" for the pipes of my mind on earth, & may be a mean of my re-echoing the same, as fervently, in heaven. I was much surprised indeed on coming down stairs a little after 5 a. m. to be saluted by the worthy and yet much afflicted M<sup>rs</sup> Anne Donnelly (alias Anne Conwell) on her way from Chestertown, or Easton, Talbot C<sup>o</sup> M<sup>d</sup>, to visit her uncle, our R<sup>e</sup> Rev. Bishop. Quantum mutata ! after taking a hurried breakfast M<sup>rs</sup> D went on board the steam boat—I set out for my home. . . .

13th

. . . I learnt from M<sup>rs</sup> Noel that M<sup>r</sup> John Keating & M<sup>d</sup> Lalitte &c. &c. had safely arrived from France on Wednesday last 11<sup>th</sup> or, as I may not remember exactly, perhaps on Wed<sup>ne</sup> 4<sup>th</sup> inst . . .

27th

. . . a welcome letter from M<sup>r</sup> John Keating on his return from France with his daughter M<sup>de</sup> Eulalie Jerome Keating . . .

July 2d

Lolo brought. last evening from Phil<sup>a</sup> M<sup>rs</sup> Carty's letter—R<sup>e</sup> Rev. H. Conwell's farewell publication in the U. S. Gazette, June 28 . . . Leg not worse but tremor in the hand distressingly severe—cant write—O My God !

12th

Went to M<sup>r</sup> & M<sup>rs</sup> Garesche's, where I paid my respects to the family & to M<sup>r</sup> John Keating & to M<sup>rs</sup> Eulalia Jerome Keating on their return from France— . . .

Sunday 20th

M. ppo. Wilm<sup>a</sup> by P<sup>r</sup> Higgins 8.00 . . . R<sup>e</sup> Rev. Bis. sail'd. Rev. Mess<sup>rs</sup> Harold & Ryan laid up in ordinary in Phil<sup>a</sup> home at 8 p. m. M<sup>r</sup> Pat<sup>r</sup> Haw as drunk as a piper on the road, & as I pass'd him, he behaved the real Botany Bay rascal. He did not reach home until near 10 p. m.

25th

Set out from P<sup>r</sup> M<sup>o</sup> Gee's [Scrabble Town] at 7 a. m. arrived at M<sup>r</sup> J<sup>r</sup> W<sup>ms</sup> before 11. a. m. Miss M. A. Jenkins

from Baltimore—Her father is gone to N. York—Jas. W<sup>x</sup> went to Phil<sup>a</sup> after dinner—

26

Will<sup>m</sup> Doyle's funeral arrived from Phil<sup>a</sup> at 2 p. m. M<sup>r</sup> & M<sup>m</sup> W<sup>x</sup> absent—no previous notice had been sent. Jas W<sup>x</sup> & M<sup>r</sup> Will<sup>m</sup> Jenkins & M<sup>m</sup> W<sup>x</sup> home at 7 p. m—

August 13th

. . . cash for a water melon 12½, only there chanced to be a stranger with me at the time the fruit-cart was passing, I never would have given that price.

18th

. . . Mich<sup>l</sup> Wall came at dinner time for me to gallop to visit Tho<sup>o</sup> Sheridan—I had call'd at Larry S<sup>'</sup> on Saturday but not a word about his cousin: God bless Larry—

Monday the Mail Stage for Lancaster from Wilm<sup>a</sup> began to run, & passed by my house on Mondays, Wednesdays & Fridays 7 o'clock A. M.—returns by same route to Wilmington on Tuesdays, Thursdays & Saturdays, charge for a seat from my Gate to Wilm<sup>a</sup>  $\frac{37}{100}$ —

Mem of my Fath<sup>'</sup> Anniv<sup>r</sup>—11<sup>th</sup> May  
of Moth<sup>'</sup> Do 26 March  
of M<sup>r</sup> A. Sommers 13 Feb<sup>r</sup>

26th

M. int of A<sup>m</sup> M<sup>o</sup>Quaid disc<sup>d</sup> Pat<sup>h</sup> Haw gone to Wilm<sup>a</sup> to have his shoulder & arm examin'd & prescribed for. He rode Tho<sup>o</sup> Farry's mare Nell. Nell came galloping home after 8 o'clock without a rider. I was sure that the unfortunate sot was kill'd. The bridle had lost the reins clear from the bit. Tho<sup>o</sup> Farry & John Dunne set out down the turn-pike as Turkey buzzards, met Pat<sup>h</sup> near home, as drunk as ever he had been—Tho<sup>o</sup> Farry kept him all night. I would not allow him to enter my house.

27th

The drunkard Pat<sup>h</sup> Haw figures about as if nothing happen'd. He is mistaken. Pat<sup>h</sup> Haw must move off, & quickly too. Ther in study 90°.



Sept' 7th

. . . Leg miserable. This evening 5 o'clock Lydia Cunningham gave me notice to provide another housekeeper, & that she would remain one week longer to afford me an opportunity of doing. This is one of the primary plagues of the United States. Well—I must put up with this, & with all others.

October 4th

Admin<sup>d</sup> J<sup>a</sup> Lynch, at John O'Brien's Phil<sup>a</sup> road—J. L.—paid my tolls from & to Coffee Run. Pat<sup>k</sup> Donnelly Wilm<sup>a</sup> wish'd to have his child bapt<sup>d</sup> I told him that the church so close to him was the proper & gen<sup>l</sup> place—but if there was any danger of the infant's life, I would administer private bpm on my return thro' Wilm<sup>a</sup> I shall remember his expressions . . .

17th

. . . I set out for Wilm<sup>a</sup> to give church on 19. When within view of my own house I was met by Pat<sup>k</sup> Kennedy of Newcastle to go & administer young Martin Kennedy lately brought from hospital in Philad<sup>a</sup> I forced to go by Wilm<sup>a</sup> as the bridge at Newport is broken, this gives me a journey of 13 miles late in the evening. I arrived there near 7 p. m. This shall be my last visit any where after sundown. I was nearly perish'd on the road and obliged to clear my own & horse expenses *myself*—horse at Lewis's—I am at Rob<sup>t</sup> McEvoy's.

24th

I set out from Wilm<sup>a</sup> for Jas. Willcox's at 9 a. m. Andre N. very poorly. I arrived at 1 p. m.\* Mr W<sup>m</sup> Jenkins from Balt<sup>e</sup> on a visit.

25th

Jas. & Mrs W<sup>m</sup>. and little John, & Caroline Brackett accompany Will<sup>m</sup> Jenkins on his return to Balt<sup>e</sup> as far as Wil<sup>m</sup> in a New elegant Carriole, or Landau, & a pair of excellent Grey horses—They all remain'd in Wilm<sup>a</sup> this night. Mr W<sup>m</sup> Jenkins to Newcastle in the 2 p. m. Hack. Jas W<sup>m</sup>'s lot in W<sup>m</sup> quaker hill for sale.

---

\* The distance was 12 miles.

October 26. Sunday

M. fam' Jas & Mrs W<sup>r</sup> & little John arrived in good time for church—5— . . . I set out for Wilm<sup>a</sup> on my way home at 1 p. m. arrived at 5 p. m. at Mrs Noel's—horse at M<sup>r</sup> McGee's.

November 6th

. . . Letter from Rev. Mr Hurley—sheer nonsense—

Sunday 9th

. . . I find the clock out of order, Pat<sup>t</sup> did not wind it before he gallop'd to W<sup>a</sup>. Tho' Farry did & put all wrong. I succeeded in restoring it. Patrick Haw brought home by Tho' Farry. Pat<sup>t</sup> Haw was stretch'd on the turnpike dead drunk, as the saying is—O my God grant me the mean to get rid of this monster. . .

11th

. . . heavy fog—My leg & right hand are speaking thermometers in damp chilling weather—

15th Saturday

I go into Wilm<sup>a</sup> for church tomorrow . . . I reach'd Mrs Noel's between Noon & 1 o'clock & was sitting to dinner when my worthy woman & her poor daughters Lolo & M<sup>r</sup> Louise were thrown into dismay by a message from the Barber's shop that her only son Andrew was dying—she flew down street, enter'd the shop. He open'd his eyes twice on his mother at the well known sound of her voice, & expir'd at 1 p. m. The corpse was brought up to the house on the settee upon which he died. He had been at confession & received the holy communion on this very day week, & was to be annointed this day, complaint consumption. He died of the bursting of a blood vessel in the lungs. Req<sup>t</sup> in pace—Amen. James McBride went out from Wilm<sup>a</sup> to my place with notice of this melancholy event to Betsy Donlevy at 3 p. m. on foot, & he & poor Betsy were at Mrs Noel's before 9 p. m. I remain'd there all night.

Sunday 16th

M. ppo Wilm<sup>a</sup> Honor<sup>m</sup> 8.00—1 int S<sup>t</sup> of Pat<sup>t</sup> M<sup>c</sup>Quaid by M<sup>r</sup> Barney M<sup>c</sup>Cann to be on Tuesday 18 ins<sup>t</sup> . . .

17th

M. for the soul of my poor young Andrew Noel 25 years and six months old all to two days, being born on the 17<sup>th</sup> of May 1803. He was laid alongside of his good father, on the North side of the Father's grave, Head to the West, feet to the East, or to our church door, precisely at Noon. Every thing was ready. Pat<sup>r</sup> Haw, & James M<sup>r</sup>Bride had the grave finish'd at 9. a. m. not a moment's delay. The disconsolate widow & her two orphan daughters exhibited as became real catholics. God will amply supply their wants for their trust in him is boundless, & they have had a proof positive from our catholics of this whole district, & from members of other religious persuasions, & from the colour'd population of Wilmington that worth has had a full tribute of respect. The line of carriages, Gigs, dearborns & horsemen was a quarter of a mile long when the attendants reach'd the church yard gate . . .

27th

. . . J<sup>r</sup> M<sup>r</sup>Dermot & Ja<sup>r</sup> Maguire of Hagley on their return from Westmoreland C<sup>o</sup> Pen—J<sup>r</sup> M<sup>r</sup>Dermot brought me an answer from the Rev. Ter<sup>o</sup> McGirr—as usual in hot water—

November 28.

God willing, I am for Wilm<sup>n</sup> B D—along, thence to Newcastle that Mrs Noel may administer for her son Andrew—thence to Phil<sup>a</sup>—when I reach'd Wilm<sup>n</sup> I found poor M<sup>r</sup> N. in the greatest distress, tormented by bills due by her son. She had written on Tuesday 25<sup>th</sup> to Mr Jerome Keating Phil<sup>a</sup> to lift as much of her deposit in the Comm<sup>l</sup> Bank as would liquidate young Andrew's debts—This would involve her in new Bank arrangements & be of some cost. I advised her to let things remain in *statu quo*, & we would strive to wade thro' all difficulties—I wrote to this effect to M<sup>r</sup> Jer. Keating.

29th

. . . M<sup>de</sup> Irene Dupont buried.

Sunday 30 Wilmn

I was in church between 8 & 9 a. m. not one child was made to attend at catechism . . .

Monday Dec' 1st

Mr Garesché sent into Wilm<sup>a</sup> for M<sup>n</sup> Noel, & order'd his coach & coachman to take her & me to New castle, where I had her letters of Administration expedited—cost 2..50—and 25<sup>s</sup> to the coachman. Edw<sup>d</sup> Gilpin & George Simmons are nominated appraisers. We were at M<sup>r</sup> Garesche's sheep gates at Noon for Newcastle. The coach took me to a poor woman, (French) of the name of—Michael—near the ferry, whom I administer'd, return'd in the coach to M<sup>r</sup> G<sup>'</sup> & M<sup>n</sup> N. was taken to her home, W<sup>a</sup>—It would be difficult indeed to do justice to the humane attentions of M<sup>r</sup> & M<sup>re</sup> Garesché on this trying occasion, or to write of their innate politeness to me.

Dec' 9th

. . . Mr Pat<sup>k</sup> Haw an impudent, insolent Gentleman—He call'd for 15 dollars to go to Wilm<sup>a</sup> to buy winter clothes. I gave him 16—or 8 two Dol<sup>r</sup> notes. I beg of the almighty to send me a hand that may suit my forlorn situation, in lieu of this Botany bay Chevalier—Mr Pat<sup>k</sup> Haw who bought ready made clothes started from here after breakfast in c<sup>o</sup> with Tho<sup>'</sup> Farry & did not return until near 8 p. m. I was obliged to look to my horse, cows & pigs during the day . . .

18th

. . . My leg was indescribably itchy last night—I tore it in my sleep! My hand is worse than it has been, the pain & swelling of the joint of the thumb adjoining the wrist is augmenting.

30th

. . . My leg feels easier, thanks to God, but my hand the reverse, thanks also.

31st

. . . I return thanks to God for all prosperous & adverse events of this Year.

1829

January 1st—Thursday.

M. ppo Coffee Run. A fine soft forenoon—I waited until half past 11 a. m. Not one of all the catholics, (soi disant)

attended at Mass, but poor Kitty M<sup>c</sup>Carton, servant to Ja<sup>s</sup> Bryan Wilm<sup>s</sup> she walked out & home . . .

3d

. . . My Ther. in my study room, where a smart fire was kept all day, yesterday, & large hickory embers cover'd up at night, & on the same floor in the large room, a constant fire in the stove, & a rattling D<sup>o</sup> in the hearth, still my glass was at 30° about 8. a. m . . .

8th New Orleans Anniv<sup>r</sup>

I was just going to celebrate Mass when Mr Henry Mellon walked in & without allowing me more time than to have my horse put to my Dborn insisted on my starting to Wilm<sup>s</sup> to administer his cousin P<sup>s</sup> Mellon thro' as great a fall of rain as has been these 12 months past, & as constant. I got in about noon. M<sup>r</sup> Noel is along . . . I got home drench'd & perish'd. Three hours returning— . . .

10th

Hand & leg in bad order. I start for W<sup>a</sup> church tomorrow—I call'd in at the Black horse where the Commuting Gent<sup>n</sup> of the Lancaster Turnpike Road were to settle my passes & amount thereon for the year past. At the 1<sup>st</sup> or Poor-house hill gate the charge against me was more than 4 dollars, whilst the charge at the 2d or Gate near Springer's Tavern was only 1 doll<sup>r</sup>  $\frac{2}{3}$ —This is the 2<sup>d</sup> time that this great difference occurs, & I know not how to acc<sup>t</sup> for it. Moreover I find on their books charges for the passes of single horsemen often repeated, whilst in my own book acc<sup>t</sup> I did not send a single horseman to town— . . .

Sunday 11th Wilm<sup>s</sup> \$10.00

M. ppo. Honor<sup>m</sup> p. P. Hig<sup>s</sup> [Higgins] 8.00 remittance from Wid. Smith, Phil<sup>a</sup> in part of the money she had sued me for on acc<sup>t</sup> of a head & foot stone for the grave of late Ja<sup>s</sup> Doras drown'd in Brandywine creek & order'd by his relations—I deliver'd this message to M<sup>r</sup> Smith. The relations became

insolvent, & I, as bearer of their order, was sued & forced to pay— . . . I reached home at sun down, literally frozen—My hands & feet were more than an hour coming to their natural state.

12th

I was seiz'd with a violent pain in the small of the Back as I was washing myself. It has continued without abating this whole day. Glory be to God. He will grant patience. Thomas Farry went over to Jo' M'Danel's about a Pump Doctor in the forenoon, who may be expected in 4 or 5 days—My pain in the Back I attribute to the great rain on the 8th ins' when I administer'd P<sup>r</sup> Mellon, & confirm'd by the intense frost & benum'd state of my feet & hands yesterday aftern<sup>n</sup>

13th

. . . My Back is much better. Hand (right) & leg (left) in hospital trim—weather much milder to-day. Ther. at day light 38° Pat<sup>r</sup> Haw sail'd in at 11 a. m. brought me from the Post office Wilm<sup>a</sup> a letter from Rev. D<sup>r</sup> Deluol, Baltimore, & an Ordo 1829. Mrs. Walker brought me the 1<sup>st</sup> & 2<sup>d</sup> pairs of merino wool knit stockings—the 1<sup>st</sup> pair that was too short is too short still, she takes it home to lengthen it one finger—the 2<sup>d</sup> pair may do, but not well. I gave her one dollar on account.

Sunday Jan<sup>y</sup> 18th

M. ppo Wilm<sup>a</sup> Honor<sup>m</sup> p P<sup>r</sup> Higgins 8.00—1 Bp. 1.00. This is the severest day of sleet, rain, frost & wind for many years past . . . reach'd the church—shoes full of water—during the exhortation the funeral of old M<sup>r</sup> Goodman reach'd us—the coffin was left in the Porch until after Mass—interr'd—I immediately after drying my feet, & taking a bit at M<sup>r</sup> M<sup>c</sup>Gee's, I was obliged to get into a crazy old hack carriage, open before, & plunge along to Newcastle, to visit young Martin Kennedy, Tertia "vice" nothing else would do—Well. My driver got frozen, could not hold his whip, lost it, but landed me at Martin Kennedy Sen<sup>r</sup>'s house. I had to pay 50° toll at Wilm<sup>a</sup> bridge. Mart. K<sup>r</sup> directed the driver to feed his

horses at Lewis's & going there, the tongue of the coach broke. It took two hours to be repair'd on a Sunday—we started for Wilm<sup>n</sup> at half past six p. m.—snow storm abated—but wind high & chilling—I got out at M<sup>n</sup> Noel's near 8 o'clock, & fancied myself in heaven, altho' no consideration whatever was paid to any of my three journies to the drunken old Martin Kennedy's family, no more than to former journies to his son James—*sic itur ad astra!*

January 27th

. . . Heavy rain from 1 p. m. How good God has been to give the weather I had during my journies to & from Concord! All my infirmities feel this day's damp sorely, yet no one feels more happy than I do to be shelter'd at home! altho in my rambles I had every comfort that friendship & wealth could supply.

30th

M. Anniv<sup>r</sup> of the decease of the late Archb<sup>p</sup> of Baltimore the Most Rev<sup>d</sup> Ambrose Marechal. Com<sup>m</sup> of late Rev. Anth<sup>y</sup> Kenny . . .

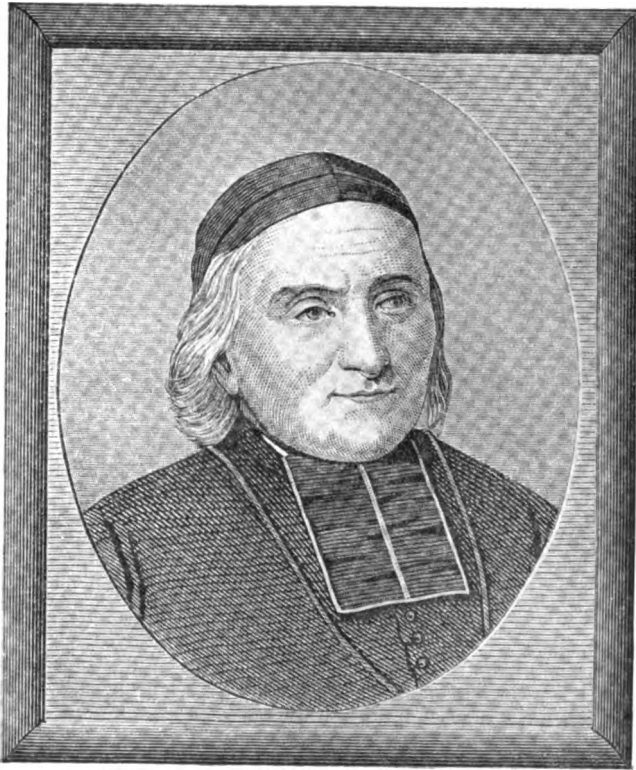
Feby 3d

. . . Ther. in my study room at 1 p. m. 39° There are 3 fires, two in there respective hearths, & in the 10 plate stove, all on the same floor—I had a sore night—my leg gave me no rest. The itching thereof baffles description. Got up after 9 a m! My cold in the head is not quite so bad—hand as usual  
— . . .

6th

Fine overhead—Gentle thaw where the sun plays—I start for church in W<sup>n</sup> on the 8<sup>th</sup> M<sup>n</sup> Noel along—when I was about to drive off, Pat<sup>h</sup> Haw told me that he can not put up with my housekeeper Mary Cremer. Amongst them Be it. I got into Wilm<sup>n</sup> about 2½ p. m. or in 3½ hours for 6 miles—The horse skated the whole length, being too smooth shod—only for cloaks, big coats, Mocasoms, mittens, & Wig, we would have been frozen on the way—

Historical Picture Gallery.



*Rt. Rev. Benedict Joseph Flaget*

RT. REV. BENEDICT JOSEPH FLAGET, D. D.,  
Consecrated, November 4, 1810; died February 11, 1850.



**Historical Picture Gallery.**



**MOTHER SETON,**  
Foundress of the Sisters of Charity in the United States.

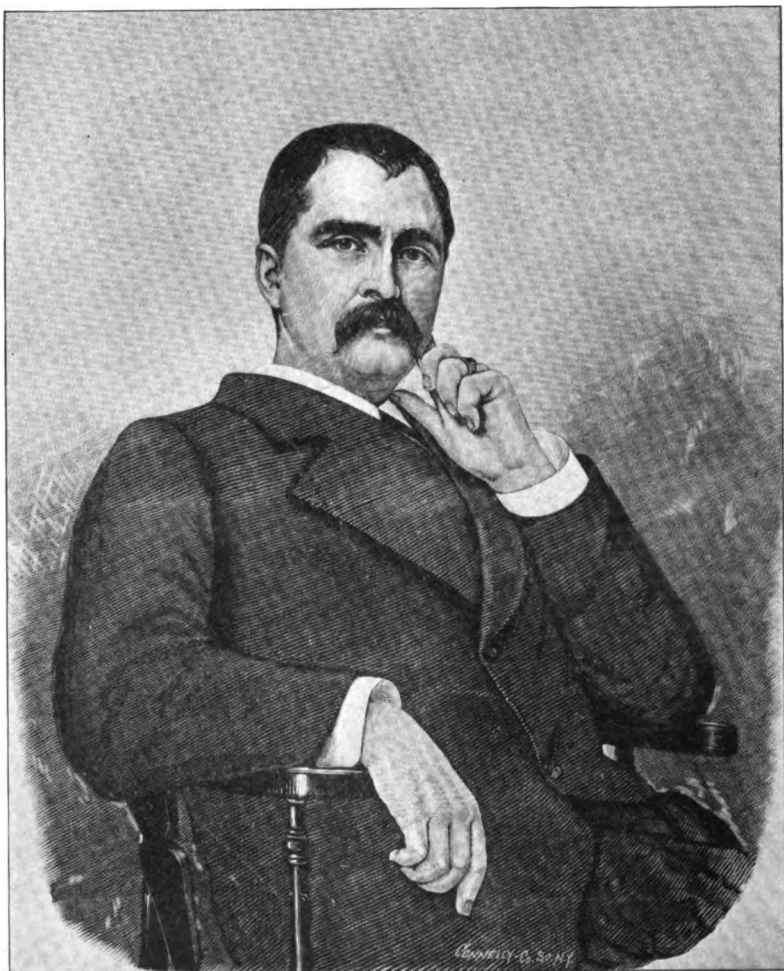
Historical Picture Gallery.



*Adrianus Edward*  
*B. L.*

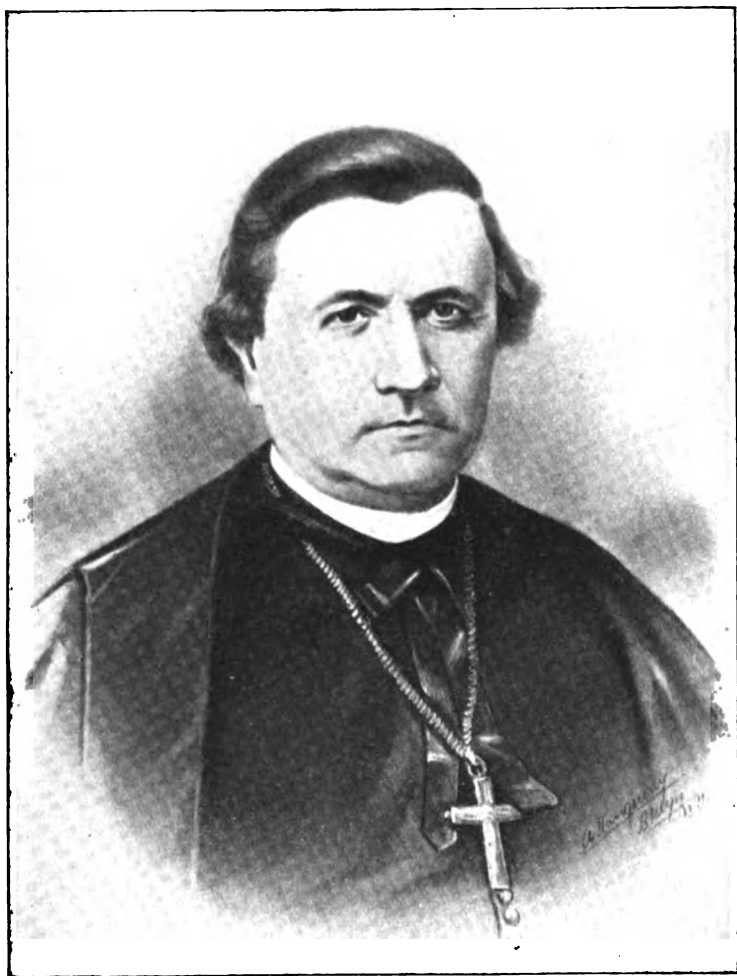
RT. REV. EDWARD FENWICK, O. P., D. D.,  
Consecrated Bishop of Cincinnati, January 13, 1822; died September 26, 1832.

**Historical Picture Gallery.**



**JOHN BOYLE O'REILLY.**

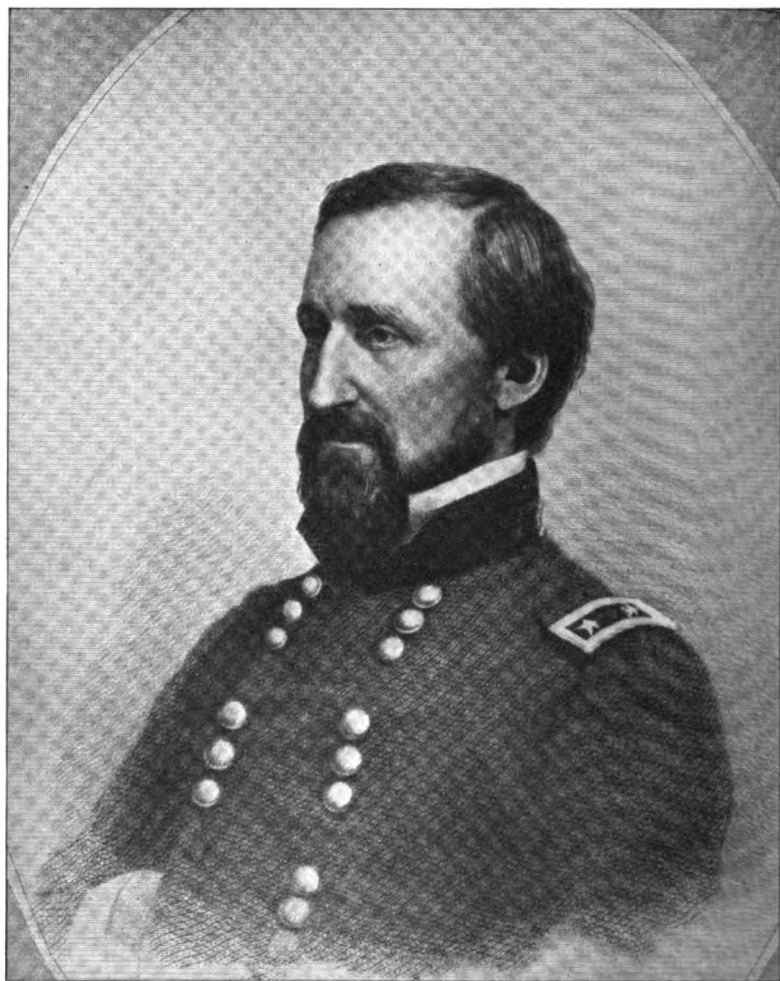
Historical Picture Gallery.



*J. B. Miège, S. J.*

RT. REV. JOHN B. MIÈGE, S. J.,  
Consecrated Bishop of Messenia in part., and Vicar Apostolic of Indian Territory,  
east of the Rocky Mountains, March 25, 1851; died July 21, 1884.

Historical Picture Gallery.



*W. S. Rosecrans*

GEN. W. S. ROSECRANS, U. S. A.

Historical Picture Gallery.



*J. Roosevelt Bayley*  
*Archb. of Baltimore*

MOST REV. JAMES ROOSEVELT BAYLEY, D. D.,  
Consecrated Bishop of Newark, October 30, 1853; Archbishop of Baltimore,  
July 30, 1872; died October 3, 1877.

**Historical Picture Gallery.**



*F J Barbelin -19.*

REV. FELIX JOSEPH BARBELIN, S. J.



Library of the American Catholic Historical Society

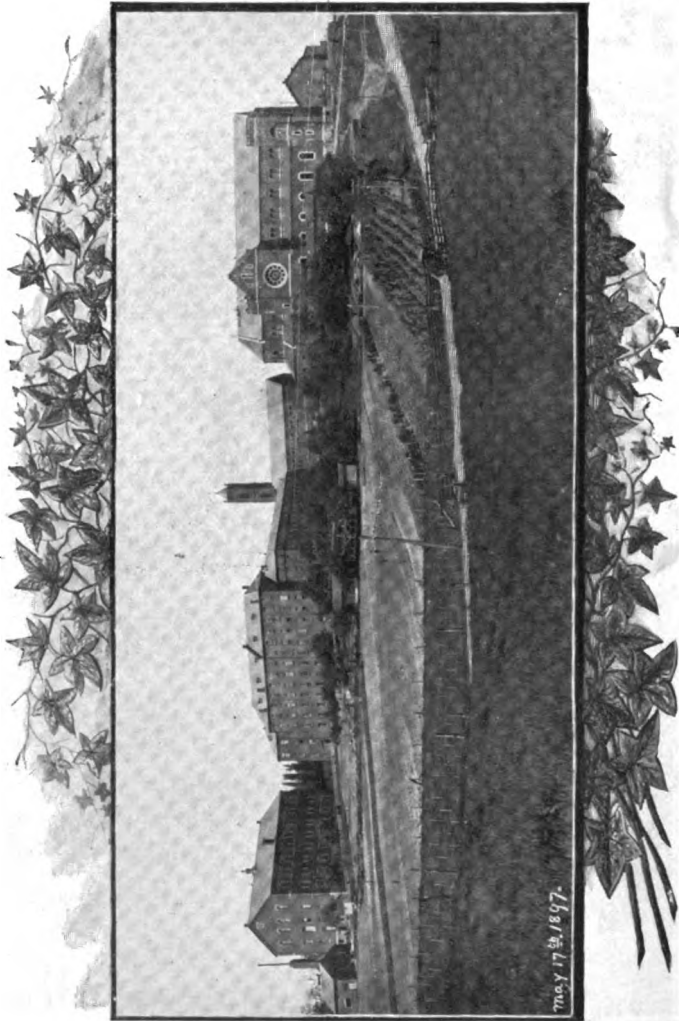


You can aid the American Catholic Historical Society in its work

# St. Vincent's College and Theological Seminary

Beatty P. O., Westmoreland Co., Pa.

**T**his Institution was founded in the year 1846, by Rt. Rev. Boniface Wimmer, O.S.B., and incorporated with powers to confer degrees by an Act of the Legislature on the 28th day of April, 1870. It is conducted by the Benedictine Fathers.



ST. VINCENT'S COLLEGE, WESTMORELAND CO., PENNA.

**T**he location of this College is very healthy; the buildings are large, airy and commodious, heated by steam and well lighted by electric lights. There are three distinct courses of study—the Ecclesiastical, the Classical and the Commercial. In all these, special attention is given to Religious instruction and a thorough Catholic training.

The students are divided, according to their ages, into three classes, each of which has its own study hall and dormitory, and is in charge of two Prefects.

Charges, \$200.00 a year, payable in advance.

For further information or Catalogue apply to

REV. RAPHAEL WIELAND, O.S.B., Director.

By purchasing from Advertisers in the Records.



**Records**  
 of the  
**American Catholic**  
**Historical Society**  
 of  
**Philadelphia**



Published Quarterly by the Society

715 SPRUCE STREET, PHILADELPHIA

(Copyrighted 1898)

**\$2.00 PER YEAR**

**SINGLE NUMBER, 50 CENTS**

### TABLE OF CONTENTS

	PAGE
A Memoir of Prof. Samuel Stearns Haldeman, LL. D. ....	257
A Sketch of Catholicity in the City of Pittsburg, Pa. ....	293
Extracts from the Diary of Rev. Patrick Kenny .....	305
Outlines of History—St. Charles' Church, Grand Coteau, La. ....	343
Selections from the Correspondence of the Deceased Mathew Carey .....	352

### ILLUSTRATIONS

S. S. Haldeman.....	Frontispiece
Major Horace Haldeman.....	281
Mathew Carey .....	352
Rt. Rev. John Connolly, D. D., O. P. ....	385
Rt. Rev. Simon G. Bruté, D. D. ....	386
Most Rev. John Martin Henni, D. D. ....	387
Rt. Rev. Benedict Joseph Fenwick, D. D. ....	388
Rt. Rev. M. O'Connor.....	389
V. Rev. Wm. Matthews.....	390
Rt. Rev. Jeremiah F. Shanahan, D. D. ....	391
Rev. James Ryder, D. D., S. J. ....	392



Archdiocese of Philadelphia

Archbishop's House,  
Logan Square, Philadelphia.

Feb 78 1898

I beg to earnestly recommend  
the circulation of the Historical  
Records of the American Catholic  
Historical Society not only  
because of their intrinsic merit  
but as a means to aid the finances  
of this excellent society which  
finds itself in need of funds.

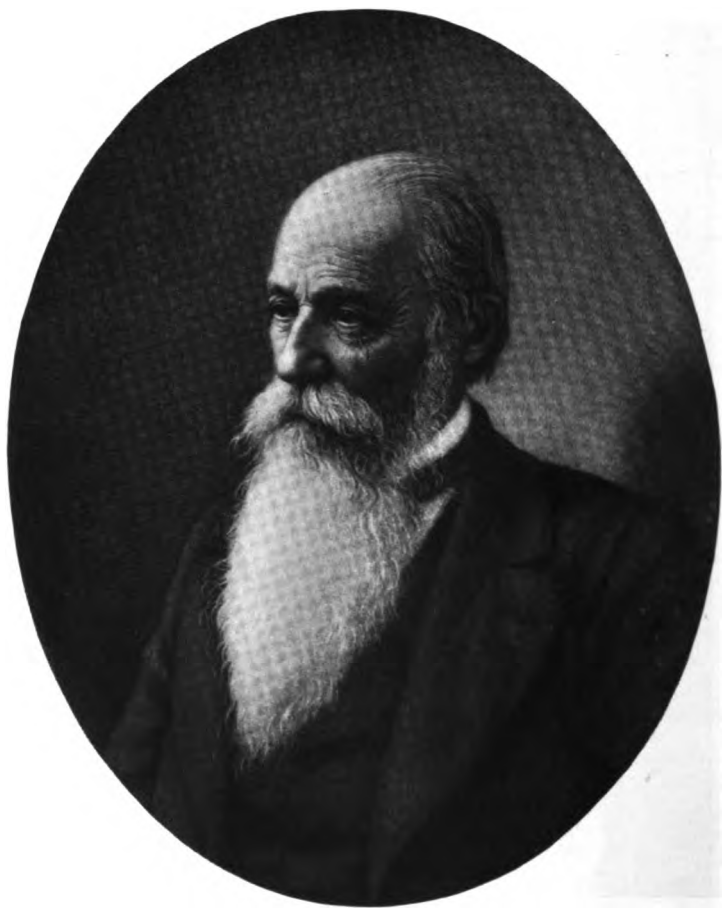
Every Catholic of intelligence  
should know the history of his Church  
in this country & should be a subscriber  
for a copy of these records.

+ P. A. Hyman

Archbishop of Philadelphia

Archbishop's Letter.





*S. S. Haldeman*

A MEMOIR OF  
PROF. SAMUEL STEMAN HALDEMAN, LL. D.

Oct 15 1870  
BY (HIS NEPHEW) HORACE E. HALDEMAN.

*With an Appendix by Francis X. Reuss.*

SAMUEL STEMAN HALDEMAN was the eldest son of HENRY HALDEMAN (1787-1849). Before giving a sketch of his life we desire to correct an unauthorized change made in the orthography of his middle name, which, unfortunately, is not only given incorrectly in the biographical sketches and memoirs written of him, but on his tombstone as well; *i. e.*, it is given as *Stehman*—there being no authority for the addition of the superfluous *h*. He was named for his grandfather, SAMUEL STEMAN, who never used the *h*; nor did Professor Haldeman's mother. In early life, Professor Haldeman, in signing legal documents of value, always wrote his name in full, every letter almost perfect—SAMUEL STEMAN HALDEMAN. Each one of these assertions we have carefully proven by the original signatures and legal documents. We also discovered, in our investigations, that the addition of the *h* by all or any STEMAN, irrespective of this immediate family, is an innovation of comparatively recent date, and we have obtained admissions of this fact from all of that name whose attention we have called to the matter, a fact which is easily proven by an examination of the Lancaster County court records. Early in the last century, the name was sometimes written *Stamy* and *Stemmy*, but never with an *h* in any instance.

Samuel Haldeman, when young, was well supplied with books on general literature by his father, who appreciated culture and endeavored to foster a love of learning in his children. Professor Haldeman's mother died when he was not quite fourteen years of age ; so she had little influence upon his after career. She was an accomplished musician, and it is possible " his great accuracy of ear in detecting and analyzing unusual sounds in language may have been inherited from her." His education began at a small local log school house, of which a Mr. Jefferies was the master. One of his first acts was to get his desk-mate, the late Daniel Engle, to teach him to spell in German. Whilst always a close student he was at the same time an active lad, fond of all out-door sports, which he fully enjoyed with his companions. He early formed habits of observation that later were applied to the study of the sciences. When quite young he amused himself examining the objects of natural history around his home, and formed a small cabinet of rude anatomical specimens made from the small wild animals and birds of his neighborhood. A traveling Methodist minister taught him to prepare and mount them. He once wrote, in later life : " I collected shells on the banks of the Susquehanna long before I knew the meaning of *genus* and *species*." He discovered in his observations two facts, then new to science, that the peregrine falcon of this country nests in rocks, as in Europe ; and that the eagle, when unable to rob the fish-hawk, will himself dive for prey.

In the spring of 1826, Samuel Haldeman was sent to the academy of Dr. John Miller Keagy, at Harrisburg. He had a high appreciation of his preceptor's abilities, as is shown by several published papers written by Professor Haldeman. Dr. Keagy was familiar with Hebrew, German and French ; in the absence of text-books, he taught the natural sciences, orally, in an excellent conversational style. Professor Haldeman remained under Dr. Keagy's care for two years, after which he entered Dickinson College, where he formed the friendship of Prof. H. D. Rogers, one of the faculty, who was subsequently director of the geological survey of Pennsylvania. As the restraint of a college course became irksome to one of his tem-

perament, eager to explore for himself, Haldeman remained at Dickinson College but two years, leaving there in 1830, without obtaining his degree, but in good standing, as is shown by the testimonial from its president. After this he continued his own studies at home, adding to his collections of natural history. He also began adding to his scientific and linguistic library. In 1833-34 he attended lectures at the University of Pennsylvania, especially those on chemistry and anatomy, after which he returned home and assisted his father at the Chickies saw-mill. His father desired him to study law, but this he never did. While collecting conchological specimens he drove in a light wagon to Kentucky, via Pittsburg, with his younger brother, Cyrus S., who was then but a lad.

Whilst he never took any active part in the management, either of the saw-mill or blast-furnace, in which he was interested, his advice was always sound on practical affairs connected therewith, and his perception quick. He was familiar with all the technicalities of making pig-iron, and he wrote two papers, one on "Smelting Iron with Anthracite," and the other "On the Construction of Furnaces to Smelt Iron with Anthracite," published in *Silliman's Journal*. The production of pig-iron with anthracite coal was then a novelty, and the "Chickiswalungo Furnace," of which he was a one-half owner, was among the pioneers in the use of that fuel, charcoal never having been used in this furnace. He was the architect and made all the detailed drawings and specifications for the large mansion-house at Chickies, when he was twenty-one years of age. The *Pictorial Sketch Book* of Pennsylvania, says of this residence that it is the "most stately edifice in this part of the country." He also laid out the grounds connected therewith, collecting the trees and shrubbery from the best native specimens in the surrounding country, and also with some foreign varieties imported by Mr. Barton, of Philadelphia. All of these he planted with his own hands.

In 1835, Professor Haldeman married Mary A. Hough, of Bainbridge, Pa., a descendant of John Hough, of Hough, Chester county, England, and Hannah, his wife, "who arrived in the river Delaware, in the Ninth month 1683."



She died July 6, 1888, as is shown on our genealogical chart.

In 1835, when twenty-three years of age, Professor Halde-  
man made his first appearance in print, in a contribution to  
the *Lancaster Journal*, of an article refuting Locke's "Moon  
Hoax." From then until his death his life was devoted to  
science. During some forty-five years he spent most of his  
time in his library at Chickies, where, during his vigorous man-  
hood, he worked sixteen hours a day. "Though he accepted  
several professorships, and delivered a number of courses of  
lectures, he preferred being master of his own movements in the  
quiet of his home. Here books and cabinets accumulated  
under his laborious hands, only to be scattered again and give  
place to others, when his insatiable appetite for knowledge led  
him into new fields of investigation. He traveled, but it was  
only to gather material for further research." In 1836, he  
became an assistant on the State Geological Survey of New  
Jersey, under Professor Rogers, his old preceptor; the follow-  
ing year he occupied a similar position in the Pennsylvania  
State Geological Survey. He also did much to promote sur-  
veys in other states. Whilst thus engaged, he discovered the  
*Scolithus linearis*, a new genus and species of fossil plant, also  
the most ancient organic remains in Pennsylvania, upon which  
he published a monograph in 1840. During this period he was  
also collecting and studying shells, the result of which was  
published in 1840 under the title of "A Monograph of the  
Fresh Water Univalve Mollusca of the United States." This  
work, when completed, contained nine parts, and was published  
in 1845. It was illustrated with forty copper-plate engravings,  
drawn and colored from original shells and living animals.  
The *Revue Zoologique*, of Paris, commended it as "very well  
done in a scientific point of view, and perfectly executed in  
regard to plates and typography." Benjamin Silliman, in  
*Silliman's Journal*, wrote: "It is in advance of any similar  
work." His next publication on shells was a "Monographie du  
genre *Leptoxis*," Paris, 1847, with five plates folio, including one  
hundred and seventeen colored figures, forming part of Chenu's  
*Illustrations Conchyliologiques*, and written in French. Ten of

his publications are devoted to shells, the last on that subject having been published in 1863. In 1844, he issued a communication on "Species and their Distribution." Darwin mentions this paper in the preface of his "Origin of Species," p. vii. In 1843, he appeared with a "Catalogue of the Coleoptera of Southeastern Pennsylvania." Some time after he wrote a friend; "I intend to devote myself almost exclusively to this branch of zoology hereafter, and am gradually acquiring a good entomological library;" and again, "I collected two thousand and fifty specimens last season in all the orders, but principally coleoptera, with three hundred hymenoptera;" later he again writes: "So much of my time is occupied with insects, and so little with shells, that I have suffered your last to lay quite a long time unanswered." His principal entomological writings are: "Materials toward a History of Coleopterous Longicornia of the United States," "Descriptions of North American Coleoptera," making some twenty-three papers on this subject.

Professor Haldeman's other work in natural history consists of two papers on Arachnoidæ, five on Crustaceæ, six on Annelides and Worms and seven on Geology and Chemistry. In regard to geology it was said that "he read rocks like capital letters." He also wrote a small work on fishes, for which the specimens were collected and prepared by his own hand. This was never published. A large work on *Unios*, "was also crowded out, after being nearly ready for the press."

He declined to edit a magazine devoted to natural history in 1843, for the reason, as he wrote: "You may think the assertion a strange one, but I would not have time to conduct such a work. Between studying general zoology, collecting, dipping into German, and writing lectures, my time is pretty well occupied, and if I had more to spare I could, I think, employ it better in original research." He was at that time lecturing in public, having been chosen Professor of Zoology by the Franklin Institute, Philadelphia, in 1842. These lectures, with numerous illustrative drawings accompanying them, were lost later by fire. To a remark made as to the varied branches

of learning he had mastered he replied : " I take up a new study in order to rest myself."

What Professor Haldeman considered his greatest triumphs were won in a very different field from those we have mentioned. His private letters show that he conceived, at an early date, the idea of studying language in a philosophical manner, and at one time he thought of applying for an Indian agency for this purpose. In a letter of July 5, 1844, he writes : " As sounds cannot be conveyed except orally, I am convinced that a universal alphabet can only be prepared after a careful comparison of many living languages, and the place to effect this is Rome, where one hundred different languages and dialects are taught in the missionary college." In 1845, he wrote a system of phonography to which he refers thus : " I wish to give philosophical principles for the guidance of others, not being anxious to found a system, nor to have the credit of one." Two other contributions on language also have this date : " On the Natural Order of the Articulate Sounds of the Human Voice," and " On the Phonology of the Wyandots." At the same time a series of lectures was composed of which he writes : " My examples are not taken from books, which is an important consideration. They (the lectures) would be pretty full (of sounds) from our Indian languages, eight of which I have heard spoken by the natives, and five by the whites, who have been amongst them. But so nice are the distinctions to be taken into account in the pronunciation of words not familiar to us that I place little value upon the latter." These lectures he delivered, at the request of Professor Henry, before the Smithsonian Institute, in 1849. He, however, did not at this time give up natural science. In 1849, he published a paper " On Some Points of Linguistic Ethnology," and at the annual scientific convention held at Cambridge, that year, after speaking on language, he gave a description of two newly discovered insects. The two subjects run parallel until 1852, the date of his last paper in the natural sciences, entitled " Zoology of the Valley of the Great Salt Lake, Insects, Utah, 1852." Owing to constant use of the microscope and late hours, his eyesight was

affected, forcing his abandonment of this line of investigation.

In studying the aboriginal languages, he saw the necessity of having some definite alphabet in which to convey the unwritten sounds of those languages which led him to turn to Latin as the most universally known. The result was the publication of "Elements of Latin Pronunciation," 1857. Whilst this work was noticed favorably by a few reviewers, it seemed to be in advance of the day and was not really fully appreciated until some twenty years later. Professor Richardson, of Kentucky, who had been appointed by his state, to gather data on the merits of the various pronunciations of Latin in the institutions of learning in the United States, chanced upon Professor Haldeman's work, and thus writes him: "In this orthoëpy matter you have the most enviable position of any man living on either side of the water. *You* set this ball in motion before any of them." Professor March, of Easton, also writes: "You ought to be delighted to see how the pronunciation of Latin has changed since you took hold of it. I think the victory is substantially won for the Roman method; but our book-makers will need admonition for some time yet."

His next volume of importance was "The Trevelyan Prize Essay," 1858, published under the name of "Analytic Orthography, an Investigation of the Sounds of the Human Voice," in 1860. "This was undertaken at the request of his wife, and gained a prize offered by Sir Walter Trevelyan, of England, over sixteen competitors, among the best European philologists. The work contained specimens of some seventy languages and dialects as heard from the lips of the natives themselves." One of the judges to decide upon the competitive papers, Alexander J. Ellis, of London, famous in such matters, wrote: "I found it one of the greatest intellectual treats which I have had for a long time."

Five years later appeared "Affixes to English Words," which claims to be the key to the analysis of one hundred thousand words. The London *Contemporary Review*, in July, 1867, notices the latter as follows: "Mr. Haldeman has compressed into an elegantly printed volume . . . a collec-

tion more rational, complete and exhaustive of component parts of our language than we have had any good right to hope for within the present century . . . a most practical, useful work . . . absolutely indispensable to systematic and thorough students of language."

His "Pennsylvania Dutch" was prepared at the request of the Philological Society of London, appearing in 1872; "Outlines of Etymology" was issued in 1877; "Word Building" in 1881. His works on language amounted to over thirty titles. He had also for many years contemplated writing an etymological dictionary, and had accomplished much work towards this end, which he did not live to complete. He was a frequent correspondent of Noah Webster, who credits Professor Haldeman with many words and definitions in his dictionary. He was also engaged on the "National Dictionary", published by the University Publishing Company, New York; on Lippincott's late edition of "Worcester's Dictionary"; and was associate editor of "Johnson's Cyclopaedia", for which he wrote many articles.

He was one of the earliest in this country to agitate the necessity of spelling reform, and was a member of the first committee appointed by the American Philological Association to consider the reform of English spelling. He presided at the International Convention in behalf of the Amendment of English Orthography, held at Philadelphia in July, 1876.

In 1851, he was elected a member of the British and American Phonetic Council. Here he stood alone in his views, believing that an alphabet should be cosmopolitan; he opposed all perversions, and would have everything reduced to the Latin standard, even to assigning the power of English W to V, and Y to J, saying: "Any course but one proceeding upon some such broad principle of justice would tend to give a different alphabet to every language. Musicians have a notation which is uniform throughout the world; why should not the cultivators of literature have the same?"

Impatient at the slow movement of the world in this direction, he, as early as 1850, undertook a spelling reform in his own writings, sending in his contributions to Heck's

"Inconographic Encyclopedia", clothed in the new guise. His friend, Professor Spencer F. Baird, of the Smithsonian Institute, describes the effect thus: "Garique (the New York publisher of the work) is in raptures with your manuscript, but swears at the orthography, which took him eight hours to correct . . . . He has read every word with the greatest interest and is more than satisfied." Mr. Garique, in one of his letters, thanks Professor Haldeman for the "love" with which he has worked.

Archæology was the latest study which engaged Professor Haldeman's attention. Having been directed by his physician to take out-door exercise, he carried out a design, long contemplated, of digging for Indian relics in a small cave at the base of Chickies Rock, near his residence. The opening was formed by the anticlinal axis of the rock. Here he discovered the interesting collection which he presented later to the American Philosophical Society, and which he described before that body June 21, 1878. This monograph, "On the Contents of a Rock Retreat in Southeastern Pennsylvania," has been published since his death by the society and illustrated by fifteen quarto plates. A memoir of this discovery was previously sent to the *Congrès International des Américanistes*, which met in the Grand Duchy of Luxembourg in 1877 and was published in the *Proceedings* of same. Seven other papers on archæology were published during the short time prior to his death.

Under some of his miscellaneous publications may be mentioned "Tours of a Chess Knight," 1864; "Rhymes of the Poets," 1868; "Modern Spiritism," *Penn Monthly*, 1877; "American Dictionaries," 1867; "Sketch of the Natural History of Lancaster County," 1844; Rupp's "History of Lancaster County," chapter XIII; "Outline of the Zoology of Pennsylvania," in Trego's "Geography of the State," 1843, and about thirty others. Whilst we are not certain as to the number of his publications, we know of one hundred and thirty-seven, of which ten are on Conchology, twenty-three on Entomology, two on Arachnideæ, five on Crustaceæ, thirteen on Annelides and Worms, thirty-three on Philology.

seven on Archæology, and thirty-seven on miscellaneous subjects, the titles and description of all of which want of space forbids us to enumerate.

He was considered an authority, as his personal correspondence shows; and he gave freely and cheerfully of his knowledge to all who applied. Inquiries came to him from all parts of this country and other parts of the world. He had correspondents in the Cape of Good Hope, Russia, Sweden, Norway, France, Switzerland, Germany and England. Letters of inquiry from publishers asking opinions of books, authors begging for information, teachers with a pronunciation to be settled, or some knotty point to be unraveled, naturalists forwarding packages of shells, insects or minerals, for identification, farmers and others sending soils to be analyzed, learned societies submitting manuscripts for his examination, requests for lectures or articles on the most heterogeneous subjects, requests from struggling talent—all poured in on him. And owing to his wonderful memory he could usually, without apparent thought, answer these questions with ease, and without further reference. A friend once remarked: "You have the greatest amount of *out-of-the-way-knowledge* I ever knew any one to possess." No letter ever remained unanswered, no request unfilled, that it was possible for him to grant.

He was credited by Drs. Holbrook and Binney, in their respective works on "Reptiles" and "Land Mollusca," for specimens and notes furnished. The latter in a letter asks: "Could you not manage to run over my list and suggest any changes?" P. A. Brown, 1852, writes: "I wish you were within speaking distance, so that more time was allowed that I might submit it (his manuscript) to you before publishing." Agassiz, 1853: "I long to see your work on etymology. I have always been delighted with the originality with which you treat those subjects," and again, in speaking to Dr. Holbrook, at the annual scientific meeting held at Troy, N. Y., the same year, Agassiz said: "That man Haldeman has an idea behind every word he utters." Schele De Vere acknowledges his assistance in his "Americanisms," 1871: "More than once I

have tried to sit down and thank you for your last and most valuable contribution to my collection of "Americanisms."

Illustrating Professor Haldeman's quickness of memory, an amusing anecdote is related. About 1871, at the annual meeting of phonologists, at Hartford, a young entomologist, who had commenced the study after Professor Haldeman had left it, and who knew him only as a writer on language, commenced speaking at a dinner of an insect he found in that locality. Professor Haldeman gently corrected the way he pronounced its name. The young man objected to this correction, and upheld his pronunciation in a long argument. The old naturalist, with a twinkle in his eye, let him proceed until he had finished, then answered quietly :

" Well, I called it *so* when I named it."

" You ! did you describe it ? "

" If you refer to your books, you will find I am credited with it, and you know a man objects to having his own children ill-treated."

He always took great interest in education, and in his younger days was ever ready to lecture before lyceums, and later before teachers' institutes.

Yet Professor Haldeman was considered a severe critic ; and so he was, where falsehood or pretension was concerned ; but he was as rigid with himself as with others. He spared no labor to acquire facts. Eminently truthful, he detested what he called " wild assertion." It was the habit of writing without sufficient preparation, or with wilful perversion that he condemned. It was the " quackery " in literature that he denounced ; and there his interest in the subject forced him to be inflexible. But no one was more conscientious in giving others their due, nor more ready to aid any one, with or without credit. In presenting his ideas he detested a word or sentence that could be avoided. " Spare your adjectives," was the advice he once gave a young author ; and " Eloquence is fraud," is another of his apt sayings.

We know of twenty-eight societies in which he was elected to membership, and there may have been more. Among the foreign societies were : Entomological Society of Stettin,



Prussia, 1839; Société Cuvierienne, Paris, 1842; Natural History Society of Nuremberg, 1849; Imperial Economic Society of St. Petersburg, Russia, 1857; Philological Society of London, England, 1872; Société des Americanistes, Belgium, 1876.

In this country he was elected a member of the Academy of Natural Sciences of Philadelphia in 1837; of the Entomological Society of Pennsylvania (of which he was one of the founders), in 1842; of the American Association for the advancement of Sciences, in 1844; of the National Academy of Sciences, Washington, in 1876, and of some eighteen other American societies, and in addition to honorary membership of numerous lyceums, literary and college societies.

He was chosen Professor of Zoology in the Franklin Institute, Philadelphia, in 1841; chemist and geologist to the Pennsylvania State Agricultural Society, 1852; he occupied the chair of Natural History in the University of Pennsylvania from 1850 to 1853; the same position in Delaware College, Newark, 1855-58, and that of Comparative Philology in the University of Pennsylvania, from 1876 to his death. The latter University conferred upon him the degree of LL. D. Whilst he is possibly better known away from his home as *Doctor Haldeman*, we have here used the title of *Professor*, as he was known and spoken of by the latter title among his relatives, close friends and neighbors, so that any other would sound unfamiliar to those for whom this sketch is written.

Professor Haldeman traveled in Europe in 1859, '61, '62, '66 and '75. His time was principally spent there in the library of the British Museum, the Magazine and Government Libraries of Paris, at the *Propaganda* in Rome, about old book stalls and shops, and in all kinds of out-of-the-way places, studying languages, dialects or pronunciations from the natives. Thus he heard Hawaiian at Liverpool, from Queen Emma of the Sandwich Islands, who visited London when he was there in 1866; Gudjerati from a Parsee in Paris, the language of the Tonga Islands and Koordish from natives studying at the Propaganda College at Rome.

In religion Professor Haldeman was a member of the Catholic church, which he joined when about thirty years of age, although his parents were Protestants. Politically he was a Democrat, and, when young, frequently addressed political meetings. He was, however, liberal in both his religious and political views.

His death occurred suddenly, at seven o'clock P. M., Friday, September 10, 1880, from paralysis of the heart.

Biographical notices of him will be found in "Men of the Time," London, 1865; "Allibone's Dictionary of Authors," 1858; "Appleton's Encyclopedia," "Johnson's Cyclopaedia," and numerous works of reference of later dates. Memoirs of him will also be found in the *Popular Science Monthly* for July, 1882; by Charles Henry Hart, read before the Numismatic and Antiquarian Society, of Philadelphia, in 1880; by D. G. Brinton, M. D., read before the American Philosophical Society, February 4, 1881; by Charles Henry Hart, in the *Penn Monthly* for August, 1881; Address before the American Association for the Advancement of Science, by its president, at Cincinnati, August 17, 1881; by Prof. Jos. P. Lesley, before the National Academy, at Washington, November 16, 1881. A list of seventy-three of his works is given by Agassiz in his "Bibliographia Zoologica et Geologica," 1852.

Professor Haldeman took very little interest in business affairs outside of those connected with his own firm, at Chickies. He was for some years a director in the First National Bank, of Marietta, Pa., but as he laughingly related, "I was elected and re-elected director of a bank, and my evident popularity gave me much satisfaction, until I remembered I had never been present at a meeting." After his father's death, he held for a few years the position of president of the turnpike from Columbia to Marietta, which instances, we think, cover all his active business associations.

At a dinner to the Farmers' Club of Pennsylvania, on April 13, 1882, at the residence, in Washington, of Hon. J. D. Cameron, United States Senator from Pennsylvania, Hon. John Welsh, of Philadelphia, who had recently returned from England, where he had been United States Minister to the

Court of St. James, was a guest. Mr. Welsh informed another guest, namely, Mr. Paris Haldeman (the youngest brother of Prof. S. S. Haldeman) that the Prince Imperial of France (son of Napoleon III) on an occasion when they met, asked him if he knew Prof. S. S. Haldeman, of the United States, and upon receiving an affirmative reply, said: "Professor Haldeman is one of the greatest men living." It is possible that the fact that Professor Haldeman corresponded with Jerome Bonaparte on scientific subjects may have had something to do with calling the Prince's attention to him.

Professor Haldeman had six children, two of whom died in early childhood, as will be seen in the genealogical chart appended to this paper.

Horace Haldeman was the fifth son of Henry Haldeman (1784-1849). In early life he followed agricultural pursuits, attending to his farm at Chickies which he inherited from his father. On January 20, 1846, he purchased his brother, Professor Haldeman's, interest in the Chikiswalungo Furnace and moved into the western portion of the large mansion house there. He soon became dissatisfied with the business and in about a year retired from the same, reselling his interest back again to Professor Haldeman. During the Mexican War, he entered the United States Army, being appointed first lieutenant of the Eleventh United States Regiment of Infantry in 1847, subsequently becoming first lieutenant of Co. F, Eighth Regiment of Infantry. With the latter regiment he served for many years. Whilst in Mexico he became interested in the raising of fine stock, and purchased a plantation near Belton, Texas, to where he removed soon after resigning his commission in the army, in 1856. He became a citizen of that State and visited his old northern home, we think, but once afterwards. After the breaking out of the Civil War, he entered the Confederate Army with the rank of major of artillery, "serving during the war with activity and distinction." He organized and commanded Haldeman's Battery, which under his command "earned an enviable reputation." In 1870, he removed to Calvert, Texas, with his family, at which place he died. The *Galveston News*, of September 14, 1883, in

a biographical sketch, says : " Major Haldeman was remarkable for his energy, indomitable will and fearlessness where he thought himself right, devotion to his family and friends, and for his boundless hospitality. In religion he was a Catholic and devoted to his Church."

He married Annie Breneman Haines, a daughter of Frederick Haines, who owned the " Haines Farm," just outside of the Marietta Borough, now the property of the estate of James Duffy, deceased. Her mother was a daughter of Jacob Breneman and Catharine Witmer, and a great-granddaughter of Melchior Breneman, second.

Horace Haldeman had five children, one of whom, a daughter, died in early childhood.

---

## APPENDIX.

---

### PROFESSOR HALDEMAN AS A CATHOLIC.

---

BY FRANCIS X. REUSS.

---

In various sketches of the life of this noted scientist, the one thing which strikes a Catholic forcibly, is the almost studious avoidance of the fact that he was a Catholic from choice and conviction. The scholarly attainments which placed him so eminently above his brother scientists, were also a means of convincing him that in the Catholic Faith alone were the means of salvation. With him there were no half measures. He had been imbued with the teachings of Christianity from his earliest childhood. Scientific research too often leads to irreligion ; but with him there was no such disastrous result. He did, indeed, give up the Protestant religion and become a Deist, under the influence of the writings of French Philosophers. But neither in Protestantism, nor in Deism did he find rest or peace. His study and observation

of the perfectly organized systems of Nature, as expressed in the *animalculæ*, gave him the idea of a Creator and an Organizer, a Head and an Authority. By these means he was led to study the Catholic Church. The same philosophical talents and tact so essential in scientific investigation, which he possessed in such an eminent degree, were brought to bear, in a greater degree, on the matter important above all others,—his salvation. In his studies his procedure was so entirely original and careful as to lead to conclusions acceptable to and approved by the whole scientific world. The same originality and care were certainly bestowed in his investigation of the doctrines of the Catholic Church. Once the discovery was made the whole system of the Church, as laid down by the Divine Founder, was plainly visible. He could separate it, bone, muscle, and fibre; and see to a nicety how part fitted into part. His reply to Bishop Kenrick, on a certain occasion, shows that this was his method in arriving at a conclusion. The bishop's question as to what had induced him to embrace the Catholic Faith, brought the characteristic response, "Bugs!"

Beyond a doubt, he sacrificed much in becoming a Catholic. The evidence of this is in the fact that no extended life of so eminent a man has ever been written. Moreover, in the minor sketches and biographies that have been written, but one mention is made that he was a convert to the Catholic Faith; and in this single case it is dismissed in one paragraph.

It is known to the present writer that Professor Haldeman had conversations on the subject of the doctrines of the Catholic Church with Mr. Dominic Eagle, one of the well-known family of that name residing in Lancaster County, Pa. Mr. Eagle was a resident of Columbia, Pa., about that time.\* After considerable searching I have been able to establish the fact that Mr. Eagle was cognizant of the intention of Professor Haldeman to be received into the Church; but, although I was personally acquainted with all the old people who were

---

\* He died in Cuba, March 13, 1847. The writer is preparing a paper on the Rev. Sylvester Eagle, and will give more data relating to the Family of *Eagle*.

his neighbors for years, I have not discovered any one else who had known it.

Professor Haldeman was baptized by Right Rev. Francis P. Kenrick, in St. John's Church, in Philadelphia, April 23, 1846, Dominic Eagle being sponsor.

In a memoir, written by J. P. Lesley, the date of baptism is given as "1844?" but the daughter, Mrs. Eliza Haldeman Figyelmsey, assures me that although they never knew the exact time, she was sure it was "a year or so," earlier. "One of the prominent figures in the day of Professor Haldeman's indecision, and with whom he held many controversies, and of whom he spoke later as a most intelligent man," was the late Dominic Eagle, of Columbia, Pa., brother of Rev. Sylvester Eagle. It is related in the family that Mr. Eagle was the first cause of his turning his attention to the Catholic Church."

Mrs. Figyelmsey further assures me that she is (comparatively) sure he had never been baptized before his being received into the Catholic Church. His children were all baptized in that Church, but he never forced any of them to join any church until they were old enough to make their own choice, although all—except Mrs. Figyelmsey (Eliza), were sent for a time, at least, to Catholic educational institutions. Of the living children, Carston, Eliza, and Victor became Catholics; Fanny joined the "Episcopal" Church.

The mother, who was Mary A. Hough, and married Professor Haldeman in 1835, had been brought up without having accepted any form of religion. Her mother late in life became a Methodist, and I think Mrs. Haldeman joined the Episcopal Church, which form of worship her daughter, Fanny, also accepted.

Of Frances Steman, the mother of Prof. Haldeman, it is related by her half-sister, Margaret Armstrong, that when Frances was an infant, and they were living in the "Manor" Township, Lancaster County, Pa., she became ill, in danger of death, and that she was baptized by a Catholic priest, who happened to pass at the time, saw the condition of the child, and asked permission to baptize it. It is not known who the priest was; but it is more than likely he was one from Phila-

delphia, Lancaster or Conewago Mission. Frances Steman was born in 1812.

Professor Haldeman was as exact in his religious duties as he was in his ordinary pursuits. He always began reading his morning prayers before touching any daily work and observed the same regularity at the end of the day. He invariably read the "Prayers before Mass" in the church, and was a practical Catholic.

1835. On December 2, 1835, was organized in Columbia a "Lyceum" for the purpose of giving lectures and debates, and among the early lists of lecturers we find the name of "S. S. Haldeman." The meetings were held in the old school house on Third Street, which as far back as the writer can remember went by the name of "Lyceum Hall." It was torn down in the seventies, but the society had been disbanded for many years. There had been an earlier literary society, organized in 1829, but it failed in 1834. The writer has some of the original shares of the stock, bearing numerous signatures of transfer.

1836. From Appletons' Biographical Cyclopædia, I quote the following: ". . . In 1836 Henry D. Rogers having been appointed State Geologist for New Jersey, sent for him who had been his pupil at Dickinson College, to assist him. A year later, on the reorganization of the Pennsylvania Geological Survey, he was transferred to his own State, and was actively engaged on the survey until 1842. He prepared five Annual Reports, and personally surveyed Dauphin and Lancaster Counties. . . ."

". . . he determined the vocal repertoire of between forty and fifty varieties of human speech; so remarkably delicate was his ear, that he discovered a new organ of sound in lepidopterous insects, which he described in 'Silliman's American Journal of Science' in 1848 . . ."

1838. From Evan's "Lancaster County: " "In Columbia, (Pa.), the Lancasterian system had been in force, . . . when the free school-law was passed, which operated against the success of this school, . . . On May 11, 1838, the stockholders met to reorganize the school; they increased the

number of shares to one hundred, at fourteen dollars per share,\* for the purpose of putting another story on the building . . . The following persons subscribed for these shares." I here give (out of the list of subscribers) the names of those who were of the family of Haldeman by birth and marriage, as taken from the "Family Chart, by Horace L. Haldeman," Henry Breneman, Christian Haldeman, Peter Haldeman, *Samuel S. Haldeman*, all residents of Columbia, (Pa.)

In 1851, Professor Haldeman, with John A. Hook and John Felix, were the building committee for the enlargement of St. Peter's Church, Columbia, Pa., and on April first of that year they are credited with payment of six hundred dollars on account of that improvement. Dr. Balfe, the pastor, began the enlargement in 1850, and appointed the above committee. (Original document in possession of the writer).

Professor Haldeman was always a pew-holder in the church since his conversion; his pew being Number 2, Middle Division. He attended Mass very regularly, coming the distance from Chickies (3 miles) each Sunday. During the pastorates of Dr. Balfe and Dr. Leitner, he was always at the High Mass. As both were very learned priests he was fond of hearing their sermons. As a rule he was not particularly fond of sitting under the sermons of the other pastors whose eloquence, or depth of theological controversy was not so extensive. It is related of him by one of the family, that he would analyze the sermon, and prove anything he pleased out of the very arguments used in their sermons, "That man Balfe," he once said, "prepares each step of the ground he covers and leaves no opening for an attack. I am delighted to follow him through the intricacies, but the poor people of the congregation are groping in a vain effort to get at what he is saying."

I recall a lecture given by Professor Haldeman in St. Peter's Catholic Church, at Columbia, Pa., during the pastorate there, of the late Rt. Rev. Mgr. Patrick Toner (1863); he had but

---

\* About thirty of these (original) shares, bearing the autograph endorsements of the officers and holders thereof, are in possession of F. X. Reuss, in his collection of MSS. and Documents, etc., relating to Columbia, Pa.



shortly returned from a European trip. This lecture was given on Sunday morning, after the half-past ten o'clock Mass, and the subject was "Some observations made while visiting the Catacombs at Rome." He spoke of the assertions made by various archæological visitors to those crypts, regarding the absence of inscriptions which would show a belief (in the first centuries) in the doctrine of praying for the dead; also that he had discovered during his visits, several inscriptions, which proved such belief in those ages, and that it was evident that belief in the efficacy of prayers for the dead was at that time even no new teaching; he gave a description of some inscriptions—of Old Latin, though written in Greek characters. He had made tracings of a number which he had been unable to read, since they were nearly obliterated by time and natural causes. These he subjected to later examination; but had not deciphered them completely. He further stated that it had been told him that there were no evidences of the "Cross" as a symbol having been inscribed on the tombs. He assured us that he had discovered several such tracings, "one of them a most beautiful Cross," and wholly unlike the rude markings on the numerous graves. His lecture was one of his usual *talking* lectures, no attempt at oratory, full of fine description, and even detail, so that one might picture the scene before him. It had not been publicly announced, and had only the congregation as hearers, but he was as earnest in his subject as though he were before some learned society. He spoke for about an hour.

The distance (more than three miles) from the nearest church—St. Peter's, at Columbia, Pa., made it very inconvenient for Catholics at Chickies, Marietta, and Wrightsville, to attend Mass, especially during the winter. Those who had no means of driving were compelled to walk the distance by the shortest route, along the banks of the Susquehanna River, and in 1865 there was talk of an endeavor to get permission to build a church at Marietta. Professor Haldeman was greatly interested, but no action was taken, until in August, 1866, he wrote a letter to Bishop Wood, of Philadelphia, asking permission to begin. The Bishop replied, stating that the pastor

at Columbia would be the proper person to inaugurate the movement. In a letter in my possession, written by Prof. Haldeman, he writes to Rev. Arthur McGinness, Pastor at Columbia, viz. :

“CHICKIES, LANCASTER CO., PA.,

“ 22d Sept., 1866.

“ To the Rev. Arthur McGinness, Columbia, Pa.

“ Reverend Sir :

“ In behalf of the Catholic population of Marietta and vicinity, I applied to the Right Reverend Bishop of the diocese for authority and permission to take measures to build a Catholic Church in Marietta, and it appears from his reply (which I will show you) that every thing in relation to the proposed enterprise must be done through you—a fact of which I had not been informed. I therefore respectfully ask you to take such measures (subject to episcopal approval) as will enable you to accomplish the end we have in view.

“ Respectfully yours,

“S. S. HALDEMAN.”

The name of Prof. Haldeman is in the deed for the lot on which the church is built. His donations were liberal, as is shown by the following list taken from the *Records*. They are entered thereon by the Very Rev. James J. Russel, V. F., of Columbia, Pa., who was in charge of the mission during its building :

1870, March 21, donation	.	.	\$100
1870, August 22, donation	.	.	40
1870, October 31, donation	.	.	170
1871, December 5, donation	.	.	5
1873, April 23, donation	.	.	50
1874, donation for pavement	.	.	5
1875, February 19	.	.	30
1875, February 24, for payment of interest			
on debt (he gave the whole)	.	.	82.02
1879, February 6, donation	.	.	50
1880, February 11, donation	.	.	50
1879, Pew Rent, S. S. H.	.	.	50

1880, Pew Rent, S. S. H.	. . .	50
1881, Pew Rent, S. S. H.	. . .	50

In that portion, referring to the borough of Marietta, the following appears in a history of Lancaster County (1883), edited by Squire Samuel Evans, of Columbia.

I believe the facts to have been furnished by the late Father J. J. Russel, of Columbia, and I think also were largely written by him :

#### ST. MARY'S CATHOLIC CHURCH, MARIETTA, PA.

Prior to the year 1870, the Roman Catholics living in Marietta had been obliged to go to Columbia in order to hear Mass, except during the time that Father Russel said Mass for them in their town hall. For a long time they had manifested an anxiety to have a Church in their town, where they might assist at divine service, and with the view of obtaining the erection of the desired Church, a suitable sight at the intersection of Second and Perry Streets, one hundred and twenty by two hundred and ten feet, was purchased, the deed being made out in the names of the following trustees : Prof. S. S. Haldeman, Jno. K. Fidler, and William H. Eagle. A part of the required sum for the purchase was collected and paid to Mr. Henry Ockard, the owner. In 1867 the deed of the lot was transferred by the trustees to the Right Rev. James F. Wood, Bishop of Philadelphia, in trust for the Roman Catholic congregation of Marietta, Pa. The balance—five hundred dollars—owing on the lot was paid to Mr. Ockard, Sept. 23, 1869, by the Rev. James J. Russell, pastor. On November 4, 1869, the rite of the laying of the corner-stone of the Church was performed by the Right Rev. J. F. Shanahan, who, in the preceding year, had been consecrated Bishop of the new diocese of Harrisburg. The sermon on the occasion was preached by the Right Rev. Thomas A. Becker, of the diocese of Wilmington, Del. On the 7th of May, 1871, the Chapel of the Church was dedicated by the Right Rev. J. F. Shanahan, to the great joy and delight of the people, and on the same day Mass was said in it for the first time. The Church is fifty by ninety-eight feet.

The next important events in the history of the Church were the opening of a mission by the Redemptorist Fathers, and the blessing, at its close on the 16th of June, 1872, of a beautiful cross bestowed on the church by *Paris Haldeman, Esq.*, whose generosity in this and in other ways is held in grateful remembrance by the people of St. Mary's Parish. This cross surmounts the steeple of the church. The Parochial School was opened on the 2d of September, 1873, and placed under the care of the Sisters of Charity, to whom at the same time was assigned the charge of the Sunday-school, which, up to this date, had, for a number of years, been presided over by Miss Margaret Trainor.

---

From "THE PILOT."

---

Boston, October 9, 1880.

---

A PROFOUND SCHOLAR DEAD.

---

PROFESSOR HALDEMAN, A CATHOLIC SCIENTIST AND  
PHILOSOPHER.

"In the recent death of Professor Samuel S. Haldeman, of Pennsylvania, the United States has lost one of its highest names in science, and the Catholic Church a son whose life and reputation were in themselves a powerful sermon. Professor Haldeman died on the 10th of September, of disease of the heart, at his home, on the Susquehanna, near Columbia, Pennsylvania."

---

From the "NEW YORK FREEMAN'S JOURNAL, AND  
CATHOLIC REGISTER."

---

JAMES A. MCMASTER, EDITOR AND PROPRIETOR.

---

Saturday, September 18, 1880.

---

DEATH OF A DISTINGUISHED SCHOLAR.

"Go to the ant, thou slow one! Learn of her ways and be wise! Professor Haldeman was so absorbed in scientific

studies, that we, pursuing a different career, having been friends with him, had even thought him dead, years ago. Reading the notice in the *Herald*, we telegraphed to Father A. J. O'Brien, of St. Peter's Church, Columbia, Pa., to know if Professor Haldeman had died, as reported. Father O'Brien kindly telegraphed us that Professor Haldeman died, as reported, and that his Requiem had been celebrated at St. Peter's, Columbia, Pa.

"It is a great many years ago, when the illustrious Francis Patrick Kenrick, who died Archbishop of Baltimore, was yet Bishop of Philadelphia; a gentleman sent in his card to Bishop Kenrick, and was forthwith received. The legend runs as follows. It is substantially true, but we cannot swear to the words. The visitor was Professor Haldeman. He is reported as saying: "Bishop Kenrick, I wish to become a Catholic; and I have come to you, as head of the Church here, to know what I have to do to carry out my intention.

"*Bishop Kenrick*, looking at the card: "Are you the Professor Haldeman that has written some celebrated papers on topics of natural science?"

"*Haldeman*: "I have published some studies of that kind."

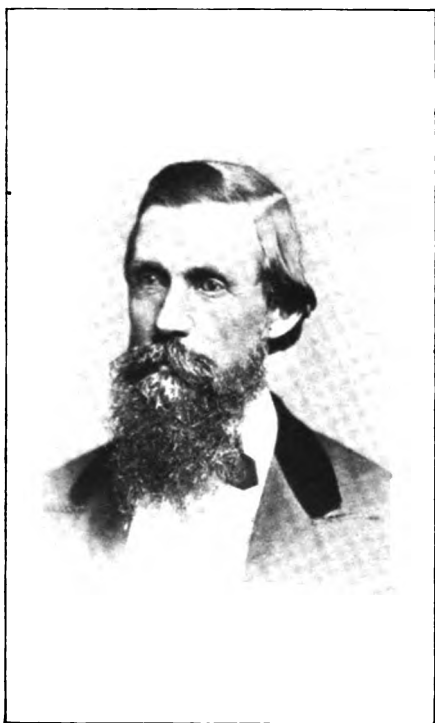
"*Bishop Kenrick*: "May I ask you, Professor, what has drawn your attention to the importance of becoming a Catholic?"

"*Haldeman*: Bugs! sir, Bugs!

"So runs the story, that we do not vouch for. But, if true, Professor Haldeman, like the rest of his family, that we have known, was trained in *Christian* teaching, however un-Catholic. We have to meet the first of that Haldeman family that was not clever of intellect. If clever of intellect, with a teaching of Christian tradition, however distorted, bugs could lead Professor Haldeman to see the *natural hierarchy*, and to gather, from that, that *order being God's first law, authority* is the antecedent, necessary for any order, any life, any progress.

"It was our happiness to be friend to one of these Haldeman's, unjustly persecuted in the old army, before the war. We have been friendly of several of them. One there is, very near of kin to the deceased Professor—one of so round a heart,





MAJOR HORACE HALDEMAN.

and of so level a head, and so high a possible aspiration, that we would do all a man ought to do, to make him—all he needs to be—*true to himself!*

“But his head is *so set!* Oh, how good, were it *set right!* He thought his—near kinsman we call it—a *fool*, for the course he took! Oh, friend! Perishing, as others of your family felt themselves perishing, for lack of the Eternal and the Immortal, alone able to satisfy their wants—if God’s grace only reached *you!* What a merry time we would have in heaven—and to all eternity! Merry, not after anything possible to conceive of here, but *really* merry, all the same!”

Apropos of the “Haldeman” unjustly persecuted in the “Old Army,” I desire to state that it was the brother of Professor Haldeman who is mentioned in the article which forms the title of this paper. Captain Horace Haldeman, who was also a convert, and, as is hinted at in the *Freeman’s Journal* notice, this was the cause of the unjust persecution. I add a short sketch of *this* Catholic Haldeman, who was strictly Catholic, in every sense of the word, as was the other.

I recall this Horace Haldeman during his residence at Columbia, Pa., and also at Chickies, until he went south, where he entered the Confederate Army, as did also his son, Henry. The period of his conversion was during the Mexican war. In a memorandum of his he says, that on one day (the feast of Corpus Christi) he was in the streets of the City of Mexico just as the procession carrying the Sacred Host passed, he fell on his knees, with bared and bowed head, impelled to do so by an irresistible power. The incident made such an impression on him that he immediately began to investigate the Catholic doctrines, and within a year became a convert. The brothers had not been associated for some years.

Horace Haldeman was born at Locust Grove, Lancaster Co., Pa., August 14, 1820.

He was a member of the Survey Corps which surveyed the line of the first Railroad west of the Allegheny Mountains.

On the breaking out of the Mexican War, he was appointed second lieutenant of the 11th Regiment of Infantry. While at Vera Cruz, yellow fever broke out in his regiment, result-



ing in the death of three officers of his company, and 75 enlisted men out of 100. A little over a year later he had a similar experience with the cholera in Texas, and again was the only officer spared. After the war he was retained as second lieutenant of the 8th Infantry Regiment. In 1852, promoted 1st lieutenant. He resigned in 1856. In 1858, he went to Texas, and settled on a ranch in Bell county, where he devoted his time to raising thoroughbred horses. On the election of Abraham Lincoln, as President (1860) and when the war cloud was rising, General Simon Cameron—then Secretary of War and his life-long friend—sent him a letter, urging him to come north at once, and accept a commission as colonel in the army, intimating that rapid promotion would follow such a course. This he declined to do, and he cast his lot with the south, entered the Confederate service as major, in "Clark's Infantry," but soon took command of Mechlin's Battery of Light Artillery, which became famous as the fighting battery in Watkin's Division. When the war was over he marched his men back into Texas, kept them for several weeks and then disbanded the command. He wanted it said that Haldeman's Battery never surrendered. He settled in Texas and began cotton planting. Gov. Cade appointed him Commissioner of Inspection of the International and Great Northern R. R. His son, Henry, was, at the age of 17 years, one of the noted scouts in the Confederate service; he was brave to recklessness, often entered the Federal lines in search of information, and was fired on many times in making hair-breadth escapes. A reward was offered for "the young Texan who rode the grey horse;" he escaped, however, and died in Texarkana, about 1886. His father, Major Horace Haldeman, died at Calvert, Texas, September 11, 1884. When death came it found him with his crucifix clasped in his hand, and at peace with God and man.

The episode which occurred in Mexico City, on the Feast of Corpus Christi, as related on another page, was the beginning of his study of Catholicity, which took firm hold on him, and he was baptized by Bishop Kenrick in Philadelphia, November 13, 1849.

List of the scientific publications of Professor Haldeman, prepared by his daughter, Mrs. Eliza Figyelmsey. Taken from a memoir of Prof. Haldeman, by Charles H. Hart, Philadelphia, 1881.

#### CONCHOLOGY.

1. A Monograph of the Freshwater Univalve Mollusca of the U. S. Phila., 1845. 2 vols., 8mo. 40 copper plates, with elaborately finished colored figures.

2. Monographie du genre *Leptoxis* (Anculosa Say,) Paris, 1847. With 5 plates folio, including 170 colored figures. Forming part of Chenu's magnificent Illustrations Conchyliologiques.

3. On the Freshwater Mollusca common to Europe and America, including theoretical observations upon species and their distribution. Prepared at the request of the American Association for the advancement of Science, and published in the "Boston Journal of Natural History," 1844.

4. On the Habits and Characters of the Melanians of Lamarck. In this paper the true characters of this family are given for the first time. "Silliman's Journal," vol. 41, p. 21.

5. New Species of *Cyclas*. Proceedings of the Academy of Natural Sciences of Phila., 1841.

6. New species of Fluvial Shells. Journal of the Academy of Natural Sciences, vol. 8, 1842.

7. On *Unio Viridis*. Proceedings of the Academy of Natural Sciences, 1841, vol. 1, p. 104.

8. Experiment in Transplanting *Unio* from the Ohio to the Susquehanna. Proceed. Acad. Nat. Sciences, 1, 104; 3, 15.

9. Description of *Unio abacoides*. Proceed. Acad. Nat. Sciences, 1846.

10. *Strepomatidæ*, as a name for a family of fluvial mollusca, usually confounded with *Melania*. Proc. Acad. Nat. Sc., Sept. 1863, p. 272.

#### ENTOMOLOGY.

11. Catalogue of the Carabideous Coleoptera of southeastern Penna. Proceed. Acad. Nat. Sciences, 1843, p. 295.

12. 50 new species of Coleoptera, chiefly Carabidæ, id.

13. 10 new insects, id. II, 53.
14. 7 new Aphides. Proceed. Boston Soc. Nat. His., 1844.
15. Materials toward a Hist. of the Coleoptera Longicornia of the U. S., including many new species. American Philosophical Trans., 1847.
16. Additions and corrections to the preceding. Proceed. Am. Phil. Soc. 1847.
17. N. American Coleoptera, chiefly in the cabinet of Dr. Le Conte. Jour. Acad. of Nat. Sciences, 1848. Containing about 40 new species.
18. On *Cecidomyia robiniae*, a new species of "Hessian fly," which destroys locust trees. Quarterly Journal of Agriculture, Oct., 1847.
19. Melsheimer's Catalogue of Coleoptera of United States. Washington, 1853.
20. On several new genera and 16 new species of insects. Proceed. Acad. Nat. Sciences, vol. 3, p. 124, 149, 348.
21. On a new organ of sound in Lepidoptera. Am. Jour. Sc. Silliman, N. S., Vol. 5, 435, &c., 1848.
22. On insects common to the U. S. and New Mexico, id. 1848.
23. On the occurrence of certain insects in ants' nests, and of chelifer, &c., id. 1848.
24. On the occurrence of *Evania* in various parts of the world, carried by the cock-roach, which infects ships, and upon which it is parasitic. Am. Asso. Adv. Sc., 1847.
25. History of *Agrilus ruficollis*. Am. Jour. Agriculture, Oct. 1846.
26. *Cryptocephalarum Boreali*. *Americæ diagnoses, cum speciebus novis musei Leontiani*. 21 pages quarto, Journ. Acad. Nat. Sci., 1849.
27. New species of Hymenoptera, of the genera *Ampulex*, *Sigalphus*, *Chelonus* *Dorylus* (the last from Africa,) Proceed. Acad. Nat. Sciences, vol. 4, p. 203, 1849.
28. Report on the paper of Dr. Savage on the driver ants, id. IV, 200.
29. History of transformations of *Corydalus cornutus*. Journ. Amer. Acad. Arts and Sci., Boston, 1848.

30. History of *Phalangopsis*, a genus of Orthoptera, with three new species, two of which form a new sub-genus. American Association, Adv. Sc., 1849, p. 346.

31. On the larva of *Physocoelus inflatus*. Id., 1849, p. 347.

32. On four new species of Hemiptera of the Genera *Ploiaria*, *Chermes* and *Aleurodes*, and two new Hymenoptera, parasitic in the last-named genus. Silliman's Journal, Jan. 1850, p. 108-111.

33. Zoology of the Valley of the Great Salt Lake. Insects. Utah, 1852.

#### ARACHNIDÆ.

34. Four new species of *Hydrachna*. Proceed. Acad. Nat. Sci. 1, 184 and 196.

35. Nine new species of *Hydrachnidæ*. Zoological contributions, No. 1, 1842.

#### CRUSTACEA.

36. On five new species of *Cypris*. Proc. Acad. Nat. Sc., 1, p. 53, 166, 186.

37. On a new species of *Cyclops*. Journ. Acad. Nat. Sc., VIII., 1842, 331.

38. On two new species of *Daphnia*. Proc. Acad. Nat. Sc., 1, p. 184, 196.

39. *Limnadia corinacea*, a new species. Id. p. 184.

40. *Apus affinis*, a new species from the Sandwich Islands. Am. J. Agr. 1847.

#### ANNELIDES AND WORMS.

41. *Clepsina scalra*, a new species of leech. Monogr. of of Univ. Shells.

42. *Planaria gracilis*. The first species discovered in this country. Proceed. Amer. Asso. Adv. Sc., 1849, p. 398.

43. *Cercaria bis meata* and *hyalocauda*. id.

44. On two new species of *Tubifex*, observed at Pittsburgh, and not before known as American. Journ. Acad. Nat. Sc., 1842.

45. On *Hydrolimax*, a new genus of worms. Proc. Acad. Nat. Sc., 1842.

46. On the occurrence of a large species of *Filaria* in a species of spider (*Lycosa*). *Proceed. Am. Phil. Soc.* 1847. Afterwards inserted in the *Iconographic Encyc.* This is the first discovery of the kind among the spiders.

#### GEOLOGY AND CHEMISTRY.

47. On *Scolithus Linearis*, a new genus and species of fossil plant, probably the most ancient fossil known. *Supplement to Monograph.* 1840. Since figured in *Hall's Paleontology of New York.*

48. On *Aeonia ebonina* a new species of trilobite. *Am. and Agr.* October, 1847.

49. Report to the American Association on certain trilobites. *Id.* October, 1847.

50. On a perfect American specimen of the trilobite *Phacops hausmannii*, American Association, Advancement of Science, 1848.

51. Analysis of a mineral concretion from the greensand of New Jersey. *Journ. Acad. Nat. Sci.* 1839.

52. On the artificial production of stypnite Hald. *Proc. Acad. Nat. Sci.* IV. p. 5.

53. On the preservative qualities of copper. *Proc. Acad. Nat. Sc.* I. 2.

#### PHILOLOGY.

54. System of Phonography. *Linnean Record of Pennsylvania College.* Vol. 1, pp. 218-221. 1845.

55. On the natural order of the articulate sounds of the human voice. *Linnean Record of Pennsylvania College.* II. pp. 172-175. 1846.

56. On the nature of Diphthongs and the Formation of Syllables. *id.* 1847.

57. On the Phonology of the Wyandots. *Proc. Am. Phil. Soc.* IV. 268. 1846.

58. On some points in Linguistic Ethnology, with illustrations chiefly from the Aboriginal languages of America. 1849. *Proceed. Amer. Acad. Arts and Sciences Boston.* Vol. 2. pp. 165-178.

59. Elements of Latin Pronunciation. Philadelphia: Lippincott, Grambo & Co., 1851, 12mo. pp. 76.

60. The Etymological Argument. A reply to the objection that "Phonetics deprive us of the means of determining the etymology of words which the old spelling affords." *Phonetic Advocate*, Sinsinati, Novembur 16, 1850.

61. Investigation of the Power of the Greek Z, by means of Phonetic Laws. Proc. Am. Asso. Adv. Sc. 1853.

62. Analytic Orthography (Trevelyan Prize Essay), an investigation of the sounds of the human voice, etc. J. B. Lippincott & Co., Philadelphia, 1860. 4to. pp. viii. 148.

63. Affixes in their Origin and Application. E. H. Butler & Co., Philadelphia, 1865; second edition, 1871. 12mo. pp. 292.

64. Outlines of Etymology. J. B. Lippincott & Co., Philadelphia, 1877. 12 pp. 113.

65. Word Building. In press. J. B. Lippincott & Co., Philadelphia.

66. Pennsylvania Dutch, a dialect of South German with an infusion of English. Read before the Philological Society of London, June 3, 1870. Published by the Reformed Publication Board, Philadelphia. 1872. 12mo. pp. viii, 69.

67. The Etymologic objection to the spelling reform. Proceedings of the National Educational Association, 1879. p. 267.

68. On a supposed mutation between L. and U. Transactions American Philological Association. 1876.

69. Relations between the Chinese and the Indo-European languages. Proceedings American Association, 1856. Adv. Sci. pp. 201-213.

70. Report on the present state of our knowledge of Linguistic Ethnology. Proceedings American Association for the Advancement of Science, 1856.

71. Notes on Etymology. Penna. School Journal, May, 1874.

72. Etymology as a means of Education. Read before the State Teachers' Association of Pennsylvania. Published in the *Pennsylvania School Journal*, October, 1868.

73. On an English consonant mutation present in Proof, Prove. Transactions American Philological Association, 1875.

74. On an English vowel mutation present in Cag, Keg. Transactions American Philological Association, 1874.

75. Review of Prof. Blair's Latin Pronunciation. *Southern Magazine*, October, 1873.

76. Review of Prof. Shepherd's History of the English Language. *Southern Magazine*, January, 1875.

77. Review of Prof. Fisher's three pronunciations of Latin. *Stoddart's Review*, 1880.

78. On several points on the Pronunciation of Latin and Greek. Wisconsin Academy of Sciences, Arts and Letters, 1873. Vol. 2.

79. Virgil's Hexameters. Transactions American Philological Association, 1878.

80. On the pronunciation of Latin as presented in several recent grammars. Transactions American Philological Association, 1873.

81. American Dictionaries. *Southern Review*, July, 1869. pp. 34-69.

82. Northern Geographies. *Southern Review*, January, 1869.

83. School Readers. *Southern Review*, April, 1868.

84. Quackery in American Literature. *Southern Review*, January, 1868. pp. 16.

85. On the German Vernacular of Pennsylvania. Transactions American Philological Association, 1869-70.

86. Historic Spelling. Bulletins Spelling Reform Association, 1877-80.

#### ARCHÆOLOGY.

87. On unsymmetric arrow-heads and allied forms. *American Naturalist*. May, 1879. pp. 292-294.

88. On a polychrome bead from Florida. *Smithsonian Report*, 1877. pp. 302-305.

89. Gleanings. *American Antiquarian*, vol. 1, No. 2, 1878. pp. 77-81.

90. Stone axes from British Guiana. *American Association*, Adv. Sc. 1880.

91. Remarks on Aboriginal pottery. American Association, Adv. Sc. 1880.

92. On the contents of a Rock Retreat in Southeastern Pennsylvania. Transactions American Philosophical Society, vol. XV, pp. 351-368.

93. Chickies Rock Retreat. *Compte-rendu de la Société des Américanistes*. Vol. 2. pp. 319-327. Plate.

#### MISCELLANEOUS.

94. Zoology of the invertebrate animals (Entomology, Conchology, and Radiata,) in the Iconographic Encyclopædia, New York, 1851.

95. Anatomical examination of salamandra, erythronota and cinerea; showing them to be distinct species. Proceedings Academy of Natural Sciences, 1847, III., 315.

96. On several fishes of the Susquehanna. Journal Academy of Natural Sciences, VIII., 330, and supplement to monograph (*coltus viscosus*). See American Association, Adv. Sc. 1849, p. 411.

97. On some facts in ornithology. Proceedings Academy of Natural Sciences, I, 54.

98. Proposal to substitute the name Hypodon for Diodon as a genus of cetacea. Proceedings Academy of Natural Sciences, I, 127. Other substitutions in Entomology, id., p. 191, 1842.

99. Sketch of the natural history (including geology) of Lancaster County, Penna., 1844. Rupp's History of the Co., Chapter XIII.

100. Outline of the Zoology of Pennsylvania. In Trego's Geography of the State, 1843, pp. 75-83.

101. On the impropriety of using vulgar names in Zoology. Zoological Contributions, No. 2, 1843. pp. 7-34.

102. On the arrangement of insect cabinets to indicate geographical position by colored labels. Zoological Contributions, No. 3, 1844, pp. 35-40. Map.

103. Results of smelting iron with Anthracite. Silliman's Journal, Vol. 5, p. 296.

104. On the construction of furnaces to smelt iron with Anthracite. Id., July, 1848.



105. On the apparent projection of a planet upon the moon's disk during an occultation. *Proceed, Am. Phil. Soc.*, 1847.

106. Introductory Lecture to a course on Zoology before the Franklin Institute, Philadelphia, 1842.

107. Address upon laying the corner-stone of the Linnean Hall of Pennsylvania College, Gettysburg, July 23, 1846. pp. 12.

108. Notice of the Zoological writings of Rafinesque. *Silliman's Journal*, 1842, Vol 42, p. 280.

109. On Zoological nomenclature. *Silliman's Journal*, 1843, Vol. 46, p. 18.

110. On the chromatograph, a modification of the chromatic wheel of Newton, American Association, Adv. Sc. 1847.

111. On an electrical phenomenon. *Silliman's Journal*, Vol. 46, p. 215.

112. Report on the Progress of Entomology in the United States during the year 1849, by the chairman of the entomological committee. *Proceed. Acad. Nat. Sc.*, 1850, Vol. 5. p. 5.

113. Modern Spiritism. *Penn Monthly*, Nov., 1877, p. 835.

114. Notes on Wilson's readers, 1864. Revised Edition, 1870. 12mo, pp. 36.

115. Rhymes of the Poets. E. H. Butler & Co., Phila., 1868. 12mo, pp. 56.

116. Tours of a Chess Knight. E. H. Butler & Co., Phila., 1864. 16mo, pp. 42.

117. Memoir of John M. Keagy, M. D. Penna. School, Journal, June, 1875.

118. Refutation of Locke's Moon Hoax. *Lancaster Journal*, 1835.

119. Edited Taylor's Statistics of Coal, 1855.

120. Edited Pennsylvania Farm Journal, 1851-52.

121. Associate Editor of Johnson's Cyclopædia, and author of articles in it on Metre, Norman French, Participle, Particle, Pennsylvania Dutch, Pronunciation of Greek, Pronunciation of Latin, Prosody, Quantity, Rhyme, Rhythm, Roman Arithmetic Scotticisms, Verb, Vowel, Word.

122. Various bibliographical notices in *Silliman's Journal*.

In the foregoing list several articles are sometimes thrown together, as in Nos. 5, 12, 20, 21, 22, 34, 36, etc.

# LITERARY HONORS.

LIST OF SOCIETIES OF WHICH PROFESSOR HALDEMAN WAS A MEMBER.

Academy of Natural Sciences, Philadelphia, 1837.

American Academy of Arts and Sciences, Boston, 1850.

American Association for the Advancement of Science.

1844.

American Ethnological Society, New York.

American Oriental Society, New Haven. 1857.

American Philological Association. 1869.

American Philosophical Society, Philadelphia. 1844.

Association of American Geologists and Naturalists. 1842.

Boston Society of Natural History. 1840.

Buffalo Society of Natural Sciences. 1865.

Entomological Society of Pennsylvania. 1842.

Entomological Society of Philadelphia. 1859.

(Became the American Entomological Society, 1867.)

Entomological Society of Stettin, Prussia. 1839.

Imperial Economic Society of St. Petersburg, Russia. 1857.

Maryland Historical Society, Baltimore. 1857.

National Academy of Sciences, Washington. 1876.

National Institute for Promotion of Science. 1840.

Natural History Society of Nuremberg. 1849.

New York Historical Society. 1850.

New York Lyceum of Natural History. 1846.

Numismatic and Antiquarian Society of Philadelphia. 1871.

Pennsylvania Agricultural Society. 1852.

Pennsylvania Historical Society. 1846.

Spelling Reform Association. 1876.

Société Cuvierienne, Paris. 1842.

Société des Américanistes, Belgium. 1876.

Wisconsin Academy of Sciences, Arts and Letters.

Wisconsin Historical Society, Madison. 1854.

In Vol. XIX of the proceedings of the *American Philosophical Society*, Philadelphia, p. 109, there is a short report of a verbal eulogium of the deceased Professor Haldeman, by Dr. John L. Le Conte.

*Ibid*, p. 279, there is a detailed account of him by Dr. Daniel G. Brinton.

In the "Museum," Vol. I, pp. 53-57, (Philadelphia, 1885,) a short sketch of Haldeman may be found.

Memoir of Samuel Steman Haldeman, by Charles Henry Hart, Esq., (Philadelphia, 1881.)

GENEALOGY.

Genealogical line of descent of Prof. S. S. Haldeman, simplified from the complete family chart of the Haldeman family, prepared by Horace L. Haldeman, 1895.

Jacob Haldeman, born October 7, 1722. Married Maria Miller, born December 3, 1726. Had issue, 11 children, of these :

John (third child), born June 2, 1753. Married Maria Breneman, born February 2, 1760. Had issue, six children, of these :

Henry Haldeman, born December 18, 1787. Married Frances Steman, born March 1, 1794. Had issue, seven children, viz. : Samuel Steman, Edwin, Henry, Horace, Cyrus, Paris, Helen.

Samuel Steman Haldeman married Mary A. Hough. Had issue, six children :

Carston Niebuhr, born October 13, 1837, died April 14, 1892.

Frances Henrica (Mrs. Henry S. Stauffer).

Elisa Jacobea (married Col. Philip Figyelmesy).

Camilla Josephine (died in infancy).

Mary Bertha (died in infancy).

Victor Molchutsky (married Josephine H. Kammerer).

Of these all were practical Catholics, save Frances.

F. X. R.

## A SKETCH OF CATHOLICITY IN THE CITY OF PITTSBURG, PA.\*

---

BY THE REV. A. A. LAMBING, LL.D.,  
President of the Historical Society of Western Pennsylvania.

---

During the French occupation of Western Pennsylvania the Faithful were ministered to by the French military Chaplain at Fort Duquesne. This, however, was only temporary, and with the fall of the French power in the valley of the Ohio and the triumph of the English all was changed. The few Catholics who may have been found among the English soldiers, the early traders or the pioneers, had no opportunity of assisting at the services of their religion or partaking of its spiritual privileges, if indeed they had been disposed to do so; for, like the vast majority of their class, the teachings and practices of religion generally made but a feeble impression on most of them. After the withdrawal of the French no Catholic clergyman is known to have visited the forks of the Ohio before the year 1781, when, and during subsequent years, missionaries on their way to Kentucky or the Illinois country were accustomed to stop for a longer or shorter time awaiting a rise in the river or the preparation of craft to carry them to their destination. Brownsville and Pittsburg were the places of embarkation, as Limestone, now Maysville, Kentucky, and the mouth of the Wabash, were of debarkation, for those who came over the mountains from Baltimore or Phila-

---

\*This sketch was written to form one of the chapters of a secular history of Pittsburg, but the work grew too large to insert it in its entirety; wherefore the history of the Church had to be treated more briefly. This will account for certain expressions that are more appropriate in a secular than in a religious history.

During the occupation of the site of Pittsburg by the French—from April, 1754, to November, 1758—the soldiers and others, being principally Catholics, were ministered to by a resident chaplain, the Recollect Father, Denis Baron.

delphia. Several of these clergymen spent a longer or shorter time in Pittsburg, and did a limited missionary work among their co-religionists ; but they are deserving of only a passing mention. One, however, is worthy of special notice, the Rev. Benedict Joseph Flaget, afterward bishop of Bardstown, Kentucky, of whom his biographer writes : " He set out on his journey from Baltimore to Vincennes in the month of May, 1792, on a wagon destined to Pittsburg. He traveled alone with the conductor of the wagon . . . In Pittsburg he was detained for nearly six months, in consequence of the low stage of water in the Ohio. He carried with him letters of introduction from Bishop Carroll of Baltimore to General Wayne, who was stationed at Pittsburg, preparing for his great expedition against the Indians of the northwest . . . During his detention in Pittsburg M. Flaget was not idle. He boarded in the house of a French Huguenot, married to an American Protestant lady, by whom he was kindly and hospitably entertained. He said Mass every morning in their house, and during the day he devoted himself to the instruction of the few inhabitants and French Catholic soldiers. The small-pox having broken out in the place, he was indefatigable in his attentions to those stricken with the loathsome disease. An incident occurred while he was in Pittsburg which presented an occasion for the exercise of his charity and zeal. General Wayne, though a humane man, was a rigid disciplinarian. Four soldiers deserted, and on being apprehended they were promptly condemned to death by court-martial. Two of them were Irish or American Catholics, one was a Protestant and the other a French infidel. M. Flaget visited them in prison ; and though but little acquainted with English, he had the happiness of receiving the Protestant into the Church, and of administering the sacraments to the two Catholics. They were in the most happy dispositions, and he mingled his tears of joy with theirs of repentance. The Frenchman proved obdurate ; and the zealous priest could make no impression on his heart. . . . He accompanied them to the place of execution. . . . The Frenchman was pardoned by General Wayne, the moment before the order to fire, out of

regard for the feeling of M. Flaget, who had exhibited the most poignant grief that his unhappy countryman was so totally unprepared to die. In November he left Pittsburg in a flat-boat for Louisville, Kentucky."

Toward the close of the century the priest who had a short time before taken up his residence in Unity Township, Westmoreland County, (now the site of St. Vincent's Arch-Abbey,) began to come at distant intervals to Pittsburg to minister to the small number of his co-religionists, whom he organized into a congregation. The first person to make such visits was Rev. Peter Helbron, who, during his visits, lodged at the house of Col. James O'Hara, on Water Street near Short, and said Mass in the house of one Mr. M'Fall, at the corner of Liberty and Water Streets. But his knowledge of English was so limited that the people must have derived little satisfaction from his ministrations. About the beginning of the century Rev. Patrick Lonergan, who had withdrawn from the Westmoreland County settlement and had formed another near Waynesburg, Greene County, came once every two months for about three years, and ministered to the little flock, principally in the house of Alexander May, on First Avenue, between Market and Ferry Streets. In time the congregation increased so far in numbers and importance that in 1806 they petitioned their bishop for a resident pastor; but so few were the priests at his disposal that he could do no more than promise one in the near future. With this encouragement the people began the building of a small brick church on a lot at the corner of Liberty and Washington Streets, donated by James O'Hara. The work progressed slowly, and in the fall of 1808 the first resident pastor was appointed in the person of Rev. William Francis Xavier O'Brien, who made his home on the second floor of a house on Second Avenue near Grant Street, the first floor being occupied by a tailor; and held religious services in the house of one or another of his flock, and occasionally in the academy, which stood on the site of the present post-office. In order to collect means for the completion of the church he rode from Pittsburg to Baltimore soliciting donations. When finished, it was dedicated in August, 1811,

under the invocation of St. Patrick, by Rt. Rev. Michael Egan, Bishop of Philadelphia, to whose jurisdiction Pittsburg then belonged. The congregation was so small that it was not necessary to put pews into the entire church, and since the people were so poor that they were not able to do so the novel plan was adopted of laying out the order of pews on the floor, and then allowing everyone who wanted a pew to select the place he preferred, and employ a carpenter to put it in for him.

But Rev. Mr. O'Brien was not only pastor of the little congregation in Pittsburg, he had also to minister to the scattered families of his Faith in all south-western Pennsylvania, so that the very Very Rev. Felix de Andreis, who passed through the city, in 1816, could well write to his superiors in Italy that Father O'Brien had a parish as large as six dioceses. Little of importance occurred in the early years of the century, except that the Rev. Terence M'Girr came here from Philadelphia, in 1814, and bought a property adjoining the church on which he built a house. But he does not appear to have lent much aid to the pastor of St. Patrick's; and his name does not appear in the church register there. As time wore on, and the labors of Rev. Mr. O'Brien in the care of his extensive charge proved too much for his physical strength, though not too much for his religious zeal, in the early part of 1820 he was forced to retire to Maryland, his native State, where after much suffering, he died eleven years later. He was succeeded by the Rev. Charles B. Maguire, who, though an Irishman by birth, had spent nearly his entire life up to that time in Rome and Germany, who had escaped the terrors of the French Revolution, being then in the eastern part of France, and who was on the field of Waterloo a few hours after the great battle. He was a man of vast erudition and great experience, of broad views and of social habits; just such a man as was needed to build up a religious center. The German element, which about that time began to appear in Pittsburg, found in him a person who could minister to their religious needs, equal to any of their own countrymen—one, in a word, who could unite all the different elements and lead

them on to success. With his advent the cause of religion received new life, and soon it was found necessary to enlarge the little church for the accommodation of the increasing congregation. This was done by the building of a transept across the rear of the edifice, which more than doubled its capacity. When the Pittsburg Academy, which has since developed into the Western University, was opened, Rev. Mr. Maguire was selected as the professor of Greek and certain other branches.

With the commencement of work on the Pennsylvania Canal the number of Catholics became so considerable and the future prospects of the Church so encouraging, that it was deemed advisable to erect a second church, the more so as a strong German element was beginning to infuse itself into the population. Measures were accordingly taken in the summer of 1827, when the property at the corner of Grant Street and Fifth Avenue, upon which the present cathedral stands, was purchased. Work was commenced, and the corner-stone of the new edifice was laid June 29, 1829. To secure the aid of the Germans they were promised the old church in case they contributed to the erection of the new. About this time an assistant was required to aid the pastor in the discharge of his increasing duties. But the Rev. Mr. Maguire was not destined to witness the completion of the massive structure he had planned and undertaken; he was carried off by the cholera, July 17, 1833, and was succeeded by his assistant, Rev. John O'Reily. The church was completed the following spring, and was dedicated under the invocation of St. Paul, May 4, 1834. At that time, it was perhaps the largest and most elegantly finished Catholic church in the United States. The Rev. Francis Masquelet now organized a German congregation, and took charge of that portion of the population. But the Germans soon divided and a part bought the property on which St. Philomena's Church now stands, at the corner of Liberty and Fourteenth Streets. In the summer of 1838, members of the Redemptorist Order took charge of the Germans, united them, and in a few years built their present imposing edifice, which was dedicated in the fall of 1844. In 1840, a second English congregation was organized, under the



pastoral charge of Rev. E. F. Garland, in old St. Patrick's, and remained under his care for forty years.

But it was now deemed advisable to erect the city of Pittsburgh into an episcopal see, and the matter had been discussed in provincial councils. Upon the organization of the Church in the United States, after the close of the War of the Revolution, Rev. John Carroll of Maryland, was appointed Superior of the Clergy, and in the summer of 1790 he was consecrated Bishop of Baltimore with the entire nation as his diocese. In 1808, this was divided, and a see among others established at Philadelphia, whose bishop had jurisdiction over the State of Pennsylvania, besides other territory. In the summer of 1841, the bishop of Philadelphia, the better to consult for the good of religion in the western part of the State, sent Very Rev. Michael O'Connor as his Vicar-General to Pittsburgh, who two years later was named first bishop of the see of Pittsburgh, which was erected August 8, 1843. He was then in Rome, where he was consecrated on the 15th of the same month. He reached Pittsburgh, December 3, having spent some time in his native Ireland securing priests, ecclesiastical students and religious teachers for the new diocese, which he had not only to rule, but in a sense to create. The Catholic population of the city was then estimated by him at 7,000 English, and 4,000 Germans, ministered to by four priests. One of the first cares of this bishop was to open an ecclesiastical seminary, where the students whom he brought with him and others that should from time to time be added to their number might be prepared to enter the Lord's vineyard. He also opened schools of higher education for both sexes in addition to the parochial schools attached to the several churches. An orphan asylum had previously been opened for the care of the unfortunate of that class of his flock, and soon a hospital was ready to receive the victims of accidents and disease. But the date of the opening of these institutions and the organization of congregations will be given later on.

The grading of Grant Street and Fifth Avenue, which left St. Paul's Cathedral on an eminence, besides rendering difficult

access thereto, also placed the building in danger, and in January, 1850, a meeting was held for the purpose of taking steps to tear down the existing building, grade off the lot, and erect another. Subscriptions therefore were taken and plans were being prepared when, on May 6, 1851, the church took fire and was totally destroyed. On June 5th of the same year the corner-stone of the present cathedral was laid. Mention might be made here of the religious disturbances occurring about this time, led principally by the noted "Joe" Barker, which are a blot on our city's annals; but we let them pass with this mere mention of them, for the Church of Christ must expect such things.

Work on the new cathedral made but moderate progress, owing to the difficulty of reaching a solid foundation in the rear, which reached to the edge of the historic Hogg's Pond, the gigantic proportions of the building for that day, the poverty of the vast majority of the people, and the threatened financial crisis which fell upon the country before the building was sufficiently advanced for occupation. The bishop traveled for a considerable time in Mexico soliciting aid, which was extended him in a very generous manner. The basement was used for religious services before the completion of the building; and it was here that the first papal nuncio, Archbishop Cajetan Bedini, was received December 10, 1853, on the occasion of his visit, while making a tour of certain parts of the United States. In the meantime the diocese of Erie was formed from a part of that of Pittsburg, and Bishop O'Connor was transferred to it as its first bishop, in the fall of the same year, 1853. But the people of his former charge were so loth to part with him, that he was restored in February, 1854. Work was pushed on the cathedral as fast as the stringency of the times and the magnitude of the undertaking would permit; and, although the front towers were not built, the sacred edifice was completed otherwise, and was dedicated with great solemnity on June 24, 1855. The cathedral is in the Gothic style of architecture and is built in the form of a cross. The extreme length of it is 220 feet, the depth of the lot not permitting it to be made longer. The extreme width is 140 feet, that of

the front being 116 feet, and all details in its form are in strict accord with the requirements of the style of architecture in which it is built. When finished it was said to be the largest Catholic church edifice, with two exceptions, in the United States. It was the intention to have built it of stone, but the financial straits of the time prevented it, and it was built of brick, the walls being left rough with the intention of cementing them in imitation of stone; a work, however, that has never been accomplished.

During the absence of the bishop in Rome, the episcopal residence was destroyed by fire on November 3, 1859. But the bishop's health, which had been gradually failing for years, became so feeble that he resolved to resign, and let the diocese pass into more able hands. Accordingly, in May, 1860, without the knowledge of the clergy and people of Pittsburg, and much to their sorrow he took this step; and entered the Society of Jesus. He filled various offices in the Society, and died at Woodstock College, Maryland, September 18, 1872.

During his episcopate the following churches and religious and educational institutions were established, besides those already mentioned: (1) St. Michael's Theological Seminary, in 1844; (2) an Academy for the higher education of boys, also in 1844; (3) a Young Ladies' Academy in the same year; (4) introduced the School Sisters of Notre Dame as teachers of the German schools in 1849.

Before the Bishop's arrival an orphan asylum had been opened, and parochial schools had also been established in connection with the churches.

(5) The Mercy Hospital, the first in Pittsburg, was opened in 1847.

At the time of his arrival there were two English and one German churches; St. Paul's, St. Patrick's and St. Philomena's. The other churches established within the present city limits during his episcopate were for the English speaking congregations: (6) St. Mary's, Forty-sixth street, in 1853; (7) St. Bridget's on the Hill, in the same year; (8) St. Johns', South Side, in the same year; (9) St. James', West End, in

the same year ; (10) Passionist Monastery chapel, in the same year ; (11) St. Stephen's, (Seminary Chapel), Glenwood, in 1857.

For the German : (12) St. Michael's, South Side, in 1846 ; (13) Holy Trinity, Fulton Street, in 1857 ; (14) Sts. Peter and Paul, East End, in the same year ; (15) St. Augustine's, Butler Street, in 1860.

In December, 1860, the vacant see was filled by the appointment of Rev. Michael Domenec, a Spaniard, and member of the Congregation of the Lazarists, who had labored in the United States for twenty-one years.

Religion progressed very rapidly during Bishop Domenec's administration, owing to the impetus given principally to the manufacture of iron and steel, called for by the war of the Rebellion, which unhappily waged during a considerable part of that period. But the growth is imperfectly represented by the Catholic population of the city alone, although it is of that only with which we have to do at present. Nearly all the congregations branched out, not only in the city, but beyond its limits. Religious and educational institutions were established or enlarged, and the Church found itself well equipped. Still it labored under a difficulty which is not understood by many among us<sup>5</sup>; while even our co-religionists elsewhere must have it explained to them. It is that a considerable debt hangs over so many of our churches and institutions. To those who are familiar with our situation it is plain enough. Pittsburg, at least until lately, was little more than an immense workshop. Tradesmen and laborers thronged here from abroad with nothing to depend on but their physical strength, and as the majority of these were Catholics, the Church had to provide them places of worship and religious training with as little delay as possible ; or else they were in danger of losing their faith ; nor for a considerable time could it expect them to extend but a feeble helping hand in the work. Again it had to provide for their sick and orphans, when misfortune called for assistance. It is not then to be wondered at that a burden should have been placed on many churches and institutions, which even yet they have not been fully able to cast off.

In the early part of 1876, the diocese of Pittsburg was divided, and that of Allegheny formed therefrom. Bishop Domenec was transferred to the new see; Very Rev. John Tuigg being named Bishop of Pittsburg, and consecrated in March, 1876. He was an Irishman by birth, and came to America about 1849. Nearly his entire missionary career was spent at Altoona, where he was vicar-forane for the Bishop of Pittsburg.

During the episcopate of Bishop Domenec there were erected in the city the following English churches: (1) St. Joseph's, for colored people, in 1866; (2) St. Agnes, Soho, in 1868; (3) St. Mary of Mercy, Point, in the same year; (4) St. Malachy's, South Side, in 1869; (5) Sacred Heart, East End, in 1872.

Then these German churches: (6) St. Joseph's, Bloomfield, in 1867; (7) St. Joseph's, South Side, in 1868; (8) St. Martin's, West End, in 1869; (9) St. Peter's, South Side, in 1871; and (10) St. Stanislaus, (Polish,) Twenty-first and Smallman Streets, in 1875. (11) St. Paul's Orphan Asylum was built to replace the small one on the South Side, in 1867; and (12) St. Michael's German Orphan Asylum was opened for the unfortunate little ones of that nationality on the south of the Monongahela, in 1874.

The Sisters of the Order of St. Francis were introduced into the diocese in 1866, as teachers in the parochial schools, principally of the German congregations; but in 1872, they opened St. Francis' Hospital, on Forty-fourth Street, to which a department for the insane has since been added.

The Ursuline Nuns entered the city in 1870, and have since devoted themselves to the higher education of young ladies, although the Sisters of Mercy had long been engaged in the same work as well as in that of elementary training.

The Little Sisters of the Poor, whose institute has for its object the care of the destitute aged, arrived in 1872, and opened a small house, which has since been replaced by a very large structure on Penn Avenue, near the East End. And the same year witnessed the coming of the Sisters of the Good Shepherd, the purpose of whose institute is to conduct houses

of protection for young women who have fallen from virtue and are desirous of reforming their lives, and for such also as are in danger. Later they erected very commodious buildings, on Troy Hill, Allegheny, where they still continue their good work.

. Declining health incapacitated Bishop Tuigg for the performance of his onerous duties, and in August, 1885, Very Rev. Richard Phelan, of Allegheny, vicar-general of the diocese, was named coadjutor to the bishop, with the right of succession. The newly consecrated prelate is a native of Ireland, born in County Kilkenny, January 1, 1828. Having pursued his studies in his native land he came to America in 1849, and was ordained to the sacred ministry May 4, 1854. Though laboring in several places, the greater part of his missionary career was spent in Freeport, with its numerous dependencies, and Allegheny. On the death of Bishop Tuigg, on December 7, 1889, he succeeded to the title of Bishop of Pittsburg.

Though feeling, like all other institutions, the vicissitudes of the times, which are especially noticeable in manufacturing districts, the Catholic Church in Pittsburg has constantly advanced since its first permanent establishment there. Though the first to offer public worship to God at the Forks of the Ohio, after the expulsion of the French (as was stated above), it did not again take a permanent hold on the people until near the close of the last century, owing mainly to the scarcity of priests in the broad field that was even then ripe for the harvest. At present it is far in the lead of any other church in the city, having more church buildings and charitable and educational institutions, than any other ; more valuable property and stately edifices ; more children and youth under its care ; more clergymen engaged in the dissemination of the truth of the Gospel and the supernatural helps of Christianity ; and immeasurably a larger membership than any other Church.

The following are the statistics of the Catholic Church in the city : Religious orders of men : (1) Fathers of the Congregation of Our Most Holy Redeemer ; (2) of the Congregation of the Passion ; (3) of the Order of Capuchins ; (4)

of the Congregation of the Holy Ghost ; (5) of Our Lady of Mount Carmel ; (6) of the Order of St. Francis ; (7) Franciscan Brothers, and (8) Brothers of Mary Immaculate. Total, eight orders.

Religious Orders of Women : (1) Sisters of Charity ; (2) of Mercy ; (3) School Sisters of Notre Dame ; (4) Sisters of St. Francis ; (5) Little Sisters of the Poor ; (6) Ursuline Nuns ; (7) Sisters of Divine Providence ; (8) Felician Sisters, and (9) Sisters of the Holy Family. Total, nine orders.

Soon after the division of the diocese in 1876, the ecclesiastical seminary was closed, and students for the priesthood have since been educated elsewhere. There are the following educational and charitable institutions : one college for boys ; three academies for young ladies, besides a number of others attached to the parochial schools ; and twenty-eight parochial schools ; one protectorate for boys ; two orphan asylums ; three hospitals ; one home for the aged ; and one foundling asylum and lying-in hospital. There are twenty-three brothers, four hundred and forty sisters and a number of lay teachers engaged in instructing 13,631 children in the parochial schools.

The city contains one cathedral, nineteen English, ten German, four Polish, two Slavic, two Italian, one Lithuanian, one Greek and one church for colored people, and nine large chapels. Total, forty-nine churches, attended by one bishop and one hundred and five priests. The Catholic population of the city, as nearly as it can be ascertained, is 103,500 souls. Such at the close of the nineteenth century is the Catholic Church in Pittsburg, which in the beginning of the century was attended but once in two months, and had neither church, nor church property, nor resident priest. Truly "has the mustard seed grown to a great tree."

EXTRACTS FROM THE  
DIARY OF REV. PATRICK KENNY.

---

From February 13, 1829, to March 26, 1833.  
Continued from these RECORDS, Vol. IX, page 256.

---

BY JOSEPH WILLCOX.

---

Feby 13th

M. vol. Anniversary of Granny Cath<sup>a</sup> Dunlevy, aged 113 years— . . . I am inform'd that Rev. or more correctly, Irrev<sup>d</sup> Mess<sup>rs</sup> B. Keenan & Terence Donayhoe have been officiating for the Anniv<sup>y</sup> of the late M<sup>rs</sup> Rose Larkin, & moreover administering sacraments without any application to me as Pastor of the District. No Priest but such are of, "*de sentimens bas-perces*," would trespass so. B. Keenan left a memorandum with M<sup>r</sup> Ja<sup>s</sup> M<sup>r</sup> Gee, of the Baptism of John Rodgers's child on the 11<sup>th</sup> ins<sup>t</sup> covering (openly) one dollar—All the dollars in Lancaster, would not authorise this breach of cath<sup>o</sup> discipline, nor all the Bank notes in Philad<sup>a</sup> would be no credential for Ter<sup>o</sup> Donayhoe to picaroon thus. I received the above mentioned memorandum on Sunday 15<sup>th</sup> after church.

16th

Not able to rise this morning. Pat<sup>t</sup> Haw to Wilm<sup>a</sup> his own business, cash adv<sup>d</sup> 50<sup>o</sup> . . .

17th

. . . Mr Pat<sup>t</sup> Haw sail'd in as we had done prayer, near 9 p. m. Gobbled his supper. Bragg'd that he was not groggy. The boast itself, in addition to evident appearances, & the lateness of return that might have been as easy at 4 as at 9 p. m. deposed not in favor of the Bragger. He must plan

305



another journey to day, thro' a line of grog shops, to John C. Phillips's Mill, for feed for my cows & 1 horse . . . my leg & hand deplorably bad.

18th

It was past 10 before I could come down or rather hobble down stairs— . . .

19th

A Battle Royal (with tongue blunderbusses) between House-keeper and Pat<sup>r</sup> Haw before, at, & after bfast.—I leave them to settle their acct<sup>s</sup> as neither admits of a Master in this free country! I go in forenoon for Concord by Wilm<sup>n</sup>. Had I not the wind in the rear of my D'born, I should have perish'd on the road.

Feby. 26th

. . . God was kind to save my house from fire this forenoon. My housekeeper had been in the cellar about the milk pans for a churning—she left the lamp burning in the cellar window stuff'd with straw just under the piazza roof—and forgot it there, I wanted some of my dry wood—went down and thought, from the glare, that all was on fire—but no harm done! Praise be to God! (whiskey)

27th

Since the 24<sup>th</sup> I am totally confin'd by a severe cold, headache uniformly bad from about 5 in the afternoons, & cough in the night worse than in the day time. Leg & hand a vendre. About 10 A M—Shannon from Hagley Brand<sup>r</sup> W—came for me to administer Pat<sup>r</sup> Durnin. As this sick man has publickly broken his repeated promises to break off from Freemasonry, & boastingly return'd to it & is now a Master of a lodge in Wilm<sup>n</sup> I refuse going according to our Book of Dioc<sup>n</sup> statutes page 26—Article 10—nor am I at this moment able to go—yet had he been faithful to his solemn promise at his marriage ceremony on the 9th of June 1825, & not tauntingly ridiculed the discipline of our church, nothing but being confin'd to bed, or storm should prevent my journey to him, which in the present state of roads, would be 22 miles by Wilm<sup>n</sup> the x-roads, are not free of banks of snow— . . .

28

Confin'd to bed until 2 p. m. Headache severe last evening & night, constant cough & *poor poor* rest. I can hardly scribble this—a dry & very cold day—Ther at 3 p. m. 40° and 3 fires on the same floor where it is suspended— . . .

March 4th

M. in W<sup>a</sup> church, 11 a. m. . . sick all last night—Fever while in church—cold—

5

. . . I wrote to V. Rev. W<sup>m</sup> Matthews, Washington & to Rev. George Carrell—

6

very ill—Old Ch' Durnin came about his son Pat<sup>t</sup> he got a carriage—set out for Hagley—horses gave out—never did I suffer more on roads than to and from New castle to Mart Kennedy & to Hagley to P Durnin—I remain'd at Wid Durnin's until other horses were brought out—got to M<sup>r</sup> Noel's about 6 p. m.

7th

Totally done over by yesterday's (Mount Blanc expedition)—My leg will reproach me whilst I shall ever drag it along—  
. . .

Sunday 8th

M. ppo. Wilm<sup>a</sup> a day of constant snow— . . . My leg and hand are now pickled indeed—

March 9th

. . . I reach'd Cof. R. at 2 p. m. That miscreant Pat<sup>t</sup> cut up the south line of old thorns in my garden, as soon as I left home on 2<sup>d</sup> ins<sup>t</sup> May God grant me a double dose of patience—I find Phil. Breen's old spider Mare in my stable to do my spring work—& a Garrawn she is.

18

Hard frost. I am not able, nor is my Gingerbread Dearborn equal to the bad roads towards Concord—Too cold to face to Coffee R. so turn'd into Wilmington. Sad accounts from Coffee Run by Ja<sup>a</sup> M<sup>r</sup>Bride, Tho<sup>a</sup> Farry & Fr<sup>a</sup> Breen. M<sup>r</sup>

Cremer dash'd into sweet Wilm<sup>a</sup> late this evening—bivouacked at Susy Murphy's who had recommended her to me. My house is forsaken, only for poor Betsy Donlevy, who is so sickly, it should be shut up.

19th

. . . I reached home at last about noon. I find my place in sad plight by undeniable proofs of intemperance, & drunkenness to mad fits on the part of this old crazy woman, at all times during my absence before Xmas last. My next Grog shop, Molly Drummond's sent me a note to stop the amount of chalks against M<sup>r</sup> Cremer by deducting 79/100 from her, M<sup>r</sup> C<sup>'</sup> wages—

20

Poor night & much snow. The violent itching in my leg is beginning—arises from my uneasiness of mind—It seems that the bye roads, by all accounts are impassable—I give up the idea of forcing my way to Concord this month.

21

. . . Mary Cremer came from her frolic to Wilm<sup>a</sup> I settled with her—have her receipt in full & away she went to Molly Drummond's, then towards Wilm<sup>a</sup>— . . .

March 30th

. . . Ann Kerns of Talbot C<sup>'</sup> M<sup>d</sup> call'd—was house-keeping here to the 2<sup>d</sup> of June 1828—But altho' I am distress'd as much as any one can be this moment, I would rather lock up my house than admit such trash as Ann Kerns—Pat<sup>k</sup> must have new plough lines—new heam—strings—Destruction & Pat<sup>k</sup> Haw are synonomous words—He was supplied at this time last Spring with similar articles. Any one but a Devil-may-care fellow would, with ease, have kept them good for 4 years—

April 2d

. . . One Elen<sup>'</sup> Cavender, widow from below Dover, call'd, being informed that a Housekeeper was wanting here. Betsy Dunlevy & Liddy Farry convers'd along with her, & on her agreeing to my terms of 62½/100 per week. Betsy Dunlevy is kind to show her what to do. Thus I am forc'd to

hire an utter stranger !! To my God I commit the charge.  
My trust in him alone is implicit. . . .

April 15

. . . I have plenty of garden seeds, I am not able to stoop to sow them—well—well—God will dispose of land, garden, & of myself—I am without a housekeeper\*—only for the temporary & friendly services of Mrs Noel & of Betsy Dunlevy, I should go board & lodge on the World—

April 23.

. . . I purpose, God willing, start<sup>e</sup> for Concord—via Wilm<sup>a</sup>—In Wilm<sup>a</sup> about 3 p. m. Ans<sup>d</sup> Rev. G. Carrel's letter, sent notice to Trustees that D<sup>r</sup> Matthews has agreed to his (Rev. G. C') fixing his abode with me as assistant.

Apr 27.

. . . Rev. George Carrell pounced in on us as we were about to begin our night prayer—

28th

G. C. started for steam B' to Phill<sup>a</sup> at a quarter before 6.  
A. M— . . .

Sunday May 10th 1829

M. ppo Wilm<sup>a</sup> from T<sup>ms</sup> [Trustees] by P. Higgins 8.00—  
. . . I notified the congregation that the Trustees had often requested that regular attendance might be given on all Sundays & Holy days thro' the year in S<sup>t</sup> Peter's Church, & that it was now in my power to comply with their demand, as the Rev. George Carrell, a Friend of mine had, unsolicitedly, offer'd to assist me, & that all members should commune with the Trustees, & determine what provision would be insur'd for said attendance, taking into consideration the additional cost of keeping a horse for visiting the sick. The morning's rain prevented one half of the members from being present. The consultation was adjourned to Sunday next 17th ins' . . .

May 13th

. . . Polly Drummond call'd about buying an acre at the end of my field adjoining Fred Ford's corner—no answer until she determines as to her proposal to John Nolan—Mr

---

\* Eleanor Cavender had been discharged.

Pat<sup>k</sup> Haw sail'd home after our supper—& as full of whiskey as an egg of meat—I would not let him into my house.

14

Cold in head severe, throat sore. Leg & hand in worse order still. I did not see Mr Pat<sup>k</sup> Haw until at breakfast—silent as a tombstone—He sets about my potatoes . . .

Sunday May 17. 1829

. . . I renotified the congregation to determine with the Trustees, who request these two years past, & more, to have Mass on all Sundays & holy days of obligation thro'out the year & that provision will be made for such attendance, taking into consideration the keeping of a horse for the visiting of the sick &c—as I am now enabled to meet their wishes. I remain in town at great inconvenience & expense to receive the decision. In the evening the Board of Trustees assembled, pass'd their resolve in legal form, bearing date of Monday 18—the original whereof I keep. It was handed to me by Henry Grimes, chairman of the Board, sign'd by him, & by the secretary Peter Pierce, promising five hundred dolls for the first year, & more afterwards if their circumstances will admit. I immediately forwarded a copy of the result to Rev. George Carrell requesting his answer.

21.

. . . I go to Wilm<sup>a</sup> to meet Rev. George Carrell. From thence to Concord . . . Rev. George A. Carrell arrived by the steam boat before 7 p. m. from Philadelp<sup>a</sup> He quarters himself at my head quarters (Mrs Noel's).

22.

Start for J<sup>a</sup> W<sup>m</sup> arrived (broil'd) at Noon . . .

May 23d.

At J<sup>a</sup> Willcox's who with Pat<sup>k</sup> Higgins was on board the steam boat as G. A. Carrell came down.

Sunday 24.

M. Family—J<sup>a</sup> W<sup>x</sup> presented me 80 sheets of paper for sun curtains, & plenty of letter paper for Coffee Run. If God doth not strengthen my hand the letter paper will be useless.

27.

. . . Polly Drummond plagues me to sell her a strip to build a house at the cross roads of Spike & old Newport roads—I do not wish to sell an inch as my remnant of land is so small. Nevertheless, at the field there forms a narrow point, & to sell that point will square my field, save me many pannels of fence, be a guard against the already too great trespassing of Will<sup>m</sup> Graves on the opposite side of the roads, I resolve to sacrifice from my scanty holding two acres, the quantity Polly wants, & for which she voluntarily offers the enormous price of one hundred dollars in two payments as follows viz—\$50.00 on signing deed, & \$50.00 more, in three months after the date of said deed. I told Polly that I knew she was in treaty with John Nolan for 4 acres & until she would close with John Nolan, off or on, I would not listen to any proposal. She answer'd that she had received a letter from John Nolan mentioning that seventy dollars per acre was his price, & that this put an end to that business, upon this assurance, she may have the two acres as described above, at her own price. I went from the field to repay Rev Mr—Love's visit to me, & thence to John Walker's who came home with me to view a situation for a new house to adjoin my stables. . . . I am done out. Head & Leg a vendre. Ther, at 2 p. m. 87°.

May 28—1829

. . . Polly Drummond sign'd her article this day for the 2 acres of land—

29

. . . I can not write—In Wilm<sup>a</sup> at 7 p. m. [*At this place Fr Kenny's hand trembled very much.*]

30

On board Steam B<sup>t</sup> for Phil<sup>a</sup> Tho<sup>t</sup> Farry takes home my D'born, horse at McGee's last night—5 p<sup>d</sup> at Denis McCredy's Wash<sup>a</sup> Square. 10.<sup>o</sup> to a bl. boy taking my bundle to Water S<sup>t</sup> thence in Gig—

31. Sunday—

M. in St. Joseph's A Kettle-drum Te Deum in St Aug<sup>st</sup> Church. The Philadelphia—*Emancipated*. [*Writing nearly illegible here*]

June 1.

. . . To Jerome Keating's, Manayunk in C° with Mr J° K°. my leg ruin'd in stage. 20 passengers—

2.

Return'd to Phil° at 10 A. M. 3 passengers. long walk for my leg from 7 & Race to Wash Square. Stage fare 25°

3.

M in St Jos° int of Marg<sup>th</sup> Lesage. Vis. in D° McC° [*Dennis McCredy's*] Gig—St Aug. on M'Hurley & C° Rev M'Hurley at home. Mrs Hickey the housekeeper went up with my resp<sup>l</sup> comp<sup>a</sup> that I wish'd to converse a few minutes with him. Then visited Mrs. Williams Market St, Mrs Eliz<sup>th</sup> Willcox \* 9<sup>th</sup>, at a Mr Potter's op. University. M<sup>re</sup> Carty, Ch° Johnson, Jo°. Snyder Corn<sup>th</sup> Tiers at whose house I spent the even'g convey'd to & from it in his own Gig—Mr John Keating gave, me a letter & 18 doll° for Mrs Noel. . . .

4.

M. in S° Jos<sup>th</sup>. J° Keating come with Rev. Mess<sup>rs</sup> Cooper & Hughes. visited Rev. Mess<sup>rs</sup> Harold & Ryan who lent me Cornelius a Lapide on the Gospels—

5th.

. . . I send to the care of Mrs Noel a violet suit of vestm<sup>ts</sup>, my fine alb & cincture for use of G. Ca<sup>l</sup>, Sent G. C° Ch° Dupont's, Botta, Am° Rev. & cath° Christian instructed. Mr Akins gallop'd out at 2 p. m. I placed in the D'born my high book stand & my altar baking irons & my large & small altar bread cutters, all to the care of Mrs Noel for use of Rev. G. Carrell. . . .

June 7. 1829. Whitsunday.

M. Coffee Run . . . unparelled insolance & whiskey impudence of vile Pat° Henry.

8th.

M. J. K° [*Mass for intention of John Keating*] . . . cash on acc<sup>t</sup> to N° Henry who is broken hearted by her vile

---

\*She was the widow of John Willcox, and afterwards married Com. John Marston, U. S. N.

whiskeyfied husband Pat<sup>t</sup> H. he took his poor child to day from a good place, pass'd by here, more whiskeyfied than yesterday & more insolant. . . .

June 12.

. . . Lieutenant (in the U. S. Navy) Francis Vict. Dupont\* came out to bid me good bye as he is order'd off to sea on board the U. S. ship Ontario for the coast of Labrador. May God preserve him, & grant that he may reflect on the powerful hand & commands of the Lord, & supreme Master of the Ocean.

Trinity Sunday—14th.

M. Coffee Run—4 strangers at Mass to day. collection in church ~~20~~ Two cents!!!

15.

. . . a right Broiling day. my hand & leg are fit for the crows. . . .

June 30th.

Sick—& surfeited with Patrick Haw's unbridled insolence—the more acceptable notwithstanding, as it burst forth without a cause.

July 2d.

. . . Legs, arms &c full of hives. Ecce homo. Power of my right hand gone! Fiat Vol<sup>a</sup> tua, D<sup>a</sup> non mea. . . . Patrick Haw said that he was starting for Philadelphia—off he walked, & off he must remain from Coffee Run.

3d.

. . . I left word in every house where I guess'd Patrick Haw may call to notify him that I shall not employ him any longer, & that I shall settle with him on his return. . . .

Sunday 5.

. . . My hand useless for pen. My leg worsting. Mercy & Patience Grant me O Lord God!

6.

. . . J<sup>a</sup> Dun fidling about. & no fidler ever fiddled as J<sup>a</sup> D. fiddles in a cabbage bed—

---

\* Later he was Admiral Dupont.



8th.

. . . I settled this forenoon with Pat<sup>t</sup> Haw definitely.  
. . . Taking down the front of S' Peter's Church, Wilm<sup>a</sup>,  
to enlarge it—Rev. G. A. Carrell goes tomorrow for Baltimore  
during the repairs.

11.

. . . I got into Wilm<sup>a</sup> at six A. M. Bricklayers full tilt  
at work enlarging S' Peter's church. Poor. Poor, & wretch-  
edly poor work for the room to be gain'd as appears to me  
viz. 6 pews by E. and W. sides, & 6 pews in centre. The  
side pews may contain 36 persons, the 6 central being smaller  
will hold 24.=60 persons—should there be a gallery—It will  
be the World's wonder, more properly "stupor Tremulorum  
orthodoxorum nec non et Hicksitorum."

July 5

. . . Leg very sore. use of pen—hand gone. Fiat vol'  
Dei mei . . .

Sunday 19

Coffee Run. M. ppo—no seat engaged in any pew—coll<sup>a</sup> in  
ch<sup>b</sup> 56°—

20

Leg took more than 1 hour to dress its many ulcers—hand  
bad, bad, bad—. . .

21

Leg, hand as usual. I intend setting out for Concord by  
Wilm<sup>a</sup> & M<sup>de</sup> Vict<sup>r</sup> Dupont's this aft<sup>n</sup>—In Wilm<sup>a</sup> at 5 p. m.  
Rev G. A. C. [*Carrell*] return'd from Phil<sup>a</sup>. The news there-  
from is that Rev. Mr. Ryan is to sail from N. York for Europe  
(Ireland) on 1<sup>st</sup> Aug<sup>t</sup> next. & that Rev. W. V. Harold will be  
domiciliated at Flat Rock Manyunk, & that R<sup>r</sup> Rev. Bishop  
H<sup>r</sup> Conwell was not "inventus Roma" on Easter Sunday  
Eve last!! Letter from Squire Kenny Pittsb<sup>a</sup>—Death of young  
son Thomas J. Kenny.

22

. . . I am at M<sup>de</sup> Victor Dupont's—

23

At M<sup>de</sup> V. D. Charles D. in Phil<sup>a</sup>

25

. . . Ch<sup>d</sup> Dupont paid me on acc<sup>t</sup> of his mother's pew at Coffee Run for this last year to all June 5.00. I set out for J<sup>r</sup> Willcox's. arrived at 4 p. m. Leg & hand very bad—

Sunday 26.

M. at J<sup>r</sup> Willcox's fam<sup>y</sup> 5.00. I set out for Wilm<sup>n</sup> & arrived after 5 p. m. all over with hives—headache, sick legs & hands.

27

Cash to Mrs Noel on acc<sup>t</sup> of G. A. C<sup>r</sup> board &c 10 doll<sup>r</sup>  
 . . . W<sup>m</sup> Larkin expired a little before I call'd at the house, say between 9 & 10 a. m. R. i. p—home about 1 p. m.  
 . . . I am invited by letter to W<sup>m</sup> Larkin's funeral, I would wish to go, but am not able.

28th

ill indeed—no journey for me to the funeral—I was ready since last night at 9 o'clock, should I be equal to the task this morning. I must remain, "bien malgre moi" & take myself to my pallet.

Sunday August 3<sup>d</sup> 1829

M. S<sup>t</sup> of M<sup>r</sup> Tho<sup>s</sup> Jenkins Kenny. Rev G. A. C<sup>r</sup> & Mr F. Gartland Gigg'd it out here about 9 A. M. Base behavior of *our any thing but respectable* Trustees of our Wilm<sup>n</sup> Trust on late W<sup>m</sup> Larkins' death, as Rev. G. A. Carrell informs me. Their virulence is not glutted by the decease of the Man, whereas it feasts on Tho<sup>s</sup> Larkin, a minor, & son of William's, totally unconcern'd in his late father's, & present church-managers scandalous squabbles. This is execrable . . .

7.

M. S<sup>t</sup> of R<sup>t</sup> Rev. M<sup>r</sup> & of Rev. M<sup>r</sup> Egan. . . . Rev. G. A. C. walk'd out. 7 p. m.

August 8th

. . . During the hurry of the harvest work Tho<sup>s</sup> Farry's bound boy, John Russell, fell foul of the men's whiskey

bottles, & guzzled until he threw all on the place into consternation.

17.

I start from Wilm<sup>a</sup> for Jas Willcox's . . . In Concord about 3 p. m. J<sup>m</sup> W<sup>x</sup> return'd from Phil<sup>a</sup> in the even<sup>g</sup>.

18

both legs very sore. J<sup>a</sup> W<sup>x</sup> in full work rebuilding his paper mill.

Sunday 23.

In Wilm<sup>a</sup> at 6 p. m. Order of Wilm<sup>a</sup> Trustees on P<sup>t</sup> Higgins for quarter's salary 125 Dols—

24

M. for self—Vis. Eden Park.\* Mr. & Mrs. J<sup>a</sup> Keating

. . .

25

. . . Rev. G. Carrell went to Jas Willcox's . . . I bought an old one eyed camel of a horse from Joshua Stroud Wilm<sup>a</sup> for my plough, cash paid him 12 dollars. I got home at 1 p. m. & went to bed.

26

. . . one eyed old camel wagon horse sent out to me by Peter Johnson & by boy John Churnside who by hard riding made the old Brute cut himself desperately on both fore footlocks with the high & heavy cock'd shoes. P<sup>t</sup> ploughing in the evening to try Tom & one eyed Ball, or skin & bone

. . .

Augt. 31. 1829

I go to Wilm<sup>a</sup> to see Rev. G. A. C. sick—I settled all our quarter's acct<sup>t</sup> half & half of receipts & of expenditures alike—and find the following result—

quarter's salary . . . . .	125..00
Rev <sup>d</sup> G. A. Carrell's casualties . . . . .	24..25
P. K <sup>a</sup> 's stations & casualties . . . . .	26..69½

---

 175.94½

\* Mr. Garesché lived at Eden Park. He had powder mills there. See Appendix.

## EXPENDITURES

Rev. G. A. Carrell's Board & lodging at 3..00 per week for the quarter, or 13 weeks . . .	39..00	
washing & light . . . . .	1.53½	
The same amount to P. K <sup>r</sup> viz 40.93½ . . .	40.93½	
To ¼ of cash paid by P. K <sup>r</sup> for stock of coffee, sugar, & Tea, as per J <sup>n</sup> Mc Gee's bill, Phil <sup>a</sup> amounting to, & paid, 29..97c. The quarter thereof is 7..49 or 3.74½ to each of us for this quarter . . . . .	7.49	
P. K <sup>r</sup> 's horse expenses on roads to & in Wilm <sup>n</sup> & on going to, & returning from Jas Willcox's, for feeds to horse during the quarter—or 1.59 to each . . . . .	3.87½	
	<hr/> 92.54½	
		92..54½
	83..40	
These two added together give		<hr/> 175-94½
N. B. cash of casualties in our hands, & for P K <sup>r</sup> 's stations all equally divided . . . . .	54.94	
& cash handed by P K <sup>r</sup> to Rev. G. A. C. . .	16.22½	

Thus on the quarter, all expenditures paid (equal allowance for each of us) we have \$83..40—clear—or \$41..70—Each. But Rev. George A. Carrell is not pleased with this equal division. He thinks that I have retain'd too much for my share. I cannot remedy this, as the division has been strictly made on my statement to him by letter (which he has) before he came to Wilmington, & I have his answer wherein he states that he agreed to it. He now says that, he must not have understood my letter—X N. B. I find an error by which there is an over charge to Rev. G. Carrell viz. the half of 7..49 or 3.74½. This shall be refunded. Mrs. Noel supplied his groceries & was paid. Discovered Sept<sup>r</sup> 21<sup>st</sup> 1829.\*

Sep 19. 1829

I go to Wilm<sup>n</sup> for church tom<sup>ow</sup> in at 4 p. m. V<sup>a</sup> to M<sup>ds</sup> Mim. Garesche who with El<sup>a</sup> Jul<sup>a</sup> little Cora, Alex. & anoth. were in D<sup>b</sup>orn carriage swept off last Sunday from Main S<sup>t</sup> across Bridge & all cast in Ditches from the causeway to Eden

\* The writing, after "N. B." was made at a later date; on or after Sept. 21st, 1829.

Park house. M<sup>de</sup> Cora was in Bringhurst \* when the horses ran off, one had his hind leg over the pole all the way—. . .

Sunday 20.

. . . Rev W. V. Harold sails this afternoon from N. castle for Liverpool. Rev. G. Carrell, P. Higgins, P. Pierce started for the Algonquin Packet between 1 & 2 p. m. I take to bed & regale myself with physic.

22

. . . I discover'd last evening, when thinking on the quarter's settlement on 31. of August last, that I should not charge Rev. G. C<sup>i</sup> with the half of the quarter—amount of cash that I paid for groceries viz. 3.. 74½. Mrs Noel supplied groceries & she is paid by her weekly charge & receipt. I shall return these 3.. 74½ as soon as possible, & Mrs Noel will account with me for what Tea, sug<sup>r</sup> cof. she made use of from the stock I left in her care, & at the price I paid John M<sup>c</sup>Gee, S. 2<sup>d</sup> & Union S<sup>n</sup> Phil<sup>a</sup>

28.

. . . Wilmington church was robb'd on the night of last Sunday week 26<sup>th</sup> inst of 4 plated new candlesticks. Luckily no further mischief was done.

29

M. Conc<sup>d</sup> fam<sup>r</sup> part<sup>r</sup> Mark & Will<sup>m</sup>, Judge (late) & for all belonging to his late Lady Mrs Cauffman W<sup>th</sup> . . .

Sunday Oct 4th 1829

Organ Sunday, Wilm<sup>a</sup> if report's true.

. . . Bishop Conwell arrived in Phil<sup>a</sup> from Rome, via Havre. Sent Pat<sup>k</sup> to Wilm<sup>a</sup> for the Box Rev. W<sup>m</sup> V. Harold gave me.

5

. . . Rev. W. V. Harold's box open'd—& was not worth either freight or my lost day's trouble.

Sunday 11th

M. ppo Cof R. One person came to M. mist & rain all day

. . .

---

\* The druggist.

† Judge Mark Willcox's second wife was Anna Mary, daughter of Joseph Cauffman

Sunday 18.

M. ppo Wilm<sup>n</sup> The first organ play'd on Sunday last 11<sup>th</sup> & same day H. Mass by Rev. G. A. Carrell, Deacon & Rev Mr Donelly of S' Aug<sup>n</sup> Phil<sup>a</sup> & sub Deacon a Mr [*illegible*]  
Apparatus borrow'd from Phil<sup>a</sup> This is my 1<sup>st</sup> organ day treat.  
It was good—But it may be a dear whistle . . .

October 19th 1829

Wretchedly afflicted—Legs, hands almost useless & painful in extremis—

22

. . . I set out for Concord by F. Breen's & P<sup>k</sup> M<sup>c</sup>Gee's—I ruin'd my right or dog bitten leg shin-bone at P<sup>k</sup> M<sup>c</sup>Gee's door as I was about starting, with a loose piece of heavy plank at the door. It turn'd up, & edged on the shin, tore the wretched flesh inch & half along the bone, cut off the loose skin & applied Maby's plaister & set out in agony. Arrived at 3 p. m.

24.

full of torture— . . .

Sunday 25

M. Fam. 5—in Wilm<sup>n</sup> at 5 p. m . . .

30.

Leg so bad that their swelling is beginning to ascend—P<sup>k</sup> the Booby brought in a parcel of ears of corn, & let one fall on my unfortunate leg that was extended on a chair !!

31

Legs leave me at Death's door . . .

November 2d 1829

. . . Rev. G. A. C. & his Father drove out.

9.

Never had I such a night as last night. (fever & ague nights excepted) The itching in both legs indescribable. I was forced to apply a large, close cloths-brush & after that to sponge with Black Alder stupe water. I felt ease. But I find the virulent humour is diffusing itself over the whole body. God's will be done. Cash to Rev. G. Carrell for a copy of Fletcher's View 1..00.

10.

The last night nearly as bad as the former, the itch-humour ascended more into the body, above the knees, & violently in the hands, & in the back of the head . . .

Nov<sup>r</sup> 11th S<sup>t</sup> Martin's

M. for myself & Last night was my worst night by far, & the attack & duration thereof exactly the same as heretofore from after 10, to past 3. The humour from legs took full possession of all upper parts, hands & head included . . .

12

in hospital trim, nevertheless I go into Wilm<sup>a</sup> . . .

13

Dismal night's pain.

Nota B. Rev. George A. Carrell's letter handed to me as I hobbled down Stairs. He had gone on board the Steam Boat very early—Phil<sup>a</sup> It has no parallel in the annals of Phil<sup>a</sup> Diocess but one—

14.

George Winterhalter, & Jos<sup>h</sup> Tricker sent by the Trustees as Pioneers. The whole Board came in an hour after to tell me that the Rev. G. Carrell's demands must be complied with totally at my cost, or . . . Else . . . Videbitur infra. Actores dram<sup>u</sup> Pat<sup>t</sup> Pierce, B<sup>r</sup> M<sup>c</sup>Guigan, 2 Pioneers, & Mich<sup>i</sup> Kenny.

16.

. . . Letter from W<sup>m</sup> Conway—M<sup>d</sup> on 29<sup>th</sup> 7<sup>br</sup> last to Charity Ann Kenny, of Tara near Pittsburg.

Novr 17th 1829

Pat<sup>t</sup> sold my half blind skin and bone old horse on Friday last for 2.50, he return'd me 1 dol. for his skin & kept the other 1.50 to pay for whiskey in the harvest . . .

18

first regular night's sleep these 10 weeks, thanks to God—  
. . .

19

I got into Wilm<sup>a</sup> for Concord at 4 p. m. Curious conversation with G. Carrell . . .

20

I start at 10 a. m. arrive at 3 p. m. [12 miles] very cold—pains of Job as I cannot put on woollens.

Sunday 22.

M. Fam' 5. [\$5.00] in Wilm<sup>a</sup> at 5 p. m. Vis. of Trustees—G. A. C. says he did not invite them. G. A. C. ask'd 300 to cover his expenses. I'd say two thirds of the 500—They agreed by docking my allowance—I begg'd of them to dock the whole of my part, as I was determin'd to have no Trustee but the *Lord God*—This they refus'd, as they wish'd not to get rid of me—But allowing 300 Dls to G. A. C. & taking these from my share leave me 200—& from these 200 I am willing to supply the deficiency of any necessary (absolute) expense that may happen over the 300—I am induced to submit to this, that the people may be attended—& light is the sacrifice, when I would be glad to be totally sever'd from Wilm<sup>a</sup> S' Peters Church & concerns, even at a *certain* assurance of total want. Want is bad—but want, contumely & forwardness form a dose equal to arsenick. Fiat vol' 166.33 . . .

23

A most wretched night, no sleep until W<sup>a</sup> Town clock struck 4 A. M. The Trustees paid our quarter that ended yesterday 22<sup>d</sup> by orders to P<sup>a</sup> Higgins, Treasurer for 62..50, one to G. A. C. for 62..50—The other to me for 62..50, also—I requested of the Trustees to make an allowance to G. A. C. (only) of 12..50—which would make this his last q' 75..00, & that for the future, my allowance should be diminished 12..50 to make G. A. C's quarterly salary regularly 75..00. My allowance then will be (quarterly) 50..00. I moreover assured G. A. C. that if 300..00 did not cover his *absolutely necessary* expenses, my poor 50..00 per q' would clear off his quarterly deficit. This I cheerfully do to have the whole Wilm<sup>a</sup> District regularly administer'd.

As soon as this settlement was made Rev. George A. Carrell hurried off to Rev. D<sup>r</sup> Mathew, Philad<sup>a</sup> to be appointed to the care of West Chester District . . .



27.

. . . cash to Pat<sup>t</sup> Haw on acc<sup>t</sup> going to Whiskey Wilmington \$20.00.

5th Sunday Novr 29

M. C. R. [*Mass at Coffee Run*] one stranger only, Neal McCauley present. Of course but only one cent in the collection. I am not able to walk to & from the church.\* Pat<sup>t</sup> frolicking since friday in Wilm<sup>a</sup> . . .

30. St Andrews'—

No P<sup>t</sup> Haw. This is the Anniv<sup>y</sup> day of the putrid malignant fever that left me my incurable sore leg 1798—now 31 years—Fial vol<sup>t</sup> D. I had a bad night . . .

Mr Pat<sup>t</sup> Haw roll'd home in a gig from Laur<sup>o</sup> Sheridan's. Ja<sup>t</sup> M<sup>c</sup>Bride driver. Pat<sup>t</sup> is as full of whiskey as ever a demi John was. I sent him to bed without supper, & gave a letter to James M<sup>c</sup>Bride with 12½<sup>c</sup> to free it to Balt<sup>n</sup> for Rev. D<sup>r</sup> Deluol requesting an Ordo for 1830, & to enter me as a subscriber to the Balt<sup>n</sup> Metropolitan, a newly Cath<sup>o</sup> paper, to be edited shortly.

December 1st Tuesday, 1829

Pat<sup>t</sup>, who declared yesterday even<sup>t</sup> in the plentitude of whiskey gobbled for 4 days in blessed Wilm<sup>a</sup> that he was not able to work any longer on any man's farm is hauling in corn fodder with Ch<sup>t</sup> Evans. . . .

5.

distressing night to me "mente & corpore"—Pat<sup>t</sup> Haw went off taverning, came not to supper nor to his bed . . .

Sunday 6.

M. in Coffee Run church . . . Pat<sup>t</sup> went off after dinner, did not return until after dark & full of whiskey—I received a volley of abuse from the guzzler, & he call'd for his entire due of wages. He shall have his entire wages tomorrow.

7.

I called Pat<sup>t</sup> Haw to his settlement after his breakfast, he pulls in his horns and hangs on. He is helping Charles to clean a floor of wheat . . .

---

\* The church was only a few steps from the house.

9th

M. S<sup>i</sup> of my valuable late Friend, & Seminary school-fellow in Paris (S<sup>t</sup> Sulpice) & Parish-Priest of Mary's Lane (Dublin) *vere* obdormivit in Domino Anno 1802—

12th

Leg (right) bettering & left also—but my hands worsening with palsy every day . . .

Sunday 13th

M. ppo—Coffee Run. Not one cent either by seat or by collection. God's holy will be done . . .

25 Xmas D. Wilm<sup>a</sup>

My 1<sup>st</sup> Mass for Mess<sup>rs</sup> Keating & Provenchere's families.

2 D<sup>o</sup> M<sup>rs</sup> Carty's

3 D<sup>o</sup> pro populo.

I set out for J<sup>s</sup> Willcox's before 11 A. M. arrived at 4 p. m. Little Ja<sup>s</sup> W<sup>s</sup> sick.\*

26

. . . Mr. Brackett† arrived from New England. 3 sheets of paper by way of 1<sup>st</sup> trial made in James Willcox's new Ivy-Mill.

Sunday 27

M. at Ja<sup>s</sup> W<sup>ss</sup> 5—I took sick in afternoon.

28

This morning M<sup>r</sup> Ja<sup>s</sup> Willcox's mill was put in operation. May Heaven prosper it! . . .

30

N<sup>y</sup> H [*Nancy Henry the Housekeeper*] threatens to go off. she will not bear P<sup>h</sup>'s insolence . . .

January 1st, 1830. Friday.

M. in Coffee Run church. Not one present but the inmates of our Two houses. Nil. [*No collection*] . . .

2.

. . . M<sup>rs</sup> Mimica Garesche sent me a bottle of Havanna stuff for rheumatic pains or strains. My Black cow stray'd off. P<sup>x</sup> at supper said he got her at Eli Plankton's.

---

\*Father Kenny here refers to James M. Willcox, Jr., born 1824, died 1895.

†The father of Mrs. James M. Willcox.

Sunday 3.

M. ppo C. R. col<sup>n</sup> 2/100. Pat<sup>t</sup> in chase of my black cow, he told a lie last night. He had not got her at Eli Plankton's, but he got whiskey in his morning ramble, & gave us all a still-House volley of insolence.

Jan<sup>r</sup> 7.

Rev. G. A. Carrell rode out to show me our Very Rev. Adm<sup>rs</sup> letter appointing him Pastor of West Chester. He, Rev. G. A. C. wished to know if I approved thereof. This indeed is "After meat mustard—" . . .

Jan<sup>r</sup> 28.

. . . Tho<sup>t</sup> Farry began digging the cellar of intended house N. of the pike, a little above the Bridge. To the great God I offer this undertaking. May he grant that it may not be a folly.

Sunday, Feb<sup>r</sup> 28.

M. at J<sup>r</sup> W<sup>rs</sup> fam<sup>r</sup>. He is kind to let me have horse Paddy for my farm summer work—much plagued with horse Paddy—broke loose twice—got a traveller who was on foot & going to Wilm<sup>n</sup> to ride him.

March 1st, 1830.

. . . paid for a halter for Paddy 25<sup>c</sup> Two miles from town [*Wilmn*] he pull'd away the tail railing of my Dborn. I made fast the halter to the axletree & haul'd him Nolens volens to Coffee Run, where we arrived at 1 p. m.

29.

. . . I reach'd home from Concord at 11 A. M. found all in confusion, occasion'd by P Haw's drunken abuse yesterday ev<sup>t</sup> of my new Housekeeper—Peter Cheevers left my quarry work early this morning, in toto, for similar reason. J<sup>n</sup> Dun fidling in the quarry—P<sup>t</sup> about every thing.

31.

P<sup>t</sup> ploughing C. [*corn*] ground.—At Noon call'd for settlement—He will not stay, says he, as he is no longer able to work!! He shall & must have it.

April 1. Thursday.

. . . I settled finally with Pat<sup>k</sup> Haw to this day. There is a bal<sup>m</sup> of 170..96½ due to him. God will provide.

2.

. . . Pat<sup>k</sup> Haw ask'd me for horse Paddy to go to Polly Drummond's store to pay debts & drink whiskey—cash on acc<sup>t</sup> 6:00. My horse Paddy return'd (fortunately) to my stables between 2 & 3 p. m. with saddle & broken bridle!!! whiskey guzzling P. Haw is away from me irrefragably—He return'd, on foot, thro' rain & mud to the eyes, with a bundle of old shirts &c repaired; & well corn'd—

3d

M. S<sup>r</sup> of Mess<sup>rs</sup> Peter Wade & W<sup>m</sup> Doyle. Both formerly of Concord Del C<sup>o</sup> last both residing in Phil<sup>a</sup> at the time of their decease. Peter Wade's on the 13 Feb<sup>r</sup> 1850. Will<sup>m</sup> Doyle's on 25<sup>th</sup> of July 1828. R. in P. N. B. Pat<sup>k</sup> Haw started off this forenoon. I gave him, at his own request, 19 Doll<sup>r</sup> with the 6.00, of yesterday, making \$25..00. on account of the settlement on Thursday 1<sup>st</sup> ins<sup>t</sup>. He wish'd to come back next week & plough my oat lot—I refus'd his offer, & told him I was at no loss. All his money is ready for him. No more of the "Haw" family for me. The "sot incorrigible" seem'd, & was, I hope, huff'd. Deo Gratias—. . . My horse Paddy grazing along the edge of the new dug cellar went down therein tailforemost. The edge of the bank gave way under his hind legs, he slid down on a soft spot, & was on all four in a moment without visible hurt. G<sup>d</sup> Deo.

Sunday 4th Palm S.

M. Domi Cof. R. coll<sup>m</sup> 13/100. . .

April 5. 1830

. . . All horses were well taken care of thro' out the whole day, & the hands also, not excepting John Dunne who (largely) took care of himself, devouring all the loaves he could finger, so that Kitty had to make Indian flappers for Tho<sup>s</sup> F. & Ch<sup>s</sup> Evans, as J<sup>a</sup> D. made sure of his Bread-prize before the plough-men had water'd & fed their horses. J<sup>a</sup> D.

had been digging garden, & the poorest hand in the U. S. might feel pride that J<sup>n</sup> D. from my testimony, takes the Vertigo—lazy shine of him.

Hy. Saturday April 10.

I started for Wil<sup>m</sup>, in order for ch<sup>b</sup> on tomorrow after 9 A. M. In by 11 A. M. A small basket of eggs to M<sup>n</sup> Noel, whose house is so fully taken by R. G. A. Carrell, his father & visitors that there is no room for me. I lodge with my horse at the widow M<sup>c</sup>Gee's. Fiat Vol<sup>t</sup> Dei Mei Salv<sup>b</sup> hodie in tumulto—call'd to M<sup>n</sup> Cora Garesche, at M<sup>a</sup> Mimica's\*.

. . . Letter from Mark & Will<sup>m</sup> Willcox, Emmetsburg—

11th Easter Sunday.

. . . raging mad about vile P<sup>t</sup> Haw's behavior in Wilm<sup>m</sup> since he was turn'd off by me on 3<sup>d</sup> ins<sup>t</sup>. A Botany Bay lark sings all kinds of tunes! I reach'd home about 4 p. m—God enabled me, after this trying day, to put out my horse, unload & put up my Dearborn—

14th

. . . N. B. God is a wonderful Provider! M<sup>t</sup> Pat<sup>t</sup> Haw call'd this day for the remainder of his seventy dollars of wages due as p settlement on the 1<sup>st</sup> ins<sup>t</sup> I gave him in cash 36.80 to day, & 33..20. since our settlement, making seventy dollars. As my note for one hundred dollars in his possession requires a month's notice. He insists on having its amount on the 14<sup>th</sup> of next month (May)—Joy be with the incorrigible drunkard. He came to Coffee Run on the 17 of Aug<sup>t</sup> 1825—

Sunday May 2, 1830.

M. Domi—so sick that I am forced to sit during a great part of the H. sacrifice—one of my shoats died this forenoon injured by old sow—

4

. . . Letter from Ja<sup>t</sup> M<sup>c</sup>Gee by young Dan Pierce, melancholy acct of Mr J<sup>n</sup> Carrell's† sudden death on his return from

---

\* See Appendix.

† John Carrell was the father of Rev. George A. Carrell.

N. Castle. where he had taken M<sup>r</sup> F. Lucas\* for the Union line to Balt<sup>m</sup>.

My severe illness notwithstanding, I'll be, please God, in Wil<sup>a</sup> to morrow—

## 6

After a night of incessant coughing—a night of rain, thunder, I set out at 6 A. M. Met Mr Pat<sup>k</sup> Haw in a Gig larking out for his things to my house. He pleaded, as usual, to come back to my place—No—I reach'd town before 9. A. M. My pain is great—God alone knows it— . . .

## 7

M. Wilm—S<sup>i</sup> of J<sup>a</sup> Carrell—after which took to bed . . .

## 15

. . . cash paid Harker for advertising my house & lot on south side of the Tpike 4 times 1.00—for a long handled hay fork—Palmer's make at Corner Ketch, † Concord, 50'

## Sunday 16

. . . Pat<sup>k</sup> Haw's receipt in full for & by a Penns<sup>a</sup> Bank note of 100.00—May 14. 1830—wit. J<sup>a</sup> M<sup>a</sup>Gee

## July 3.

. . . Rev. M. Cooper & G. A. C. drove out, & drove in—

## Sunday 4.

. . . Mess<sup>r</sup> & M<sup>de</sup> Eulalia Keating disappointed me much—

## July 5—

. . . I prepared the cows feeds—Ja<sup>a</sup> Bog truly a bog tarra-pin—might have been 2 hours sooner at Fluke harrow—No cows nor calf to be found—fine set of hands—J<sup>a</sup> Dun went around all my ground, he says the cows & calf are away—he play'd the Johnny Dun—Kitty Christie went afterwards, she can't see the length of her nose, or would not trouble herself, came home with acc<sup>t</sup> "the cows are off"—Poor sick Betsy Dunlevy started, brought them home—What must take place

---

\* Fielding Lucas, book publisher of Baltimore, married a daughter of John Carrell.

†Corner Ketch is now named Chelsea.

when I am from home—? New carpet seriously injured by K' Ch' heaping fire on fire shovel to take to the stove in the wash house—She dashed all the brands over 3 pieces of carpet !

## 6

I send Ja' Bog to Hagley for a serv' maid. He knows her & family—John Dunne will do nothing but what he pleases— & K' Ch' likewise . . .

## 7

Yesterday in afternoon Mess" J<sup>a</sup>, Jerome Keating M<sup>de</sup> Lalitte, M' Garesché, M<sup>de</sup> Eliza, Julia, Gar' Miss Jul. Bauday & Miss Johnson drove to Coffee Run, ex abrupto,—This was a Reveillee at Coffee Run indeed— . . .

## 8

. . . I start for Wilm<sup>a</sup> after 2 p. m. K' Ch. along with a cargo of Band boxes, so inconven', so ill tied, &c &c that I never had so perplexing a trip, got in about 5 p. m. & rid myself of all live & dead lumber—

Sunday July 11th

M. Cof. Run—M<sup>de</sup> V' & M<sup>de</sup> Amelia Dupont. Tho\* & Francis Shubrick—Lieu' J. Shub' children— . . .

## 12.

I am at death's door with my leg—Letter (announcing retreat) from S' Serv' R' Rev. Francis P. Kenrick arrived in Phil<sup>a</sup> from Kentucky, on Thursday last 8th ins' . . .

## 13.

. . . J<sup>a</sup> Dun had devour'd a full baking of friday last, 9<sup>th</sup> ins' & 6 baker's loaves I brought from Wilm<sup>a</sup> on same 9<sup>th</sup>—To day we are all on Ind<sup>a</sup> grid. cake, & am forced to get Black Lid to make 3— . . .

August 7th 1830

R' Rev. Bishop Kenrick arrived [*in Wilmington*] by S. Boat after 6 p. m.—Rev. M' Hurley, Rev. Mess" Cooper, Carrell & self receiv'd him at wharf—Emmetsburgers in waiting Mess"—Butler, Surin—& Hollohan—& Miss Loyd.

---

\* Thos. Shubrick, grandson of Victor Dupont, afterwards a Lieutenant in the U. S. Navy, was killed in the war with Mexico, during the bombardment of Vera Cruz.

They drove to Mrs Noels to (literally) bivouac, for there was not House room for them. I drove up to the church for penitents—but they had all gone to their homes—Old P<sup>r</sup> M<sup>c</sup>Gee & I got into the D. born—fortunately I had new long lines of strongest kind—The horse ran off down the Guaker Hill—The new lines were tried—my utmost strength, & P<sup>r</sup> M<sup>c</sup>Gee's, in addition, was in vain, when the carriage in which the Bishop & C<sup>o</sup> were seated, happen'd to be passing up Orange S<sup>t</sup>. The shafts of my D. born were within a few inches of lodging in the flank of the near pole horse. I succeeded in turning my runaway's head a little to our left, & soon left the Bishop & caravan behind, totally ignorant of their threaten'd danger—I soon pull'd Paddy up—reach'd M<sup>r</sup> M<sup>c</sup> Gee's without accident, not 1 in fifty understood it—

#### 8th Confirmation Sunday.

M. ppo—sermon by Rev Mr Hurley, vestments presented to R<sup>r</sup> Rev Bishop Kenrick in Rome truly Grand, gold tissue—by His Holiness Pope, Pius VIII — — — their first exhibition in the U. S. was, by Bishop K<sup>m</sup> order, at my Mass in S<sup>t</sup> Peters, *Wee Wee* church of Wilm<sup>n</sup>, Rev G A Carrell all fuss, in the midst of which, he drew close to Bishop Kenrick, Rev M<sup>r</sup> Hurley, & me, whilst conversing on the names that were on Mich<sup>l</sup> Kenny's elder son's confirm<sup>n</sup> ticket & modestly asked me if the boy had been at confession? Answer—That is my business, not yours—N. B. “A full stop”—I sent home my runaway horse by J<sup>r</sup> Bogan. Tho<sup>r</sup> Farry had told me yesterday that my sow & her 3 young shoats had run off since 5 ins<sup>t</sup>

#### 9.

R<sup>r</sup> Rev. Bishop vis. me at J<sup>r</sup> M<sup>c</sup>Gee's—Declares G. A. C. to be no more than what his 1<sup>st</sup> letter to me—viz that I would take him as Assist<sup>t</sup> This assurance will turn a new Leaf

. . . .

Monday Aug<sup>t</sup> 30th, 1830. S<sup>t</sup> Rose

. . . . Left my D<sup>r</sup>born with Charles Holmes, an English Catholic wheel right for a new set of running geers. my Yankee D<sup>r</sup>born is all worn to tatters on the Missions, It has



lasted me 6 years. I paid for it in Wilm<sup>a</sup> on 30 of October 1824, twenty four doll<sup>n</sup> repairs since, & bows, & 2 cart covers &c &c 15 doll<sup>n</sup>, making in all 49 or 50 doll<sup>n</sup> or 8 doll<sup>n</sup> a year tax on me, & something over . . .

September 2d

John Walker, his son George W. & David Calwell came to begin work for New House at 10 A. M. . . .

3

I am disabled—thanks to God—I look to heaven for home . . .

4th

I am completely in Dock. Legs & hands in wretched trim . . .

6th

Dreadful revolutionary news by last Sunday's Truth teller from Paris—Foundation stone laid about 3 p. m. for new house. In the Name of God, on the work goes . . .

8

I am at the brink of eternity. Not so ill these 25 years with leg . . .

11th

Since my leg, in 1798, began to ail from a putrid malign<sup>t</sup> fever, I had not as painful a night as last night—God's will be done . . .

Sunday 12.

M. Domi, at 11 A. M. not able to move—obliged to sit, during the whole, canon excepted. To bed immed<sup>y</sup> after—some respite from pain at 6 p. m.

29 S' Mich<sup>n</sup>

I often & foolishly fancied that I could not be in more acute pain, but last night convinced me of the reverse—obliged to take to bed instantly after Mass . . .

October 21st 1830

I fell on a grass lot near the new house at 9 a. m. when a thick stalk of a large weed that had been half cut had like to gouge my left eye out, Pain baffles description. I am in Dock, but hope to be refitted . . .

22

. . . In racking pains from leg, eye & hands, I set out for Concord via Wilm<sup>a</sup>.

23

Eye &c infinitely bad—Start for Concord, arrived at 2 p. m.

. . .

29

As usual write to Ed<sup>r</sup> of the States [*illegible*] & to Rev. D<sup>r</sup> Deluol . . .

Sunday 31.

M. ppo Wilm<sup>a</sup> nil. Rev. George A. Carrell refused to read my written notice on the altar for last Mass relative to the appropriation of the Jubilee Donations!!! no notice thereof by G. C. . . .

Nov<sup>r</sup> 1.

M. Wilm<sup>a</sup> R. S. C. . . . N. B. G. A. C<sup>a</sup> conduct not left unnoticed . . .

Sunday 7.

M. W<sup>a</sup> p.po I took up the collections at the 3 M<sup>a</sup> for firewood, in behalf of the indigent room keepers, as I had published, long before Jubilee duties commenced at my place & at Wilm<sup>a</sup> the 3 coll<sup>a</sup> amounted to 15..39½ or 3..28½ at the 2 early Masses, & to 12..10—at 11 o'clock, when G. A. C. would not exhort, because he as he express'd yesterday even<sup>a</sup>—I had no authority to take up this day's collection for indigent room keepers—But it should be his for the [*illegible*] house. N. B. When he last week directed the minds of the people in church to his purpose, contrary to my notice given for the Jubilee charitable donations before the commencing of the Jub. duties at Coffee Run, or Wilm<sup>a</sup> I stated to our members that I knew of no authority between me and the congregation but my Bishop—Rev G. A. Carrell politely remark'd that I had scandalized the community by thus inveighing against him, that no Priest was fit to co-operate with me but Keenan or [*illegible*]!!!

Novr 26, 1830

. . . cash rec<sup>d</sup> from P. Higgins treasurer of S<sup>t</sup> Peter's C<sup>h</sup> Wilm<sup>a</sup> a bal<sup>m</sup> of my quarter's salary due on 22<sup>d</sup> ins<sup>t</sup> 50..00

. . .

27.

. . . arrived at Ivy Mill at 4 p. m.

Sunday 28.

M. J<sup>a</sup> W<sup>x</sup> 5—on the route for home I turn'd off at the blue Ball [*tavern*] to M<sup>de</sup> Vic. Dupont's—arrived at 5 p. m. All well.

29.

I gave private Bpm to Alicia, Cecilia,\* inf<sup>d</sup> dg<sup>r</sup> of L<sup>i</sup> Jn. Shubrick & of Julia Dupont—I start in the rain for W<sup>a</sup> forced to remain in Wilm<sup>a</sup> sorely wet.

Decr. 3d

a close carriage sent for me by M<sup>r</sup> Eleuthere Dupont† to attend at the funeral yesterday—N. B—a curious funeral address of six inches long—too long for the W<sup>a</sup> spy along side of me—home before 4 p. m. in great pain. Mr. El. I. Dupont, gave me, yesterday, unsolicited, 10.00, for firewood, for the poor of Wilm<sup>a</sup> District . . .

5. Sunday

M. Domi. no fire in the church—my many pains can not encounter additional damp. Nil. [No *collection*]

Decr 17th

power of hand gone—Deo Gratias—J<sup>a</sup> Bogan not worth house room. I am not worth that much *myself* . . .

18th

Must go to Wilm<sup>a</sup> for ch<sup>b</sup> to morrow—tho' I closed not an eye the greater part of any night since Sunday last. The itching in both legs baffles description—in Wilm. before 4 p. m. . . .

23.

A dreadful night's frost. Every thing iron bound with it. . . . N. B. Ther<sup>r</sup> in my B<sup>d</sup> room at day 26°!!!

24.

I go to W<sup>a</sup> for church on 25<sup>th</sup> . . .

\* She was afterwards a Sister of Mercy; and died recently in St. Louis, Mo.

† He was a member of the firm of E. I. Dupont de Nemours & Co., powder manufacturers on the Brandywine.

25 Xmas day—

M. ppo. nil—G. A. Carrell went off—I knew nothing of his absence. I took the ablutions—Great confusion & complaints at the disappointment of the District Mass at 11 A. M. I hope that this will be the last wild goose race of this . . . Assistant (soi disant)—

31.

. . . My soul returns thanks to God for all the favorable & for *all* the adverse occurrences of the year—

January 1st Saturday, 1831

M. Domi, Coffee Run—I was hardly able to rise—violent pain in the loins—Legs & hands as usual . . .

18.

. . . dismal accounts of the Roads from all parts, snow from 12 to 16 feet high.

20.

. . . I left Wilm at 11 A. M. only Post Master Gen<sup>l</sup> had sent orders to clear the Post roads I know not how long I would have been a costly prisoner in Wilm<sup>a</sup> I got home at 3 p. m. or 4 hours perishing for 6 miles. I passed thro' one piece of road between Charles Springer's & Col. Colwell's lane that was a wall of snow (right & left) more than 12 f<sup>t</sup> deep—

Sunday 23.

M. in Th' Farry's—it is so cold that not a single being could venture into my house. Ther. in my bed room at 7 a. m. 20° 3 fires all night on the same floor. Two hearths & a ten plate stove in the middle.

Jany. 25

. . . Letter, by Aaron McGee, from Mrs Noel stating that my valuable friend M<sup>r</sup> Provenchere expir'd on Wednesday 19<sup>th</sup> of this month!! R. I. P.

Feb. 11.

By letter last even<sup>g</sup> from J<sup>r</sup> M<sup>c</sup>Gee I am inform'd that Jeremiah M<sup>c</sup>Credy is safely arrived at Washington Square Phil<sup>a</sup> from Leghorn—Passage 70 days to New York—

12

. . . Horse Paddy intolerable. He broke down my 2 inch plank partition between him & my cows—repair'd.

March 16th

M. S' of M' C. Keating. In 2 hours after it pleas'd God to strike me with palsy, & total debility\*—storm.

17.

Confin'd, snow storm & hard frost.

18

rather recovering, able to move, but lumbago very severe indeed.

19

. . . notwithstanding the great rain, if I can I'll go to Wilm<sup>a</sup> for Easter penitents—in Town about 5 p. m. when I was seiz'd chill & raging fever—to Bed instantly & lost all sense in less than half an hour—when Doctor Gibbons, Jos<sup>a</sup> Bringhurst Apothecary—Mrs. M<sup>c</sup>Gee, Mrs Noel &c took every possible care of me. My first glimmer of sense dawn'd on Monday Even<sup>e</sup> 21 ins' I made Ja<sup>a</sup> M<sup>c</sup>Gee write a line to R<sup>e</sup> Rev. Bish<sup>p</sup> Kenrick to be pleased to come & administer me—He arrived on Saturday Ev<sup>e</sup> administer'd H. Euch<sup>a</sup> on Palm Sunday at 8 A. M. God Bless & I am still deplor<sup>y</sup> ill—Leg Back—worse than ever—& remain so to this day.

6. April 1831.

When contrary to the wishes of all around me Aaron M<sup>c</sup>Gee takes me to Coffee Run at 20 min before 11 A. M. we got to my house at 15 min after 1 p. m. A six miles journey was too much for me—to bed immediately—much relieved about 7 p m My valued friend Ja<sup>a</sup> Willcox had come from Concord some days ago to see me!!!

N. B. 19 days sick in a Tavern, where the wid Mrs. Cath<sup>a</sup> M<sup>c</sup>Gee had me taken such care of as would have done honor to a Mother—Day & night, to this morning!!!—Any poor compensation for house trouble (on my part notwithstanding)

---

\* After this date Father Kenny evidently wrote with great difficulty, as his hand trembled in a very pronounced manner; some portions of his writing being illegible.

7

My first real good night, no night watch . . .

April 8th 1831

Ill, "a planta pedis ad capitis apicem usque" My good God's will be done! . . . I send J<sup>a</sup> Bergin an order to make a p<sup>r</sup> of short boots for Aaron M<sup>c</sup>Gee, who has spent these 4 days with me, and render'd me many services in Wilm<sup>a</sup> during my 18 days illness.

Sunday, April 10 1831.

M. Dom. [*Mass at my house*] with greatest possible difficulty. Insignificant J<sup>a</sup> Bog not worth house room. 1<sup>st</sup> clutch of eggs of this year. N. B. Newcastle church to be, & I hope is, consecrated, this day by Bishop Francis Pat<sup>h</sup> Kenrick.

12

Shockingly oppress'd all night . . . George Walker came to make a case for my Crucifix, a present to my most valued friends M<sup>de</sup> Eulalia & her unequall'd husband M<sup>r</sup> Jerome Keating, & their family unalienably for ever, of Manyunk, on Skuilkill, near Philad<sup>a</sup>. Their sterling prayers for the grace of a happy death for me, & in behalf of my soul, when flown off, will more than repay this gift.

April 16. 1831.

Very ill—heavy rain all night & forenoon. . . . M<sup>r</sup> K<sup>r</sup> & I start in rain for Wilm<sup>a</sup> it falls all way in—Deliver'd X<sup>a</sup> [*crucifix*] M<sup>de</sup> Mimica Gar<sup>e</sup> [*Garesché*] for M<sup>de</sup> Eulalia & M<sup>r</sup> Jerome Keating Manyunk. . . .

July 6, 1831

M. J. K. 2. [*Mass John Keating, 2d time.*] R<sup>r</sup> Rev. Bishop Kenrick, G. A. C. [*Rev. George A. Carrell*], Deacon Butler, & M<sup>r</sup> M<sup>c</sup>Clusky of New York—here by 10 A. M. Mrs. Noel & Edw<sup>d</sup> Kenny arriv'd some minutes before the B. with provis<sup>t</sup> by J<sup>a</sup> Murphy's Dborn. They all set out for Wilm<sup>a</sup> in the rain. They had plenty of it on the road.

July 12. 1831

Sick at stomach, & more sick still with the dissensions in my cabinet\*.

---

\*Troubles in the kitchen.

## 14.

George Young & I made the first fire in the New house preparatory for scouring the floors & cupboards from the garret to the ground—we tried the chimney draft every way—house closed, doors & windows open—it draws admirably—J<sup>a</sup> Dun took my horse and cart without my leave—he is one of the plagues of Egypt to me. . .

Sunday October 2d 1831

M. ppo. New house warming—Mrs C. McGee, Aaron, Cath<sup>e</sup> Durnin, M<sup>r</sup> & M<sup>rs</sup> Peter Johnston, Mrs. Kavanagh, Cath<sup>e</sup> & Anne Jane Johnston—fine day.

[After this date the diary was written by some other person at the dictation of Rev. P. Kenny.—J. W.]

January 13th 1833. Sunday

. . . Dined and spent the afternoon at M<sup>r</sup> Garesché's Eden Park, return'd to Wilm<sup>a</sup> at 5 P.M. left my cards of New Year compliments at M<sup>r</sup> and M<sup>rs</sup> Bayards, at our Governor elect's house, Major Bennett, and visited Miss Milligan before I went to M<sup>rs</sup> McGee's.

January 14.

. . . My journey to Manyunk out and home on the 8th instant, all expenses thereof defrayed by M<sup>r</sup>. Garesche for Jerome Keating. We reached Manyunk the same fine day at 3 P. M. and instantly proceeded to the interment of the 4 infant children. The ceremony was over at 4 P M. when the carriages and drivers started on their return for Wilmington, M. in Manyunk church on 10<sup>th</sup> Inst, took breakfast, M<sup>rs</sup> Noel and I were conveyed to Philadelphia in M<sup>r</sup> Jerome Keating's carriage, snow all the way, and for the remainder of the afternoon but light. Visited M<sup>r</sup> John Keating, Louis Ryan and Bishop Kenrick and Bishop Conwell whilst I had the carriage, the coachman laid me down at Washington Square just in time for dinner, where I was cordially received and invited to remain until I would start for home, the coachman returned to Manyunk. . . In Wilm<sup>a</sup> by Steam Boat Capt<sup>n</sup> Reed, at 5 P M 75c.

N. B. John Nolan concluded his business of sale of his plantation on this 14<sup>th</sup> with Rob<sup>t</sup> Morrison of Doctor Gibbins's rolling mill for \$22.00 p acre, whereby I have some prospect.

January 28. 1833

Received a note from M<sup>r</sup> Noel by the Lancaster Stage, informing me of the death of my most valuable friend, Jerome Keating of Manyunk, who expired on Saturday 26, Rt. P<sup>ost</sup>.

29

M. Soul of Jerome Keating . . .

Feb 2d

M<sup>r</sup> Fallen and James M<sup>r</sup> Gee came at 1 O'clock to beg that I would go into Wilmington tomorrow and give Mass as the congregation would be disappointed by the rambling of Rev<sup>d</sup> George A. Carrell. I intend going in if I shall be able and the day dry.

3d Sunday

I went to Wil<sup>a</sup> by express of yesterday, arrived there at 11 O'clock. after M broke fast and returned home immediately.

Feby 5

M. An<sup>d</sup> of the decease of late Rev<sup>d</sup> Anthony Kenny of Lara near Pittsburg.

26

cash forwarded to Rev. M<sup>r</sup> Donaghoe for a full years subscription to the Catholic Herald \$3..50 . . .

March 26.

M F. occupied the small upper room of the new house last night. He was the first who ever snored in the new building north of Wilmington Turnpike . . .

#### NOTES ON CERTAIN PERSONS NAMED IN THE DIARY OF FATHER KENNY.

One of the earliest items recorded in the Diary of Rev. Patrick Kenny was written on November 25, 1805, as follows :  
" 2 Bap. French families Wilmington."

The members of these French families, at a later date, were intimate and highly valued friends of Father Kenny ; and his



intercourse with them continued until death severed their friendly association.

As the names of some of them are frequently mentioned in the Diary, and as many of their descendants have been intimate friends of the writer, the opportunity is here taken to briefly refer to their history.

Many prominent men from France settled in San Domingo during the last century, and were among the most prosperous sugar planters on that island. At the time of the insurrection of the slaves, the white planters were obliged to take refuge in other lands.

Jean Garesché, one of these San Domingo French pioneers, emigrated from France to that island about the year 1760. Though a Protestant himself he married a most exemplary Catholic lady. On account of the insurrection he returned to France in 1792, and came to the United States in 1794. Soon after he moved to Wilmington, Delaware, where his old friend and neighbor, of San Domingo, Jean Baptiste Breton Des Chapelles, was living. He died in 1801. His two sons, John Peter and Vital Marie, accompanied him to Wilmington. John P. Garesché married Cora, daughter of Pierre Bauduy, while Vital M. Garesché married her sister, Mimica Louisa Bauduy.

Jean Baptiste Breton Des Chapelles, of an ancient family of Brittany, was a rich San Domingo planter. Compelled to leave that island on account of the insurrection of the slaves, he came to the United States a few years before the close of the last century, and settled in Wilmington, Delaware, with his three daughters and his son-in-law, Pierre Bauduy, who had married his daughter Julia.

Pierre Bauduy also had been a rich San Domingo planter. Having escaped from the negro insurrection he settled in Wilmington with his wife. He was the architect of the City Hall in Wilmington. An exemplary Catholic himself, as was also his wife, it was mainly through their exertions that the first Catholic church in Wilmington was erected. In compliment to him it was dedicated under the invocation of St. Peter, his patron Saint.

Ferdinand, a son of Peter Bauduy, married Victorine, the daughter of Eleuthere Ireneé Du Pont, who in 1802, founded the firm of E. I. Du Pont de Nemours & Co., powder manufacturers on the Brandywine near Wilmington.

In connection with Mr. Du Pont, Mr. Pierre Bauduy established the powder works at Eden Park, one mile southwest of Wilmington. Pierre Bauduy eventually settled on a sugar plantation, in Cuba, where he died. Of the other children of Pierre Bauduy, Mimica Louisa married Vital Marie Garesché, in September, 1809.

Cora married John Peter Garesché about 1811. Helen married her cousin, Henry Alexander Des Chapelles.\* Julia married, first, Mr. Testu of Cuba, and, secondly, Mr. Rabel of the same island. At this time (1898) she is living in Spain.

Peter married his cousin, Amelia Keating.

When Pierre Bauduy moved to Cuba, about 1819, he relinquished the powder mills at Eden Park to his two sons-in-law, Vital M. and John P. Garesché.

Father Kenny, in his Diary, frequently referred both to Mrs. Mimica and Mrs. Cora Garesché. The former was an accomplished musician, and, in conjunction with her husband, who, at that time was not a Catholic, organized a choir at St. Peter's church, in Wilmington, and for many years presided at the organ.

In 1839, the two brothers Garesché dissolved their partnership, and Vital M., with his wife and children, moved to St. Louis, Mo. In the year 1843, he became a Catholic, and in 1844, died. Julius Peter, a son of Vital M. Garesché, (born in April, 1821,) graduated at the Military Academy at West Point in 1841, and was assigned to the artillery arm of the service. In July, 1862, he was appointed a lieutenant-colonel in his corps. On October 30, 1862, General Rosecrans relieved General Buell of his command; and Lieutenant-Colonel Julius P. Garesché was appointed assistant adjutant general and chief of his staff. On the morning of the 21st of the

---

\* Mr. Des Chapelles, with his wife, moved to a sugar plantation, which he purchased near Matanzas, in Cuba, where he died. After the death of her husband Mrs. Des Chapelles occasionally spent the Summer season in the vicinity of Philadelphia.

following December, Father Trecy, the chaplain, offered the Holy Sacrifice of the Mass, at which Col. Garesché received Communion. A few hours afterwards Colonel Garesché was killed in battle, by the side of his general. A daughter of Col. Julius P. Garesché is now in a convent at St. Louis, Mo.

Louis, son of Colonel Garesché, wrote a biography of his father for private circulation, which was published in 1887. For much of the information contained in the present paper, the writer is indebted to this biography.

Rev. Frederick Garesché, S. J., born in 1826, and now living in New Orleans, is a son of Vital M. Garesché. Another son of Vital M. Garesché, Alexander, was the father of Juliet, a member of the Order of the House of the Good Shepherd; and, as Mother St. Laura, she died in the Convent at Norristown in 1897.

Another grand-daughter of Vital M. Garesché, Sister Mary St. Anthony, is now living at the House of the Good Shepherd in Philadelphia.

John P. Garesché, having bought the interest of his brother, Vital Marie, in the powder mills at Eden Park, continued to manufacture powder there until the year 1855. He died in St. Louis in 1860. Through the influence of his wife and family he became a Catholic before his death.

Bauduy P., the oldest son of John P. Garesché, married in 1849, Miss Juliette, a daughter of Louis McLane, of Wilmington. At the time of her marriage she was not a Catholic. With his wife he moved to St. Louis, where he died in 1869. A few years after his death his widow entered the convent of the Sacred Heart, in St. Louis, where two of her daughters had preceded her. She died in 1885. Her daughters are still living in the convent.

John Keating was born in the County of Limerick, in Ireland, about the year 1760. He commanded a regiment in the French army, in San Domingo, at the time when the Bourbons fell from power. Refusing all solicitations to continue in the French army, he came to the United States in 1792, and soon after settled in Wilmington.

In December, 1797, he married Eulalia, a daughter of Jean Baptiste Des Chapelles. From May, 1806, to March, 1808, Father Kenny celebrated Mass monthly at the house (in Wilmington), of John Keating, who subsequently moved to Philadelphia, where he died in 1856.

William Hyppolitus Keating, born in Wilmington in 1799, was a son of John Keating. He graduated at the University of Pennsylvania in 1816, and was appointed Professor of Chemistry and Mineralogy at that institution in 1822, a position he held until 1827. He was one of the founders of the Franklin Institute, in Philadelphia, and from December, 1821, to December, 1825, he served as Recording Secretary to the Academy of Natural Sciences in that city. He died in 1844.

Eulalia, a daughter of John Keating, married her cousin, Jerome Keating. She lived, with her husband, in Manayunk, until his death in 1833. Father Kenny frequently mentions them in his Diary. In 1844, Mrs. Eulalia Keating entered the Convent of the Visitation, in Georgetown, D. C., of which, at a later date, she was the Mother Superior. She died in 1873.

The late well known Dr. William V. Keating, of Philadelphia, distinguished through life, both in his profession and for his benevolent works, as well as his devotion to his Church, was a son of Mrs. Eulalia Keating. He died in 1894.

Amelia Keating, a sister of Dr. William V. Keating, married her cousin, Peter Bauduy. After the death of her husband she lived with her grandfather, John Keating, until his death in 1856. She then entered the Carmelite Convent, in Baltimore, where she died.

Mary, the youngest child of Jerome and Eulalia Keating, married James M. Willcox. Two of their daughters entered the Convent of the Holy Child. One of them died at Sharon Hill in 1895. The other is now living at St. Leonard's, in Philadelphia.

Peter Provenchere, another friend of Father Kenny, born in France in 1740, came to the United States in 1794, and settled in Wilmington. In 1808, he moved to Philadelphia, where he died, in 1831.\*

---

\* See the RECORDS, vol. vii, page 78.

When Jean Garesché came to Wilmington, about 1794, several of his former slaves accompanied him. Among them was a young girl named Laurette, who afterwards married Andrew Noel, a highly respected barber living in Wilmington.

Andrew Noel and his wife were devoted Catholics, and Father Kenny frequently mentions them in his Diary. When Father Kenny went to Wilmington he usually made his home at the house of Mrs. Noel, habitually keeping his vestments there. He occasionally celebrated Mass in her house. Between the leaves in the Diary a part of a letter was found by the writer, that was written in French by Mrs. Noel, addressed to Father Kenny, which shows that she was an educated woman. When Rev. George A. Carrell went to Wilmington, in 1829, as assistant priest, he boarded at the house of Mrs. Noel. Andrew Noel died in 1822.

At a later date Mrs. Noel became a member of the Oblate Sisters (colored) in Baltimore, of which Order her daughter, Mother Louisa Noel, born in Wilmington, was the Superior-General. The latter died in 1885, when 68 years old, having been connected with the Order for 50 years, and its Superior for 29 years.

## OUTLINES OF HISTORY—ST. CHARLES' CHURCH, GRAND COTEAU, LA.

---

BY REV. C. M. WIDMAN, S. J.

---

1819. Charles Smith, a native of Maryland, commenced building the church of Grand Coteau, donating to the Bish. 130 arpents of land. He died suddenly on Apr. 1st and was buried in the church before it was finished.

1820. His widow continued the work. The church was blessed Oct. 20 by F. Gabr. Isabey, O. P., parish priest of St. Martinsville, and F. Hercule Brassac appointed its first Pastor.

1821. Mrs. Mary Smith donated to R.R. Dubourg some 400 arpents more to establish a school for girls, and engaged herself to build a house for Sisters and to provide for their traveling expenses from France. (The donation was made in the form of a sale for a consideration of \$10,000, for which a receipt was given at once.) The Sisters of the S. Heart, under Mother Audé, reached the place before the end of the year.

1821-1837. The parish and convent were under the direction of secular priests, F. Flavius H. Rosti, of Opelousas, sometimes administering per interim. Amongst the Baptisms are those of some adult Indians, baptized in *extremis*. The parish covered some 2000 sq. miles with a population of about 2500 souls, scattered through the prairies. The colored population, of which some 5 or 600 were free mulattoes (families dating from Spanish times) nearly equalled the whites. Most of the adult slaves had been baptized in Spanish times; since the occupation by the U. S., owing to the fewness of priests,

baptism was often administered, both to whites and blacks, by laymen called baptizers. Free negroes were married; slaves were sometimes married (so-called) by their masters, and could not be married by priest, judge or minister, except with the consent of the masters. Few funerals took place from the church; most plantations had a graveyard of their own. (A new parish—Vermillionville, now Lafayette—was organized in 1823.) No wonder that the statistics of these first years give numbers so small; what could one man do with such an extent of territory, and so low a state of religious instruction?

1836. Contract signed in France (Sept. 23) between R.R. Anthony Blanc and the Jesuits.

1837. The first Fathers reach New Orleans (Feb. 22) and F. Peter de Vos, S. J., commenced his ministrations at St. Charles (Apr. 17). The corner-stone of St. Charles College was laid by Bish. Blanc, July 31.

1838. Classes opened Jan. 6th. The FF. of the College attend to the church during the week, whilst the Pastor travels over the vast territory committed to his care.

1840. Church and College pass under the jurisdiction of the Vice Provincial of Missouri.

1847, Jan. The Province of Lyons takes charge of the New Orleans Mission.

1852-56. Two chapels are built, Plaquemine Brûlé (now Church Point) and La Jonction (now Arnaudville). They are attended from the College, but have separate records. In 1853 the College was suspended; but the FF. continued in charge of the Parish and Missions.

1856. The College reopened in Oct.

1861-1865. The Civil War. Both armies equally protected the college, convent and church. A "safe conduct" spontaneously issued by Gen. N. Banks, (1862) renewed the year after by Gen. Franklin, proved an excellent protection, not only to our establishments, but to the vicinity. 1863. All Saints' Day offices interrupted by the arrival of Federal troops. Novb. 3, Battle of Grand Coteau. Many slaves profit

of the presence of the Federal Army to run away ; those who remain, are better off at the end of the war.

1866. Decb. 14. Miracle of Bl. John Berchmans at the S. Heart Convent. It was subsequently received in the process of canonization, and is related in the Bull.

1867. Two FF. of the College, F. Nachon and A. de Chaignon, die of yellow fever at Washington, (La.), where they were sent to assist the parish priest.

1865-1868. Distress and poverty after the war ; the wealthiest planters before, became the poorest after. Free negroes hasten to have their marriages set right before the Church. Preachers of all sects overrun the country to draw the poor negroes in their nets ; the Church loses about one half of them.

1868. A new parish formed at Carrencro from the best portions of Grand Coteau and Lafayette.

1880. A new frame church dedicated (July 14th) by R.R. Bishop Quinlan under the title of the S. Heart. The remains of Ch. Smith are transferred thither.

1868-1889. The long administration of F. J. F. Abbadie, who in 1876, celebrated the 50th year of his Religious Life and in 1885 that of his priesthood, and died on Decb. 16, 1890, at the age of 86.

1890. The college boarding school is suspended and replaced by a Scholasticate of the Soc. of Jesus.

1898. And of the original parish of Grand Coteau have been formed successively four other parishes : Church Point, Arnaudville, Pointe aux Loups, and Rayne ; and portions of six other parishes : Carrencro, Mermentau, Grande Pointe, Crowley, Jennings and Leonville, all more or less prosperous. To-day, the mother is smaller—in extent at least—than any of her daughters.

#### SUCCESSION OF PARISH PRIESTS.

Secular Priests : Hercule Brassac (1819-1822) ; Franc. Cellini (1822-1824) ; Leo de Neckere, afterw. Bishop of N. O.



(1824, Oct. 3d to Nov. 4); John Rossi, C. M. (1824-1825); Flavius H. Rosti, P. P. of Opelousas (1825-1835.)

Jesuit Fathers : Pet. de Vos (1837-1839); Theod. de Theux (1839-1842); Seb. Santois (1842-1848); Aloys. Roccofort (1848-1853); Jos. Roduit (1854-1856) (1862-1866); John F. Abbadie (1856-1862) (1869-1889); Franc. Nachon (1866, 1867); Fel. Benausse (1868); Cel. Frin (1889-1894); Gust. Courtot (1895); John Hogan (1896-1898).

Others occasionally named. Secular Priests : Aug. Jeanjean Vic. Gen. ; P. Parisot, C. Mar. Imm. ; Vict. Paillasson (afterwards a Jesuit, died at Grand Coteau in 1840).

Jesuit Fathers : Vic. Point, Jos. Soller, F. X. d'Hoop, Fer. de Leew, Hen. Duranquet, Ch. Truyens, Steph. Parrondo, Ant. Parret, Jas. Duffo, Jos. Lavay, Ant. Fourdant, Dar. Hubert, Jos. Anthonioz, Ant. Brühl, Rob. Kelly, Charles Booker, Nic. Simon, Ant. Free, Franc. Lespes, C. M. Widman, J. B. Serra, Hen. Begley, J. B. Unverzagt, Ant. Vialletion, Vict. Jouannet, Fred. Larnaudie, Ant. Boven, Rob. Ollivier. John Lafarge, A. de Stockalper, G. Rittmeyer, John Mayer, Henr. Maring.

#### VISITS OF PRELATES TO GRAND COTEAU.

1821, March. R. R. W. L. Dubourg, confirm. 83; settled parish boundaries.

1822, May. Same.

1831, Aug. R. R. L. de Neckere, conf. 15.

1832, Sept. Same.

1837, Nov. R. R. Anthony Blanc, conf. 49.

1838, Oct. Same, conf. 59.

1840, Feb. R. R. C. A. de Forbin-Janson, Bish. of Nancy confirm.

1841, May. R. R. A. Blanc, ordin. of F. H. Duranquet, S. J. confirm.

1847, Apr. Same. Confirm.

1848, Aug. Same. Ordin. of F. Jos. Lavay, S. J., confirm.

1850, Oct. Same (now Archb. since July 19, without knowing it) Ord. F. Dar. Hubert, S. J. Confirm.

- 1853, Aug. Same—Ordin. F. T. de Villebois, S. J. Confirm.  
1858, Aug. Same. Ordin FF. F. Achard, Jos. Delahays,  
Dav. MacKiniry S. J. Confirm.  
1863, Summer. R. R. Ch. Dubuis, coming from France with  
priests and nuns, passing through Federal and Confederate  
Lines to reach Galveston.  
1865, Aug. M. R. Cl. Mar. Odin—Minor Orders. 6 weeks  
visiting Stations, confirm. over 600.  
1868, Aug. Same—visiting all the Stations—sick from  
over-fatigue, from which he never recovered, but died during  
the Vatican Council.  
1871, Aug. Archb. Perché, Confirm.  
1874, Aug. Same. Minor Orders to Jesuit Scholastics—  
Confirm.  
1878, July. Aug. Sept. Same—Sick—Bishops Dubuis and  
Dufal spend Jul. 31 with him.  
1880, July 14. Bish. Quinlan blessing new church—Con-  
firm.  
1885. Archb. Leray—confirm.  
1887, Aug. R. R. Fitzgerald—confirm.  
1890, Apr. Archb. Janssens, 287 Confirm.  
1892, 3 Nov. Same—Minor Orders to 4 Jes. Scholastics—  
238 Confirm.  
1894, 5 Jun. R. R. Durier, Ordin. to F. F. Sigouin and  
Girard.



## DOCUMENTS.

### (1) BURIAL OF CH. SMITH (1819)

(From the French.)

In the year of O. L. 1819, was solemnly buried in the Church of St. Charles Borromeo, on the epistle side near the sanctuary, Charles Smith, born in Frederick County, State of Maryland, in the year 1756, who died suddenly on the first day of April, 1819, on his plantation in Opelousas, State of La. The funeral, attended by an immense multitude of all ranks, was

performed by Rev. Flav. H. Rosti, Rector of St. Landry's church, Opelousas.

To the munificence of this respectable gentleman and his pious widow, Mary Santee, the public is indebted for the elegant church and dependences in the prairie of Grand Coteau. May he enjoy in Heaven that happiness, which his exemplary life deserved and may the memory of their (sic) virtues be held in the respect and gratitude of future generations! Solemn funeral services were performed Ap. 1. 1819, by the Rector of St. Charles; on Oct. 23, 1820, by Rev. F. Isabey, Rector of St. Martinsville, and on March 8th, 1823, by the R. R. Louis W. Dubourg, Bishop of Louisiana and the Floridas.

Hc. BRASSAC, Rect. of St. Charles.



#### APPOINTMENT OF THE FIRST PASTOR.



(From the Latin.)

Louis W. Dubourg, by the Mercy of God and the Authority of the Holy Apostolic See, Bishop of St. Louis, U. S. A., to all whom it may concern greeting and blessing in Jesus Our Lord.

We grant and confer on our beloved Master (Magister) Herc. Brassac, priest of our diocese, the care of the newly erected church of St. Charles Borromeo, in the county of Opelousas, State of La., and hereby invest him with all the rights and belongings, under the condition that he reside there permanently and observe the statutes of the diocese.

To this effect we, by the present letter, empower the Rev. F. Gabr. Isabey, Rector of St. Martin's, Attakapas, to place and introduce the said Herc. Brassac into possession, real and actual, of all the rights and belongings of said church, in the usual form.

Given at St. Louis, Mo., under our hand and seal and with the subscription of our Vic. Gen. Apr. 29, 1821.

† LOUIS W., Bishop of St. Louis.

GABR. ISABEY,  
Episcopal Commissary.



DEDICATION OF THE CHURCH (20 Oct., 1820).

(From the Latin.)

A. M. D. G.

In the year of O. L. 1820, on Oct. 22d, I, Fr. Gabriel Isabey, O. P., parish priest of St. Martin's Church, in the County of Attakapas, by delegation of the RR. Louis Valentin Dubourg,\* Bishop of St. Louis, and with the assistance of the RR. FF. Flavius Rosti and Hercule Brassac, parish priests respectively of St. Landry and St. Charles, in Opelousas County, have blessed the church of Grand Coteau, and given it the title of St. Charles Borromeo, after the name of the founder of said church, the late Charles Smith. In testimony whereof, I have subscribed together with the said RR. gentlemen, on the day and in the year as above.

FLAVIUS H. ROSTI, Rect. of St. Landry.

HLE. BRASSAC, Rect. of St. Charles.

GABR. ISABEY, as above.

On the same day after the ceremony, and in virtue of the canonical appointment, by a letter addressed to the Rev. Hle Brassac by the RR. Bishop, I have introduced the said H. Brassac into possession, real and actual, of the newly erected parish with the usual formalities.

FIRST PASTORAL VISIT OF R.R. DUBOURG (March 10th, 1821.)

(From the French.)

On March 10th, 1821, I, the undersigned, Bishop of Louisiana and the Floridas, have completed the canonical visit of the parish lately established under the name of St. Charles Borromeo, in the locality called Grand Coteau, County of Opelousas, State of La. The church and presbytery have been built by the late Ch. Smith, a resident of this place, who has added hereunto 80 arpents of prairie and 50 of woodland to provide for the support of the worship, and besides has supplied the necessary vestments, linen and ornamentation not

---

\* Rt. Rev. Louis William Valentine Dubourg was bishop of New Orleans from September 15, 1815, to November, 1826.

only for the decency, but even for the splendour of the religious rites. The property has been turned over to the Bishop by an act dated (*date wanting*) and signed by the widow and the heirs of the founder, who died Apr. 1, before he could finish the pious work. Happily, his widow, Mrs. Mary S. Smith, has spared neither pains nor expenses to carry out the intentions of her worthy husband . . . She has added to the bequest of her husband a donation of about 400 arpents, adjoining the church land, to establish a girls' school and is actually engaged in building, inclosing and furnishing a two-story building. She has promised, moreover, to provide for the traveling expenses of 4 Nuns, who are to come from France, and to support them for the first year. This institution established in a locality already well-peopled and far distant from any similar institution, promises great advantages for the future and will secure for the pious founders the gratitude of future generations. I have established the boundaries of the new parish as follows . . . I entreat the Rev. Pastor to establish as soon as possible Mission Stations in various localities, where the faithful may from time to time, hear Mass and receive instruction. I also recommend him to teach Catechism frequently in these distant places. I have conferred the Sacrament of confirmation in this church on 83 adults, whom I found as well prepared as can be expected under circumstances. These are good beginnings, for which I am happy to express my satisfaction to the Rev. Pastor.

Done in the presbytery of St. Charles, Grand Coteau, etc.  
 . . . on date as above.

†L. G., Ev. de la Louisiane.

LOUIS SIBOURD, Vic. Gen.

HERC. BRASSAC, Curé.

MARCEL BORELLA, Prêtre.

ANT. RICHEFORT, Sec'ry ad hoc.

#### FIRST VISIT OF R. R. BISHOP A. BLANC.

(From the French.)

On Novb. 2d, 1837, at the end of our first pastoral visit to St. Charles, Grand Coteau, during which we confirmed forty-

nine persons, we have deemed it proper to express hereby our satisfaction at seeing the cleanness and decency of the church, and still more at beholding the recollection and piety of the faithful, all which we feel compelled to ascribe, under God, to the zeal and piety of the Rev. Pastor, F. de Vos, and his Brethren in Religion.

† ANT. EV. DE LA NOUV. ORLEANS.

†

# PARISH STATISTICS.

1819-1898.

Years	Baptisms			Marriages		Burials	
	White		Colored	White	Colored	White	Colored
1819-1830	513		504	139	5*	163	72
1830-1840†	853		721	110	18	210	83
1840-1850	1496	144‡	1321	252	84	347	304
1850-1860†	1673		1560	249	63	491	410
1860-1870	1151		1094	336	213**	611	551
1870-1880	905	158††	972	186	214	431	463
1880-1890	762	397††	581	159	135	387	399
1890-1898	738		934	132	151	272	302
	8055	699	7678	1561	883	2912	2584
Totals . . .	16432			2444		5496	
Average per Annum .	207.9			30.9		69.5	
Proportion of Color .	50.5%	49.5%		63.8%	36.2%	52.9%	47.1%

\* 4 of Free Negroes, 1 of Slaves. † Numbers doubling and tripling after 1836, when Jesuits took charge of parish. ‡ Population increasing, but numbers decreasing, when two chapels were erected with separate records. § Baptisms of whites and colored indistinct, performed by Rev. P. Parisot, C. M. I., on an excursion to Calcasieu in 1843. || Record of 1851 wanting. \*\* Colored marriages increasing after 1865, the year of emancipation. †† Baptisms recorded without distinction of color.

W.

# SELECTIONS FROM THE CORRESPONDENCE

OF THE DECEASED

MATHEW CAREY,

WRITER, PRINTER, PUBLISHER.

Born 1760. Died 1839.

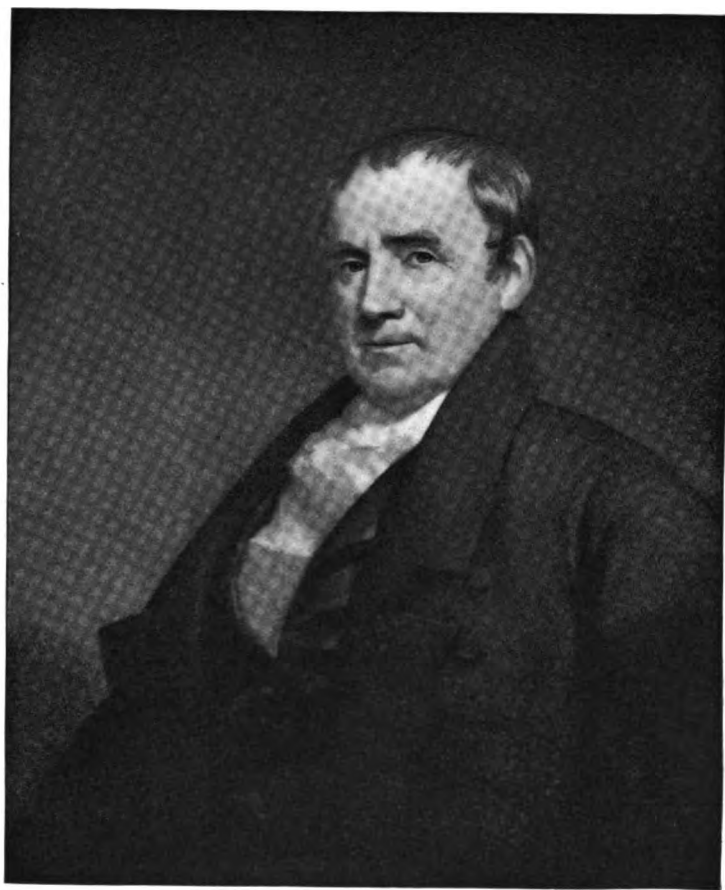
---

WITH PREFACE BY LAWRENCE F. FLICK, M. D.

---

Mathew Carey was born in the city of Dublin, Ireland, on the 28th of January, 1760. His father was Christopher Carey, at one time an employé in the British Navy and a man of independent means. From early boyhood Mathew was a good student and devoted himself most assiduously to the acquisition of knowledge in general and languages in particular. Quite early in life he decided to take up the business of printer and bookseller, and as his father did not approve of this avocation, he himself secured an apprenticeship with a Mr. McDonnell. At the age of 17, he launched forth into a literary career, which he maintained with unabated vigor to old age. One of his earliest literary efforts drove him into exile. This was a pamphlet which he wrote in 1779, entitled, "*The Urgent Necessity of an Immediate Repeal of the whole Penal Code against the Roman Catholics, Candidly Considered; to which is added an inquiry into the prejudices against them; being an appeal to the Roman Catholics of Ireland, exciting them to a just sense of their civil and religious rights as citizens of a free nation.*" The mere issue of the title page of this pamphlet earned for him prosecution by Parliament, wherefore he fled to France. There he took up his residence in Paris, and entering the printing office of Dr. Franklin, to whom he had

352



Mathew Carey





brought a letter of introduction from a Catholic Priest, continued serving his apprenticeship as a printer. While in Paris he became acquainted among others with Lafayette. At the end of twelve months he was allowed to return to Dublin, and having been emancipated by purchase from his apprenticeship to McDonnell, undertook the management of a paper called the *Freeman's Journal*. He continued this occupation until the latter part of 1783, when, with means furnished by his father, he started a paper of his own which he called the *Volunteer's Journal*. His paper being conducted upon lines of intense patriotism soon acquired a reputation, and within a year landed him in Newgate jail, where he lay for a month. Upon the adjournment of Parliament he was released by the Lord Mayor, and fearing a subsequent prosecution and conviction, with heavy fine and imprisonment, he sold his paper to his brother and fled to America. He landed in Philadelphia on the first of November, 1784, where, owing to his reputation as an Irish patriot, he was kindly received. Among others, who had watched with interest his imprisonment, was Lafayette, who, when he learned of his arrival in Philadelphia, sent for him, and in a very delicate and unobtrusive way aided him by letters of introduction to prominent men as well as by an advancement of \$400 in cash. With this money, which Carey accepted as a loan from Lafayette, and with the friends that he found awaiting him, he at once began the publication of the *Pennsylvania Evening Herald*, the first number of which he issued on January 25th, 1785. In the beginning the success of the *Herald* was not very great, but after a little while, he took in new capital and began the publication of the *Debates of the Assembly* and thus found his way to success. In October, 1786, he commenced the publication of the *Columbian Magazine*. In January, 1787, he issued the first number of the *American Museum*, which ran until December, 1792. In 1790, he undertook the issue of the Douay Bible and carried it out successfully. Subsequently he brought out a number of editions of it, and, in 1801, published a quarto edition of the Bible.

In 1792, he married Miss Bridget Flahavan, the daughter of Roger Flahavan, a prominent Catholic of Philadelphia, by whom he had nine children. In 1793, he served as a member of Committee of Health appointed for the relief of the yellow fever sufferers. (On this Committee was also Stephen Girard.) In 1792 or 1793, Carey organized the Hibernian Society for the relief of emigrants from Ireland. Later on, he became a member of Select Council of Philadelphia and a director of the Bank of the United States. In 1814, he published the "*Olive Branch*," a book which was intended to calm the feelings which had been disturbed by the late war with England. This book was popular and ran through a large edition in a short time. In 1819, he published "*Vindiciæ Hibernicæ ; or, Ireland Vindicated*," a large octavo volume, of which a second edition was issued in 1823. He took an active part in discussions on political economy, and was one of the first advocates of a protective tariff. He was one of the founders of the Philadelphia Society for the Promotion of National Industry, and contributed materially to the protective tariff of 1824 and 1828. He took a very active part in advancing the construction of the Chesapeake and Delaware Canal and gave much personal attention to the completion of this undertaking. In 1825, Mathew Carey retired from active business, and died (in Philadelphia) on the 16th of September, 1839, in the eightieth year of his age. He had led a most active and useful career and died greatly lamented by his fellow-citizens of all creeds.\*

Mr. Carey's extensive correspondence during his lifetime has been carefully preserved, and that portion of it bearing upon his business undertakings bound (in chronological order) in many large volumes. This correspondence is in the possession of the firm of Lea Brothers & Co., of Philadelphia, (some members of which firm are descendants of Mathew Carey), who now represent the publishing house which Mathew Carey had founded. Among the letters representing this correspondence there are many bearing upon the publication of the early editions of the Bible and other works of interest to

---

\*The information here given about Mathew Carey is largely taken from the *American Bookseller*, of February 1, 1885.

Catholics. Through the courtesy of the Messrs. Lea, these letters have been copied and will be published in chronological order. Mr. Martin I. J. Griffin has been employed by this Society to indicate which letters would be of interest to the Catholic historian, and has compared the copies with the originals thus authenticating their correctness. Most of the letters here published are largely of a business character, but will throw light upon the early history of the Church.

LAWRENCE F. FLICK.

#### NOTE ON MATHEW CAREY.

By T. C. M.

Mathew Carey was buried at St. Mary's Church, in Fourth Street.

By will he left to the Athenæum Library (in Philadelphia) his bound pamphlets; and to the Philadelphia Library very many works from his library, as his "*Excerpta*" (about one hundred and fifty volumes); the "*Olive Branch*" (ten editions); his "*Vindiciæ*;" "*Political Economy*;" "*Miscellanies*;" Miscellaneous Works (in eight volumes); the *Dublin Volunteer's Journal*; the *Pennsylvania Evening Herald*; and sixty or eighty volumes of bound newspapers.

Worth consulting, too, anent the life and life-work of Mathew Carey is a paper on him (by his grandson) published in Dr. William Campbell's "*History of the Hibernian Society*" (pp. 368-374). See also Finotti's "*Bibliographia*" for a list of Carey's works (pp. 372-373). In Dr. Campbell's History (at p. 160) is a portrait of Carey after a painting of him by J. Neagle, and another in Westcott's "*History of Philadelphia*," (ii, 1141). In the *North American Review* for July, 1832, (xxxv, p. 118), is a criticism on Carey's *Letters* on the Colonization Society.

In 1808, (we may add) Mathew Carey was chosen President of the "Society of St. Joseph's for maintaining and educating Roman Catholic orphan children of both sexes," attached to Holy Trinity Church.

From 1801-1807, he was a pew-holder at St. Augustine's Church (in Fourth Street), towards the building of which he had contributed (in 1796) the sum of fifty dollars. (Carey's pew was No. 6, Middle Aisle).

VILLANOVA, PA., July 24, 1898.

---

ARCHBISHOP CARROLL TO MATHEW CAREY.

BALTIMORE, Jan. 30, 1789.

SIR:—I have, just now, been favoured with yours of Jan. 26, & the inclosed proposals for publishing the Doway Bible, by which I presume you mean the Doway Bible, agreeably to the last corrections made in it by the late Bishop Challenor. I still retain the same desire of seeing it in the hands of our people, instead of those translations which they purchase in stores & from booksellers in the country, & you may depend on my exertions for the encouragement of a liberal subscription. But at the same time, I must communicate to you my fears, that you will not be sufficiently supported to carry through so expensive an undertaking. I know, it will be a difficult matter to obtain 1200 dollars paid in hand, before the work is begun. I cannot tell how consistent what I have now to propose may be with any reasonable prospect of advantage to yourself; but if the present proposal should prove impracticable, I am well satisfied that an edition of the New Testament, in a moderate 8vo, would meet with good encouragement. My good Br. & companion Mr. Sewall is indeed very desirous that the proposed edition of the old & new Testament should be in separate volumes, of an 8vo size, such as it was printed in England. This advantage will attend that form, that many, who would not be able to purchase the whole, might get only the New Testament and for their accommodation you would probably take off more copies of that part of Scripture.

I must take this occasion to thank you sincerely for some very pertinent observations interspersed in your Museum on

the illiberal treatment of R. Catholics in some, indeed in most of the United States. After having contributed, in proportion to their numbers, equally at least with every other denomination, to the establishment of independence & run every risk in common with them it is not only contradictory to the avowed principle of equality in religious rights, but a flagrant act of injustice to deprive them of those advantages, to the acquirement of which they so much contributed. I wrote & sent a few reflexions on this subject for the *Columbian* magazine about 18 months ago; but the Editor, after violating his engagements made in the outset of his work, & delaying the publication for many months, printed it at length with unjustifiable retrenchments. I am with respect,

Sir Y<sup>r</sup> m<sup>t</sup> humble S<sup>t</sup>

J. CARROLL.

ARCHBISHOP CARROLL TO MATHEW CAREY.

BALT., March 19, 1789.

SIR :—Since I received yours of the 10 inst with the altered proposals, I have circulated these, as much as opportunity has allowed, and hope there will be a satisfactory subscription. I have little doubt indeed of it, if my brethren will exert themselves generally. I desired Mr. Beeston to inform you, that I have not had any returns from them; and to add a few names to the subscribers for your Museum, the gleanings from the neighbourhood of George town, left by your brother, as I was informed, in his passage thro' that place. An obstinate cold & sore throat has prevented my seeing as many in this town, as I expect will subscribe for the Bible. I am with esteem Sir

Y<sup>r</sup> most obed<sup>t</sup> S<sup>t</sup>

J. CARROLL.

ARCHBISHOP CARROLL TO MATHEW CAREY.

BALT., April 8, 1789.

SIR :—I have just received your letter of the 6th inst., but not the advertisements, which were to accompany it. I have

dispersed many of those, received before. It is impossible for me to get returns this evening from the different persons employed to take subscriptions. On my own list I have upwards of twenty. I do not expect to get returns from my brethren till the middle of May, when I shall probably meet several of them. I have written to them as you do to me, that it will be a disgrace to Catholics not to make up so small a number of subscriptions as is required. In many parts of Maryland they have been so long used to receive as presents from their Clergy, the religious books, they wanted, that they have no idea of purchasing any. I have repeatedly & very urgently recommended subscriptions for your undertakings from the altar, & I hope, not unsuccessfully. Some active persons have undertaken to solicit.

I am obliged to you for your communications from Massachusetts.

The establishment of our religion there has enkindled the fanaticism of the Puritans. I am afraid the French Clergyman's\* imprudence & imperfect knowledge of the habits of this country will inflame it still more. I wish it were in my power to fix a sensible and discreet gentleman in his place. There is a prospect of making it a very serviceable, as well as comfortable station.

To the list of subscribers to your Museum (I sent you some names before) be pleased to add Mr. Chas. Carroll, of Carrollton, & send it to him at New York. He left this yesterday to take his seat in the Senate there. He will pay the advance on demand.

In my next to Mr. Beeston I shall advise him of what has been done here for recommending your undertaking & encourage him to do the same.

---

\* This doubtless is a reference to Rev. Claude Florent Bouchard de la Poterie, a secular French abbé, of turbulent disposition and profligate habits, who came to Boston about 1788.

Dawson's *Historical Magazine* (for 1867, p. 381), quoting from the *Boston Directory* for 1789, (the first work of its kind published there), gives the address and title of "Claude de la Poterie, Roman Catholic priest, Vice-prefect and Missionary Apostolic Rector of the church in South Latin school-street, dedicated to God under the title of the Holy Cross, Oliver's-lane."

The abbé has been referred to in Dr. Shea's *History* (II, 314); while in Griffin's *Hist. Researches* (for 1889, p. 16), may be consulted a biography of this schismatic.—T. C. M.

Of those who have subscribed with me, I have not yet taken the advance, but they are such, as will pay at the moment ; and as soon as I know that a sufficient number is made up to determine you to proceed, I will instantly collect it.

I am, sir, your most humble s<sup>t</sup>,

J. CARROLL.

---

ARCHBISHOP CARROLL TO MATHEW CAREY.

BALTIMORE, May 21, 1789.

SIR :—The day before yesterday I returned from a conference with some of my brethren on matters of general concernment ; and sorry I was to find that little progress had been made in subscriptions for the Doway Bible. But I cannot yet reconcile myself to the idea of your renouncing this undertaking. I have urged it more forcibly than ever & prayed them to use every possible exertion. Besides requesting them to procure all subscriptions they can from individuals, the clergymen, there present, agreed to subscribe for one copy for each of the congregations served by them and to encourage the same to be done by all their brethren of their respective districts. And they further promised to collect and send the lists immediately after allowing a reasonable time for these new endeavours. You may be assured that I will leave nothing untried for your success in this undertaking.

Yesterday I received a letter from the M. Revd. Dr. Troy, Archbishop of Dublin, in which he writes as follows :

“ Contrary to my injunctions and the advice of his most intimate friends, Mr. Smyth published a pamphlet which he entitled ‘ *An account of the Catholic Mission in America.* ’ This ill-timed publication gratified his own resentment ; but instead of justifying his conduct, exposed him to the ridicule & censure of every good Catholic who read it. My confreres, the Archbishops, were at that time officially assembled in this city ; and lest their silence in such circumstances should be construed into an approbation of Mr. Smyth’s libel, they formally condemned it & notified the condemnation to himself



in person. It has since died away & as little has been said of it at present as if it had never appeared. I presume you must have seen it e'er now, & determined not to notice it. Nothing can disappoint Smyth more effectually & give greater satisfaction to all good Catholics here than your silence, &c."

I am not sure that I shall follow the Archbishop's advice altogether. I have been so much urged by others to take notice of Mr. Smyth's mischievous misrepresentations & false statements, & have been told with so much earnestness that the reputation of my brethren in this vineyard of Christ is concerned in the controversy begun by him that it is possible I may draw up some few remarks. But if Mr. Smyth's pamphlet circulates no more here, I shall not wish to give publicity either to his accusations or the answer to them. I shall enclose the latter to some friend in Ireland to publish or not, as may then be found expedient; and in that event shall request him to prefer any person you will be pleased to recommend for the publishers if so trifling an object can be a consideration with him. Thus do I now view this subject. But I have had no time yet to write a single line, and fear it will be some weeks before I shall. Finding myself in arrears for your Museum, I will pay in a day or two my deficiency to your correspondent here as well as for Messrs. Lee & Young. The Rev<sup>d</sup>. Mr. Henry Pile, at Newport, Charles County, & the Rev<sup>d</sup>. Mr. Jas. Walton, St. Inigo's in St. Mary's County, wish to be subscribers to it & promised me to send the money as early as opportunity offers. I believe they must be lodged with me to be sent as I can meet with a conveyance as I do not find you have correspondents in their neighbourhood.

I am Sir Y<sup>r</sup> obed<sup>t</sup> & humble S<sup>t</sup>

J. CARROLL.

ARCHBISHOP CARROLL TO MATHEW CAREY.

GEORGETOWN, June 6, 1789.

SIR :—Your favour of May 28th has been forwarded to me at this place. I send herewith a list of subscriptions received

by myself with a few from other gentlemen. Others are not yet come to hand, since my pressing & earnest recommendation of renewed exertions. I beg you not yet to renounce the undertaking—the advance money for those who subscribed with me shall be got for you as soon as you say you are determined to proceed. The Gentlemen of Baltimore on whose exertions I depended did nothing at all.

I think I shall be able to dispose of 100 copies of the *Vade mecum*, and perhaps more. But my present engagements are so many that I dare not take upon me to be responsible for more than I can part with.

My absence from Baltimore will make this come later to hand than you might expect. I am writing a few observations on Mr. Smyth, as I have leisure, so that I proceed very slowly. I quite forgot to leave the money for Museum received from Messrs. Young & Lee as well as my own.

I hope no inconvenience will arise from it tho if payable at G. Town to any correspondent there, I can settle for it on Monday. I am Sir,

Y<sup>r</sup> most obed<sup>t</sup> S<sup>t</sup>

J. CARROLL.

[Then follows the annexed list of subscribers.]

Copies.	Copies.
Thomas Sim Lee, Esq. . . . . 1	Solomon Hillen . . . . . 1
Notley Young, Esq. . . . . 2	Hugh Henry . . . . . 1
Ign. Fenwick, Esq. . . . . 1	M. X. H. Waring . . . . . 1
Cap. James Fenwick . . . . . 1	Mr. Sewell :
Daniel Carroll, Esq. . . . . 1	George Collins . . . . . 1
Messrs. :	Rich <sup>d</sup> Collins . . . . . 1
Thomas Goulding . . . . . 3	Peter Leret . . . . . 1
James Ryan . . . . . 1	John Hannan . . . . . 1
Wm. Henson . . . . . 1	Bernard O'Neill . . . . . 1
Robt. Walsh . . . . . 1	Peter Casanave . . . . . 1
Patrick Blake . . . . . 1	Alexander Doyle . . . . . 1
Charles Ghequere . . . . . 2	Semmes . . . . . 1
Wm. Walsh . . . . . 1	Daniel Deady . . . . . 1
Wm. Collins . . . . . 1	George Rosensteel . . . . . 1
Richard Caton, Esq. . . . . 1	Rev. Mr. James Pellentz . . . . 1
Walter Butler . . . . . 1	Rev. Mr. James Walton . . . . 4

Copies.	Copies.
Chas. Carroll of Carrollton, Esq. 1	Rev. Mr. Henry Pile . . . . . 2
Geo. d'Ammours Consul of	Rev. Mr. John Ashton . . . . . 2
France . . . . . 1	Rev. John Carroll . . . . . 6
	Mr. Hugh Riley . . . . . 1

[Addressed Mathew Carey, Philadelphia. Endorsed Right Rev. John Carroll, June 6, 1789. In another hand: Add to the enclosed subscribers, Capt<sup>a</sup> Joseph White . . . 1.]

#### ARCHBISHOP CARROLL TO MATHEW CAREY.

BALTIMORE, July 23, 1789.

SIR :—Your request being so earnest to have the list of subscribers by *return of post*, I sit down to transcribe them, tho very much hurried to answer other letters this evening. I have no other objection to your mention of my approbation of the intended publication of a Catholic prayer book excepting that it seems to convey a consciousness of my own importance far above what I feel. I am in haste, D<sup>r</sup>. Sir,

Y<sup>r</sup> most obed<sup>t</sup> Serv<sup>t</sup>

J. CARROLL.

#### Subscribers.

Thomas Sim Lee, Esq., Needwood, Frederick County.	Edmund Hogan, Baltimore.
Notley Young, Esq., Duddington Pasture, Potowmack . . . . . 2	James Fisher, “
Ign <sup>t</sup> . Fenwick, Esq., Carrollsburg.	Patrick Bennett, “
Cap <sup>a</sup> . James Fenwick, George Town.	Rob <sup>t</sup> . Conway, “
Bernard O'Neill, Esq., George Town.	Edw <sup>d</sup> . Walsh, “
Messrs. M. & H. Waring, Merch <sup>ts</sup> ., George Town.	Edw <sup>d</sup> . Hagthorp, “
Mr. Peter Casanave, Merch <sup>t</sup> ., George Town.	Rob <sup>t</sup> . Britt, “
Alexander Doyle, Merch <sup>t</sup> ., George Town.	Garrett Prendeville, “
Joseph Semmes, George Town.	David Burke, “
Daniel Carroll, Sen <sup>r</sup> ., Esq <sup>r</sup> ., Rock Creek.	Solomon Hillen, “
	Daniel Deady, “
	Rich <sup>d</sup> . Jennings, Frederick County.
	Rich <sup>d</sup> . Whelan, Baltimore.
	John Hillen, “
	J <sup>a</sup> . Steiger, “
	Miles Clossey, “
	Charles Ghequiere, Esq., Balti- more.

Ch <sup>s</sup> . Carroll, of Carrollton, Esq <sup>r</sup> ., Annapolis.	James Power, Baltimore.
Messrs. :	George Rozensteel, Baltimore.
James Ryan, Baltimore.	Rev. Ch <sup>s</sup> . Sewall,           “
William Henson,   “	Rev. John Carroll, 6 Baltimore.
Rob <sup>t</sup> . Walsh,       “	W <sup>m</sup> . Walsh, Monocacy.
Patrick Blake,     “	Rich <sup>d</sup> . Gor[torn], Baltimore.
W <sup>m</sup> . Collins,        “	W <sup>m</sup> . Collins.
Walter Butler,     “	George King, Broad Creek.
Rich <sup>d</sup> . Caton, Esq <sup>r</sup> ., “	Michael Lee, Baltimore.
Le Chevalier d' Ammours, Consul of France in the State of Mary- land, Baltimore.	Rev. Mr. James Pellentz, Cone- wago . . . . . I
John Hannan, Baltimore.	Rev. Mr. Henry Pile, Newport . 2
Johnson Riley, Prince George's County.	Rev. Mr. J <sup>n</sup> . Ashton, White- marsh . . . . . 2
George Collins, Anne Arundell County.	Rev. Mr. Jas. Walton, St. Inigo . 4
Rich <sup>d</sup> . Collins, Anne Arundell County.	[Appended to above in another hand is a slip attached with a wafer. It has the following]:
Nicholas Sewall, Jun <sup>r</sup> ., Cedar Point, Patuxent.	“Subscribers for the Holy Bible.”                               Copies.
Henry Tomalty, Baltimore.	Rev. C. Sewall . . . . . I
John Goulding,   “	Rich <sup>d</sup> . Jennings . . . . . I
Thomas Goulding,   “	Rich <sup>d</sup> . Whelan . . . . . I
Andrew Goulding,   “	John Hillen . . . . . I
Hugh Henry,       “	Rob <sup>t</sup> . Casey . . . . . I
Peter Leret,       “	James Toole . . . . . I
James Toole,       “	Stephen Bahon . . . . . I
Cap <sup>n</sup> . Joseph White,   “	John Steiger . . . . . I
Lewis Pascault,     “	John Caskery . . . . . I
	Rich <sup>d</sup> . Gore.

## ARCHBISHOP CARROLL TO MATHEW CAREY.

[No date. No place]

DR SIR :—I will have ready for you all that can be collected which will, I hope, be the whole. With my own, I have ready for you about six or seven pounds cash if you want it to carry to Frederick, it is at command. I do not mean to say, you would attend the gentlemen thro town; but mentioned your being in town as a reason for their having their subscription money ready. I have devoted tuesday to making a circuit thro town myself. I return you Mr. Goddard's paper & with

it send two I have received from my br<sup>a</sup>. In the *Daily Advertiser* you will find some further information respecting the Rom. Cat. petition. I am Sir,

Y<sup>r</sup> obed<sup>t</sup> S<sup>t</sup>

J. CARROLL.

Sunday afternoon

[The above letter is No. 689 of Carey's Correspondence. As it is followed by No. 690, dated Sept. 10, 1789, it is probable that the above was written in August or Sept. 1789.]

---

ARCHBISHOP CARROLL TO MATHEW CAREY.

BALTIMORE, Sept. 10, 1789.

DEAR SIR :—I am just returned to Baltimore where I find your favour of Aug 15—My health, at present, or rather a most severe rhumatic complaint, which has seized me, puts it out of my power to answer you so fully as I would wish—I am sensible of the expense of your undertaking & proposed in my late absence from Balt. to have made great exertions, but was obliged to remain inactive, the first attack of my present indisposition having prevented me from seeing anyone or doing anything, as I proposed. I do not find in your list of subscribers five or six additional names, sent sometime ago for you to Mr. Beeston to which you may add the Revd. Mr. Thomas Digges 1—the Revd. Mr. James Walton *twelve* instead of *four*, John Lee Gibson, Esq., Clerk of Harford County, one, & William Herbert, St Mary's County, one. I sent you £9, 0, 0, thro Mr. Beeston about a month ago & have eleven or twelve more now ready for you. But I do not chuse to subject myself to the acceptance of an order as I foresee it will not suit my opportunity to make the whole collection myself, & must depend upon the diligence of others.

I am very sorry indeed, that the delay in receiving your letter prevented me from forwarding letters for the Eastern Shore agreeably to your request. The pain I feel from writing which increases every moment would prevent me from doing it now, even if it were not too late.

I am unacquainted with Wetham's translation.

I have occasionally, tho several years ago, examined part of Nary's which then appeared to me too paraphrastical & would not, I think, be approved of equal authority with the Doway translation to which I would have you adhere, tho you have pointed out some & I know, there are other imperfections. But as it is the only English translation which has the long established credit of faithfulness &c and it is quite out of my power to [word is covered with a wafer] the other translations with it; & would be deemed presumption to alter it, I cannot take upon me to do it. I heard some years ago that Bishop Geddes (of our Church, coadjutor, I presume to Dr. Hayes) was preparing a new English Bible; but whether a translation from the Vulgate or from the Hebrew & Greek, I cannot tell; tho I think it was the latter, after the manner of F<sup>r</sup>. Houbigants latin translation from the original languages.

Excuse the inaccuracy of this, & attribute it to my painful situation. I am with esteem & great regard, D<sup>r</sup>. Sir

Y<sup>r</sup> most obed<sup>t</sup> S<sup>t</sup>

J. CARROLL.

ARCHBISHOP CARROLL TO MATHEW CAREY.

BALTIMORE, NOV. 14, 1789.

DEAR SIR:—I received to-day your letter by Mr. McCoy, & as soon as the packet thro Mr. Rice comes to hand, I will forward the sale of the books, as quickly as possible. I am glad you have at length got the bible under press; I shall now be able to answer the numerous interrogatories that assail me. I send you some dollars and must accuse my own inattention for not collecting more which might have been done in this town. As to distant subscribers I cannot take blame to myself. I have directed Mr. Beeston to add some names to your list of subscribers. But as he has been frequently out of Philada, he may have neglected it, & I repeat the names underneath. Mr. Sewall joins in his compliments to you.

I am, D<sup>r</sup> Sir, Y<sup>r</sup> most ob<sup>t</sup> S<sup>t</sup>,

(Turn over.)

J. CARROLL.

Messrs. Richard Queen, Eastern	Rev. Francis Neale, Port Tobo.
branch of Potowmack . . . 1	Miss Eleanor Boorman, Cha. Co.
Charles Carroll, Hagars Town . 1	John Hurley, Baltimore.
Rev. Leonard Neale, Port Tobo.	Thomas Hare, Baltimore.
Rev. Jos. Dogne, " "	

I shall have a better oport' of sending the dollars in a few days.

Fav'd by Mr. Jos. Fenwick.

---

[Letter 692 is "Extract from Mr. Carroll's Letter."]

"Let Mr. Carey know that in my late excursion to George Town I solicited subscriptions for his Museum; but his B'. had been just before me, &, I hear, obtained almost from everybody in town. However I got two more, viz.: Thos. Sim Lee, Esq., & Notley Young, Esqr. Their Museums must go to G. Town and Mr. Lee's be put into the hands of Messrs. Waring, Merchts G. Town. Mr. Lee has just paid me some money in advance which I will send by the 1st opportunity; & tho' Mr. Young forgot it, yet I will advance it, if necessary."

---

ARCHBISHOP CARROLL TO MATHEW CAREY.

[No date. No place, but probably Philadelphia.]

DEAR SIR:—Being just returned from Cap<sup>n</sup> Barry's, I found your note requesting the passage of Exodus, C. 13 v. 9. I have consulted the Latin Vulgate, and the edition of it to which are annexed the notes of Tirinus; and I find it punctuated as in the London edition. It is therefore advisable to adhere to it, especially as the sense is intelligible, tho' not so easy, as with the punctuation which you suggest. So many corruptions were formerly introduced into the Scriptures by the liberties taken with the text, that the Council of Trent ordained very wisely the utmost precaution to be used hereafter. I am D<sup>r</sup> Sir, Y<sup>r</sup> m. humble S<sup>t</sup>,

J. CARROLL.

[Endorsed Rt. Rev. J. Carroll, Dec. 30, 1789.]

Thursday evening.

## ARCHBISHOP CARROLL TO MATHEW CAREY.

[No date—no place.]

DEAR SIR:—Mr. Stewart has delivered me your fav' of March 31st. I have a letter now ready for him to introduce him to & recommend success with my brethren in Ch'. & St. Mary's counties. I have forwarded to you, sometime ago, the names of some additional subscribers, to which I now add that of Mrs. Anne Slaughter, near Alexandria Virg<sup>a</sup>. The Gentlemen who take in these subscribers, either neglect to require or to forward the first payment. I had not quite sufficient to pay your draught in fav' of Mr. Rice, but advanced it. I have since been repaid by some receipts coming in. I am constantly attentive to promote encouragement for your useful & necessary undertaking; & think, that in so doing, I am not only rendering justice to you but discharging a duty belonging to my station. I have had likewise some ideas floating in my mind, which, if ever I find leisure to reduce them into order, may furnish some few articles to your Museum. I am with great regard D<sup>r</sup> Sir

Y<sup>r</sup> most obed<sup>t</sup> Servant

J. CARROLL.

## ARCHBISHOP CARROLL TO MATHEW CAREY.

BALT., Feb. 10, 1790.

DEAR SIR:—I have a letter from you, without date, recommending a renewal of exertions. Those I assure are not wanting. I sent your circular letters, & wrote very pressingly myself to my Brethren below. Mr. Sewall instead of carrying them himself, unfortunately, fell sick on the road, & was obliged to send them by other hand. This was a loss, as he would have done more than twenty letters. I have not received their answers; but some few subscribers have been added to the list as below, & about four or five pounds received. I expect about eight or ten more will be collected soon.

You may be assured nothing on my part shall be wanting now, or hereafter to promote y<sup>r</sup> interest & second the zeal you



exhibit for that cause which it is my more special duty to promote. I am with great regard and best wishes D<sup>r</sup> Sir

Y<sup>r</sup> most obed<sup>t</sup> S<sup>t</sup>

J. CARROLL.

Subscribers to the Doway Bible.

Hugh Sweeny of Baltimore,	Baker Brooke, Esq <sup>r</sup> ., Charles
1 copy	City . . . . . I
William Chandler Brent, Esq <sup>r</sup> .,	Rev. Mr. Matthew Ryan . . . . I
Charles City . . . . . I	Michael Crawley, Charleston, S.
	Carolina . . . . . I

Subscribers in No<sup>o</sup>.

Dennis Murray Hogan, Balti-	Mrs. Mary Worthington, Balti-
more . . . . . I	more . . . . . I

Fav<sup>d</sup>. by Cap White.

ARCHBISHOP CARROLL TO MATHEW CAREY.

BALTIMORE, Feb. 14, 1790.

DEAR SIR.—I sent you a few lines some days ago ; since which I have to request you would add the following names to your list of subscribers to the Doway Bible, viz :

Mr. Oliver Grace, Baltimore.  
 Henry Rozer, Esq<sup>r</sup>., Notley Hall, Potowmack.  
 George Digges, Esq<sup>r</sup>., Warburton, do.  
 Col. John Fitzgerald, Alexandria, Virg<sup>a</sup>.  
 Mr. Joseph Boorman, near Piscataway, Maryland.

I hear from your correspondent Mr. Rice, that he is afraid your customers will make heavy complaints that they have not received their Museums for December. I mention this out of the sincere regard which is felt for your interest by D<sup>r</sup>. Sir,

Y<sup>r</sup> most obed<sup>t</sup> Serv<sup>t</sup>

J. CARROLL.

Fav<sup>d</sup> By Cap<sup>a</sup> White.

ARCHBISHOP CARROLL TO MATHEW CAREY.

BALT<sup>RE</sup>, April 28, 1790.

DEAR SIR :—I am going to leave Baltimore, as soon as possible, I believe in two days ; I shall not however embark before the middle of May. Agreeably to your request, I en-

close you a list of those who have not paid up ; which list was made out for Mr. Stewart, before he declined going into the lower Counties. From this, you will see who have paid, at least as far as to the names entered on my list. Since my last, the four new subscribers are to be added, whose names are the last in the enclosed paper. I can find no moment of time to add a line for your Museum, hardly enough to thank you for your useful note to the address, & for your good wishes in behalf of, D<sup>r</sup> Sir,                      Y<sup>r</sup> most obed<sup>t</sup> & faithful Ser<sup>n</sup>

J. CARROLL.

---

ARCHBISHOP CARROLL TO MATHEW CAREY.

BALT., Feb. 27, 1791.

DEAR SIR.—I am favoured with yours of Dec<sup>r</sup> 30, with a postscript of Feb. 3<sup>d</sup> and feel much obliged & indebted to you for the part you are pleased to take in my return. I rejoice with you, that your arduous undertaking is compleated & shall have great pleasure in hearing, that it will prove beneficial to your interests, as I trust it will be serviceable to my flock. As soon as the bibles can be sent hither, the second part of the subscription money will begin to come in. There is a general impatience prevailing for them.

When I was in England, I endeavored to prevail on Coghlan to take a number of them. He once promised to order 50 copies, but afterwards retracted on pretence of the difficulty of getting them clear of the custom house. The Doway bible is quite out of print in England ; and if you can, by means of any correspondent, get a number safely landed, Coghlan thinks it probable they would sell well. Perhaps, in that case, for fear of seizure, your friend should make a new title page.

I expect to see you at Philadelphia as soon as it will be convenient for me to move to the northward. It will give me much pleasure to find you prosperous in your spirited undertakings, & you may rest assured, that, as far as my abilities extend, they shall be exerted to favour and increase your prosperity. I am, D<sup>r</sup> Sir,                      Y<sup>r</sup> most obed<sup>t</sup> Ser<sup>n</sup>

†J. CARROLL, B. of B.

My compliments to M<sup>r</sup>. Stewart.

ARCHBISHOP CARROLL TO MESSRS. CAREY & STEWART.

MESSRS. CAREY & STEWART.

The Revd. Mr. Sewall of Baltimore & Mr. Henson of the same place, as well as I myself, are anxious to know whether our directions have been attended to respecting the binding of our bibles ; their directions respecting the one for which they subscribed ; & my directions for one of the six I have taken. I am Gentlemen,

Y<sup>r</sup> most h. S<sup>t</sup>

† J. CARROLL.

PHILADA., July 12, 1791.

---

ARCHBISHOP CARROLL TO MATHEW CAREY.

BALTIMORE, Jan. 19, 1792.

DEAR SIR :—I am ashamed of my great delay in answering your repeated favours ; perhaps you have judged hardly of me ; but you have done me wrong, if you did ; for I do assure you, that all your proposals have been attended to, as far as I was able, & earnestly recommended to my brethren. I should deserve a heavy censure if I had not ; for I never reflect on them, but as proposals of great benefit to my diocese, & as opening a source of that information which is wanted so much amongst those who are under my care. If any one ever conceived of them as originating in motives of interest alone (which your delicacy seems to apprehend) he certainly did you much wrong, & no one would vindicate you with more zeal, &, allow me to say with warmer sentiments of friendship than myself.

But, with all my desire of promoting your proposals, my moments have been so employed, & I am so perpetually harrassed, not so much by the weightier duties of my station, as by a thousand trifling applications (& my door should be open to all) that I have not been able to do half that I wish & ought to do. Some time ago when, a subscription, in consequence of the proposals, was first opened, a collection was begun here, with some success. But the plan having died away while I was preparing for Europe & during my absence,

the money collected was returned to the givers of it; and since your renewal of the idea though I earnestly recommended it to our congregated Brethren, yet I have not begun to circulate it here; our Baltimore congregation being called on largely of late to pay for the organ which is not quite compleated. As soon as I can with propriety, my endeavours shall be used for its entire success.

I must again, reluctantly, remind you of the Bibles. Many have them not and of course you have not rec'd their money. My B<sup>r</sup>., Mr. Carroll of C., Mr. Caton, Mr. Henson (to be bound in morocco & gilt) Mr. Sewall's DO, my five common, & one particularly gilt (mine are paid for) are not yet received. Henson almost quarrels with me about his. Send them if you can, give my respectful compl<sup>a</sup> to M<sup>r</sup>. Carey & M<sup>r</sup>. Flahavan & be assured that I am D<sup>r</sup> Sir,

Y<sup>r</sup> devoted & m. obed<sup>t</sup> S<sup>t</sup>

† J. Bp. of Balt<sup>m</sup>

#### ARCHBISHOP CARROLL TO MATHEW CAREY.

BALTIMORE, MAY [stricken out and  
March inserted by Mr. Carey] 7, 1792.

DEAR SIR:—I return you the catalogue of feasts and fasts as they now stand in this diocese. As to myself, I am quite satisfied with the manner in which you have had my Bible bound, & hope others will be so too. Mr. Sewall says he gave directions about Mr. Hensons, as I myself think I did. He is a man very subject to be offended at little things, & if I find that he should be so in the present instance, I will yield mine to him, bound in three volumes, & take one of the common sort. I have had returns from very few Gentlemen hitherto, respecting the subscriptions for the Catholic fund.

One of them has assured me that he alone will furnish nearly one hundred dollars. In this town we have not begun yet, for the reason before mentioned. One hundred P<sup>ds</sup> are yet due for the organ.

I am sorry indeed, that you withdrew yourself so soon from the controversy with *Verus*. I would not have been of their

opinion who thought there was too much poignancy in your stile. They who indulge themselves inventing absurd tale and imputation against us, ought to be made to feel or they will never cease. There is a great difference between speaking severe & even biting general truths; and using the language of abuse & personality. The latter seldom if ever does good & the latter [former] scarce can fail of it.

Wishing you every happiness & offering my best compliments to M<sup>rs</sup>. Carey, I am,

D<sup>r</sup> Sir

Y<sup>r</sup> m obed<sup>t</sup> S<sup>t</sup>

†J. B<sup>p</sup>. OF BALT<sup>RE</sup>.

I received a letter lately from England enquiring about the price & execution of your Bible. If they could be introduced the enquirer, a man of much learning & reputation, thinks many of them would be sold. I have answered him, & probably I shall hear farther from him on the subject.

---

ARCHBISHOP CARROLL TO MATHEW CAREY.

BALTIMORE, Aug. 3<sup>d</sup>, 1793.

DEAR SIR :—I was absent when Mr. Chapman brought y<sup>r</sup> favour, and did not return till yesterday. I remember, when I formerly read Guthries Geography, I was disgusted with some Geographical mistakes, & more so, with historical inaccuracy & frequent misrepresentations. It is so long since that I have no particular remembrance of the erroneous passages, but only a general impression of them on my mind. I know your accuracy too well, not to be assured, that they have fallen under your notice, & will be corrected by you. I mentioned & recommended to Mr. Molyneux to have the Geography introduced into use at the Academy at Georgetown, if he has notice of the mistakes being corrected, which he is well disposed to do: in which case you will find a good vent there. If opportunity offer, I will recommend to my friends to encourage your undertaking, and propose calling at Rice's as soon as I shall have opportunity, to examine the numbers

which are published : if they prove agreeable, you may place me in the list of your subscribers.

With respects to Mrs. Carey, I am,

D<sup>r</sup> Sir,

Y<sup>r</sup> humble Serv<sup>t</sup>

† J. B<sup>SP</sup>. OF BALT<sup>RE</sup>.

There was to have been sent down hither one or more copies of the Bible bound in calf, in three volumes. It is for myself, & was paid for. When the rest came there was one designed for me, but none for Mr. Henson who made a great noise concerning the omission. To please him I yielded mine, & the price was forwarded to you by Mr. Sewall. Since that time mine has not been replaced.

Fav<sup>d</sup>. by Master Tho<sup>s</sup>. Gallagher.

ARCHBISHOP CARROLL TO MATHEW CAREY.

DEAR SIR :—I send enclosed thirty dollars from Mr. F. Neale. There are in my hands some other small sums which I received as I believe on your account tho I formerly thought they belonged to the fund. As I am now setting out on a journey I cannot ascertain the exact amount, but will on my return. I am D<sup>r</sup> Sir, y<sup>r</sup> most ob<sup>t</sup> serv<sup>t</sup>,

† J. B., of Balt<sup>s</sup>.

My respects to Mrs. Carey. Apr. 30, 1797.

REV. JOHN BOLTON TO MATHEW CAREY.

EASTON, Octob<sup>r</sup> 11, 1791.

[Recd Oct. 15].

DEAR SIR :—As I informed you last week by ye stage I should send you what money remained in my hands, I have enclosed all ye bills I could meet with in town which were but three, viz.: of 20, 30 & 5 dollars amounting to £20, 12, 6. All ye bibles are not yet taken away & some that are delivered are not yet paid for, tho' ye money lies in safe hands. I did not want to send up cash by persons I was

unacquainted with. I shall try to send ye remainder by me in bills & as I make ye collection. If you sh<sup>d</sup> have any copies of ye bible to spare, I could dispose of three more. This goes to-morrow by ye mail. Wishing you & Mr. Stuart much success. I remain

Y<sup>r</sup> very obed<sup>t</sup> servant,

JOHN BOLTON.

REV. JOHN BOLTON TO MATHEW CAREY.

ST. JOSEPH'S, Octob<sup>r</sup> 2, 1792.

SIR:—I heartily wish the Bible acc<sup>t</sup> between us was settled, am as anxious as you are in that respect, but the backwardness of some of ye subscribers in sending for their books & paying up their quotas has disappointed me.

There yet remain some dollars unpaid; had I sold my wheat, or any money by me should make up ye whole at this time. . . . I don't know what y<sup>r</sup> acc<sup>t</sup>. may be, by mine I find you have received, including the 18 shillings overpayd for prayer books, £50, 6, 6. I never heard till lately Mrs. Richardson, wife of Colon<sup>l</sup> had pay'd for two copies, one payment made to me, the other, she says, remitted to you at Philad. by Messrs. Thomas O'Hara & James Meredith, three dollars by each, two or three years ago. She had received one copy of ye 24 sent down & upon hearing this, I let her have the copy I had reserved for myself, hoping you will by some opportunity, return the three Tomes of ye old impression I lent you. . . .

As I don't pass through Easton once in six months, my rides being on a different course, your letters are apt to lie a long time in ye Post Office. Your last of July I received but ye other day.

I have enclosed herewith a Baltimore bill of 20 doll<sup>rs</sup>, hoping to remit you ye ball<sup>ce</sup> shortly, after receiving your answer to this. I understood Mrs. Catharine Jackson's first payment was made you from ye Rev. Mr. Molyneux when he lived at Bohemia. I shall send you my account in my next, and remain

S<sup>r</sup> Y<sup>r</sup> most Obed<sup>t</sup>. Humb Serv<sup>t</sup>,

JOHN BOLTON.

REV. JOHN BOLTON TO MATHEW CAREY.

ST. JOSEPH'S, April 26, 1793.

DEAR SIR :—By ye favourable opportunity of ye Revd Mr. Charles Wheelan's passing thro Philad. I have sent ye acct. between us as respecting ye Doway Bibles, hoping you will find all right. There are yet a few dollars due from one of ye purchasers, which I have advanced, as I thought it high time ye matter was settled. The country-born I find very backward in making payment; for which reason, as I have already, so in future, all that apply for books, I shall remit to you with ye cash in hand. This will be ye best way of doing business.

You will oblige me by safely returning the three Tomes of ye Doway Bible you borrowed, the two first, I think, are Kelly's edition as early as 1609, ye 3d being lent out, in place of which you had a tome of *Covsturie* anno 1635.

I wish you much health & happiness & success in y' undertaking & remain S'

Y' obed' Humb. Serv'

JOHN BOLTON.

[Addressed Mr. Mathew Carey, Editor of ye American Museum, Philadelphia.]

P. S.—The Revd. Mr. Wheelan lives with me & expects to return after some weeks.

Favoured by R. C. Wheelan.

REV. JOHN BOLTON TO MATHEW CAREY.

TALBOT, July 26, 1789.

Mr. Bolton's complements to Mr. Mathew Carey & takes ye opportunity by Mr. O'Hara's coming to Philadelphia to inform him that some others of tolerable circumstances whose names are underneath (but who have not ye money by them at this present, yet I think are good pay) are willing to subscribe each for a copy of ye Doway Translation of ye Bible. If I understand by ye return of Mr. O'Hara, that Mr. Carey is willing to adopt this mode of subscription payment, I'll collect



ye money as soon as possible & send it by a safe hand. The money for ye two Mr. Blakes\*. I shall send him shortly.

Mr. Daniel Cain [Kean written over in another hand], Queen Ann Co.

Mr. Edward Crues [is written over in another hand] Do.

Mr. Jno. Councill Sen' Do.

Mr. James Ewen Caroline Co.

REV. FRANCIS BEESTON TO MATHEW CAREY.

BOHEMIA, March 14th, 1792.

SIR :—By the few lines, I rec<sup>d</sup> from you some few days ago, it seems to me, that I have affronted you ; I must acknowledge I am at a loss to know by what : If by any fault of mine, I hope my ignorance of it will plead my excuse. We have always hitherto lived on good terms, & it is my desire to continue the same. I expect to be soon in Phil\*, when all will be cleared up : at the same time, I propose to satisfy you, for what books I have had from you. . . . believe me.

Sincerely Y<sup>r</sup>.

FRAN: BEESTON.

REV. FRANCIS BEESTON TO MATHEW CAREY.

BOHEMIA, Jan. 6th, 1793.

SIR :—The day before yesterday I rec'd y<sup>r</sup> of Dec<sup>r</sup>. 31st requesting me to send the amount of the Bibles ; three of which still remain on hand ; & as no one seems to call for them, I send them to you. I subscribed for 2 copies, which I have repeatedly desired to have bound in calf & lettered ; I have hitherto received only one so bound ; should therefore be obliged to you to send me the other one bound & lettered in like manner with the following books ; after the rec't of which I will settle the whole a/c between us.

\* Mentioned in a letter of June last, together with five other subscriptions whose first payment was sent up by a certain Mr. Lake, "Practitioner of ye Law," near Philadelphia.

Catholic, piety . . . . . 6 copies	Moral entertainments by
O Leary's works . . . . . 1 copy	Robt. Manning . . . 1 copy
Chaloner's meditations for	Gothers [?] works . . . 1 copy
for every day through-	Kee of Paradise . . . 1 copy
out the year . . . . . 1 copy	Practical reflections . . . 1 copy

Please to send these books, with an invoice, specifying the prices, by the first stage. I return you the 2 doz. copies of the Vade Mecum, as no one here will give the price for them whilst they can get those which are sold at  $\frac{1}{4}$  Dollar

Wishing you and family the Comp<sup>th</sup> of the season, I remain  
Y<sup>r</sup> hble Serv<sup>t</sup>

FRAN: BEESTON.

[Addressed Mr. Matthew Carey, No. 118 Market St., Philadelphia.]

MATHEW CAREY TO REV. FRANCIS BEESTON.

MR. BEESTON

March 20, 1793.

I most particularly request you will by return of post remit me the balance of the acc<sup>t</sup> I lately sent you. I have a large sum of money to pay on Saturday next and find it difficult to raise enough for this purpose.

MATHEW CAREY TO REV. FRANCIS BEESTON.

REV. F. BEESTON,

April 22, 1793.

I wrote you the 20th ult. requesting you to remit me according to promise the balance due me as I have not rec<sup>d</sup> any answer, and am exceedingly harassed for money, I beg leave to repeat my request, and that you will by the next post if at all possible send the whole.

MATHEW CAREY TO REV. F. BEESTON.

REV. F. BEESTON,

[No date.]

I am sorry to find that so many of my letters to you remain unanswered. Agreeably to your promise I expected on the arrival of the last parcell I should have rec<sup>d</sup> the whole am<sup>t</sup> I beg you will send it by the Revd. Mr. Fleming.

REV. FRANCIS BEESTON TO MATHEW CAREY.

BALTIMORE, May 2d, 1793.

SIR:—My reason for not answering the first of the three letters, I lately rec<sup>d</sup> from you, was because, I was in daily expectations of an opportunity, of sending you the money, I owe you. Y<sup>r</sup> second arrived a few days before Mr. Hodgson went from Warwick to Philada.; I went to Warwick the day Mr. Hodgson left it, in order to send the money by him; but got thither an hour too late. I came to Baltimore unprepared to discharge the debt; when the Revd Mr. Fleming delivered me your third letter. But I will send you the whole ballance by the first opportunity I can meet with after my return to Bohemia.

I remain Sir, Sincerely Yrs,

FRAN: BEESTON.

MATHEW CAREY TO REV. FRANCIS BEESTON.

May 13 (1793).

MR. BEESTON:—Your favour of the 2d inst. lies before me. I am happy to find you mean to send me the small balance due me immediately; as nothing can equal the present scarcity of money here. I therefore feel confident that I shall receive it by next post which will oblige, &c.

REV. FRANCIS BEESTON TO MATHEW CAREY.

BALTIMORE, May 23, 1793.

SIR:—I have left Bohemia, & now live here with Bishop Carroll. The Revd Mr. Delavan succeeds me at Bohemia. I put your a/c into his hands: recommending him to pay you as he passed thro' Philada, on a journey he is going to make to Canada. Perhaps you will have seen him before this letter reaches you: as he expected to be in Philad<sup>a</sup> to-day. With kind compliments to all friends I remain

Sir Y<sup>r</sup> Hble Serv<sup>t</sup>,

FRANCIS BEESTON.

P. S. Mr. Sewall has left here one copy of O'Leary's Tracts, which has some leaves missing. No one therefore will

ever give 7/6 for it. If you will authorise me to take half price for it, perhaps some body might take it. A line from you on this subject would oblige me.

F. B.

[Addressed Mr. Matthew Carey, to the care of Rev. Mr. A. Fleming, Philadelphia.]

Fav<sup>d</sup> by Mr. Williamson.

REV. FRANCIS BRESTON TO MATHEW CAREY.

BALT<sup>RE</sup>, Sept. 15th, 1795.

SIR:—Agreeably to y<sup>r</sup> request, to-morrow I shall put into Mr. Rice's hands, directed to you, a box containing

50 Think Well on't a 25 cts . . . . .	\$12 50
100 Catechisms a 1/16 . . . . .	6 25
40 Consecration of Dr. Carroll at 3 cts . . . . .	1 20
I paid for freight & drayage of yr box of books . . . . .	68
I have still on hand	
3 Quarto Bibles a 6 Dols . . . . .	18 00
29 Think well on't at 25 cts . . . . .	5 00
7 Consecrations of Dr. Carroll a 3 cts . . . . .	21
40 Primers at 1/16 . . . . .	2 50
	<hr/>
	\$46 34
The amount of what I rec'd from you . . . . .	82 09
	<hr/>
Balance due you . . . . .	\$35 75

Of this ballance I herewith enclose you 35 Dollars which is as near as Bank notes can bring it: the 75 cts. still remaining must be accounted for when I have sold more of y<sup>r</sup> books.

I remain Sir Yr's,

F. BRESTON.

REV. C. SEWALL TO MATHEW CAREY.

BALTIMORE, Aug. 25, 1790.

SIR:—Your letter of the 20th inst was delivered to me to day after the stage had set off and therefore the *errata* &c can only be sent by the next stage at soonest. I have put the pamphlet in Mr. Rice's hands; he promises me it shall be forwarded according to my request. I have received the

prayer books, when I want more, I will let you know. Mr. Rice has applied to me for the whole year's subscription of the R. R. Messrs Walton & Pile for their Museums; they have not yet placed any money in my hands for that purpose; but as I think Mr. Carroll sent you some money on Mr. Walton's account for his museum, be pleased to let me know the exact sum due from both of those gentlemen, that I may inform them of it by the first opportunity—and if anything be due from Mr. Carroll for his Museum, I will answer the account. Two or three of our Maryland subscribers for the H. Bible wish to have it sent to them unbound: probably I shall hear of more who will save you the expense of binding. I have been lately informed of two who intend to subscribe for the Bible, and I think if you could ascertain nearly the time when it will be finished & this was made known about two or three weeks before hand, it may induce some to subscribe who seem doubtful of its ever being published, notwithstanding all I have said in favor of your exertions. If it be not too much trouble, I wish you could send me a list of the Maryland subscribers before the work is published. Be pleased to present my Compts to the Rev. Messrs. Fleming & Graesl & tell the latter, that I wrote to him sometime ago, informing him, that I have some money for him: I wish he would release me from such perishable wealth. I am Sir

Y<sup>r</sup> most obed<sup>t</sup> & hble S<sup>t</sup>

C<sup>s</sup>. SEWALL.

P. S.—I have also £5, 10, 0 of your money, six dollars of which are for the Rev. [probably W. H.] Pile's subscription for the Bible, 3 for Miss Nelly Boarman's Do and the remainder for prayer books. Is there any prospect of making a printing fund? if there is not I must return the 8 dol<sup>rs</sup> I have for that purpose.

---

PATRICK WALSH TO MATHEW CAREY.

BOSTON, Agt. 6, 1792.

SIR:—Having been a subscriber to the Doway Bible & paying my subscription money Aug 15th 1789 then being

bound for Boston I left my receipt to a friend I wrote for it various times but could not get it till last March w<sup>h</sup> caused me not sending for it sooner shortly after I recd it the Rev. Jn. Thayer arrived here from Philadelphia who told me that there was six of the Bibles coming to him by the first opportunity & that I could have one but as several vessels arrived here since from Philadelphia and no Bibles come I think it nesery to write to you to know if they are to come to Mr. Thayer and what Capt would be best to remit the money your receipt by as I would wish to have myne as soon as possible you will oblige me in advising by first opportunity and by post as I would wish for your advice by so doing you will oblige Sir

Your Humble Servt

PATRICK WALSH.

Sir please to Direct thus to Patrick Walsh Baker in Boston.

MATHEW CAREY TO REV. ROBERT PLUNKETT.

Oct. 19. [1792]

ROBERT PLUNKETT :—By capt. Elwood who sailed from this port a short time ago, I sent you (see day book 37).

About the beginning of next month I shall expect the am<sup>t</sup> of the books I sent you in June.

I have now a large supply of dictionaries & grammars.

MATHEW CAREY TO REV. ROBERT PLUNKETT.

Nov. 14, 1792.

REV. ROBERT PLUNKETT :—Your two letters, with drafts on Messrs. Gallagher & Byrne, I have rec<sup>d</sup>. The drafts have been duly honoured.

I have forwarded you by Capt. Carhart, who sailed a few days since, a box, containing sundry books as near your idea as I could choose them. I had rather have however, a specific order : as tastes and opinions differ as much with respect to literature as on any other subject.

MATHEW CAREY TO REV. ROBERT PLUNKETT.

Jan. 4. [1793]

ROBERT PLUNKETT :—If you have returned Scott's lesson, &c., I request to know by what captain ; as I have not heard anything about them.

If convenient, I request you will send me in the course of this or next month, the am<sup>t</sup> of the books forwarded to you.

MATHEW CAREY TO REV. ROBERT PLUNKETT.

Feb. 13. [1793]

ROBERT PLUNKETT :—Your favours of the 7th & 9th of Jan. I duly rec<sup>d</sup>. The copies of Gough's arithmetic were in the hands of a bookbinder, from whom I was in hourly expectation of receiving them. I therefore deferred packing the others, until I should receive them. Meanwhile, Elwood, unexpectedly, to me at least, set sail. So the opportunity was lost.

The expense of sending them by land, would be so great, that I have judged it advisable to wait another opportunity by water.

Agreeably to your directions, I annex a statement of your acc<sup>t</sup>. If right, please signify your approbation. If convenient, it w<sup>d</sup> oblige me to send the am<sup>t</sup> in bank notes, (not branch nor Baltimore notes) to

MATHEW CAREY TO REV. ROBERT PLUNKETT.

March 7. [1793]

ROBT. PLUNKETT :— By Mr. Briggs, the bearer of this letter, I send you a box, containing sundry articles, as per annexed invoice.

Being extremely harassed in finances, at present, owing to a stoppage of discount, I am much obliged by your promise of embracing an early opportunity of remitting the balance.

MATHEW CAREY TO REV. ROBERT PLUNKETT.

[No date.]

ROBERT PLUNKET.

Your favour of the 18th instant by James Gallagher I rec<sup>d</sup> a few days since. The am<sup>t</sup> of the last parcel of Books £12 15s 9d has been passed to your credit I lately rec<sup>d</sup> the 23 Copies of the Lattin Grammer you returned these I have also passed to your credit.

By Capt. Mitchell I have sent you six reams of paper & eight Dictionaries.

---

MATHEW CAREY TO REV. ROBERT PLUNKETT.

April 29 [1793].

MR. PLUNKET

By the Bearer of this letter, Thos. Gallagher, I send you Harris's Hermes. [?]

My Catalogue is not quite ready, so much of it as is ready I send you and I send also a leaf or two from an old catalogue, containing my Classical books. I have not leisure at present to draw out the acc<sup>t</sup>. as you require but shall soon. I have drawn on you in favour of Capt. Beaty for sixteen dollars.

---

MATHEW CAREY TO REV. CHARLES SEWALL.

Feb. 13 [1793]

CHARLES SEWALL

Your favours of Dec<sup>r</sup>. 28th with 15, & of Jan. 6, with 25 dollars I duly rec<sup>d</sup>. I am ashamed and sorry for the very great delay of an answer to Mr. Molyneaux's repeated applications. The fact is, that in your settlement of the bibles delivered, you have mentioned 26 as sent to that part of the country and Mr. Molyneux has accounted for only 24. I enclose a letter to him explanatory of the state of the business.

Present my best respects to Bishop Carroll.



## MATHEW CAREY TO REV. ROBERT MOLYNEUX.

Feb. 13 [1793]

REV. ROBT. MOLYNEUX

I have to apologize for the very long delay of an answer to your various applications respecting your bibles. I acknowledge I have been very culpable indeed ; and hope you will be kind enough to make allowance for an almost incessant hurry & bustle in which I am involved.

By a statement drawn up by Mr. Sewall, which lies before me, it appears that he delivered to the Rev. Joseph Doyne, 14 Bibles, & to the Rev. Leonard Neale, 12. Whereas the settlem<sup>t</sup> was only for 24.

If you want two more bibles you may have them from Baltimore by application to Mr. Sewall, or to Mr. Rice, in whose possession there are several copies.

From the annexed acc<sup>t</sup> you will find that even allowing the six dollars, which you paid, there is still a balance due me from your quarter of £3 7s 5½d.

Mr. Harrison whose name you will find in the acc<sup>t</sup>. subscribed with the Rev. Mr. Neale, and paid him three dollars, but rec<sup>d</sup> his bible from the Rev. Mr. Sewall. I have therefore made a charge of the three dollars.

To Mr. Walker I gave a rec<sup>t</sup> in full, from this reason, that you mentioned "*24 bibles sent hither.*" And it was since that time that I have learned, to a certainty, of 26 having gone. This makes a difference of six dollars (after allowing your subscription) and Mr. Harrison's subscription makes up the remainder of the balance.

Historical Picture Gallery.

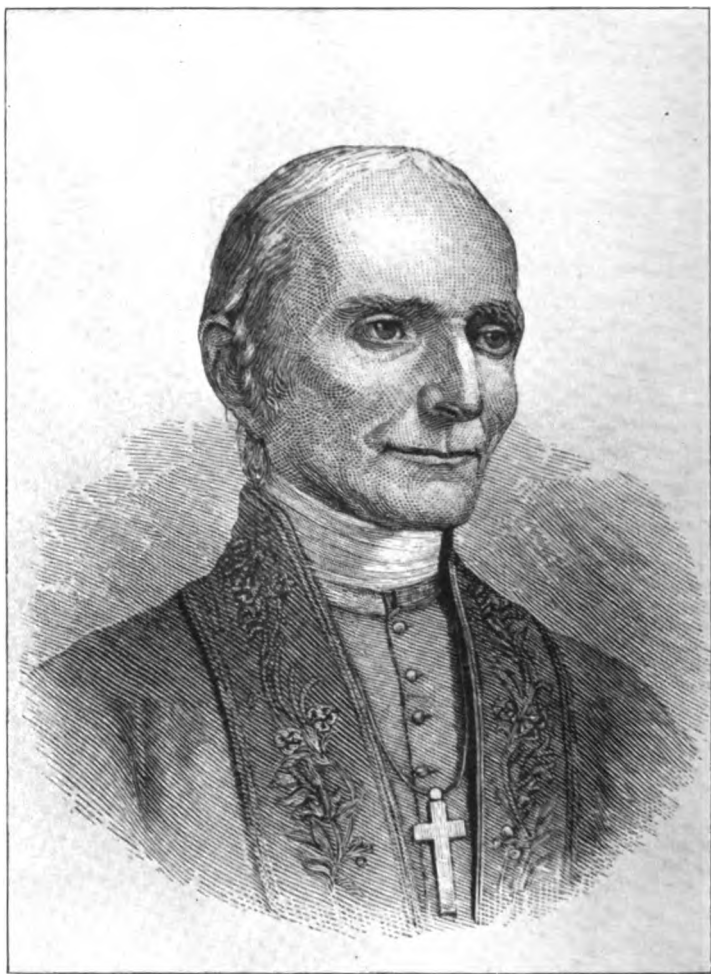


*Rev. John T. Connolly S.T.M.*

RT. REV. JOHN CONNOLLY, D. D., O. P., Second Bishop of New York.

Born 1750; consecrated November 6, 1814; died February 5, 1825.

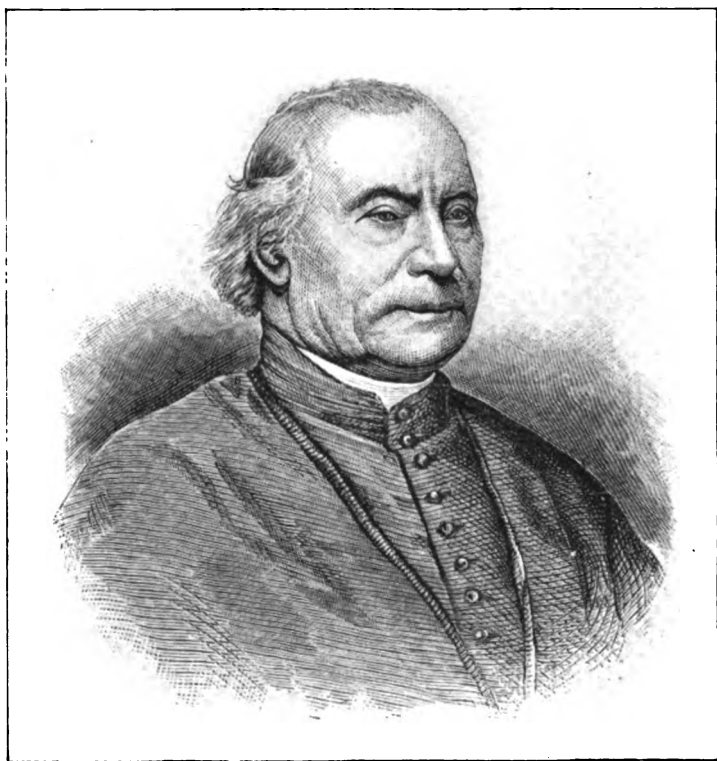
Historical Picture Gallery.



*+ Simon G. Bruté Bp. of  
Vincennes*

RT. REV. SIMON G. BRUTÉ, D. D., First Bishop of Vincennes.  
Born March 20, 1779; ordained June 11, 1808; consecrated October 28, 1834,  
died June 26, 1839.

Historical Picture Gallery.



*John M. Henni*  
*Archbishop of Milwaukee*

**MOST REV. JOHN MARTIN HENNI, D. D.,** First Archbishop of Milwaukee.  
Born June 15, 1805; ordained February 2, 1829; consecrated March 19, 1844;  
died September 7, 1881.

Historical Picture Gallery.



*Yrs Very Obedt Servt*  
*+ B. Fenwick Bp of Bos*

RT. REV. BENEDICT JOSEPH FENWICK, D.D., Second Bishop of Boston.  
Born September 3, 1782; ordained March 12, 1808; consecrated November 1, 1825;  
died August 11, 1846.

Historical Picture Gallery.



*Given in X*  
*+ M. O'Connor*  
*Bp. Erie.*

RT. REV. M. O'CONNOR, First Bishop of Pittsburgh, Pa.  
 Born September 27, 1810; ordained June 1, 1833; consecrated August 15, 1843; transferred  
 to Erie July 29, 1853; resigned, and entered Society of Jesus,  
 December 22, 1860; died October 18, 1872.

Historical Picture Gallery.



*W. Matthews*

V. REV. WM. MATTHEWS,

Administrator of Philadelphia, 1828-1830; born 1770; ordained March 29, 1800;  
died April 30, 1854.

A Great Catholic Actress.

# Life of Laura Keene.

By John Creahan.



**T**he advance which the stage has made in modern days is best illustrated in the fact that such typical Catholic ladies as Laura Keene and Mary Anderson (Madame Navarro) have found a theatrical career quite compatible with the tenets and practice of their religious faith. Much has been spoken and written on this subject, but in these two illustrious examples we have more solid argument than in all the theory and speculation and hypothesis that has been broached. We believe the stage has a great mission, and we believe that the example of such high-minded artists as the two ladies named must have a far-reaching influence in giving a tone and direction to the movement in arrest of the demoralizing tendency of the vicious element which has so long exerted a baleful sway.

We are very grateful to Mr. Creahan for enabling us to follow the private as well as the public life of the distinguished subject of his memoir, in such a way as to get the revelation of the beautiful traits of character which endeared the great actress to all capable of understanding a really noble nature. The private life of too many tragedy queens would not make very edifying reading; in the case of Laura Keene those virtues and nobilities whose mimic presentation so often compelled the tears and the plaudits of sympathetic audiences were all exemplified in her own dealing with the little world which she had gathered about her. We are indebted to Mr. Creahan for the clear light in which he has placed those attributes of the great actress, and the many proofs he has brought forward of the emphasis which she laid upon the personal assertion of her religion by word and deed. It was in this that she found consolation for a host of troubles and perplexities that would at times have driven a more lymphatic temperament to despondent retirement, if not to despair. To many stage-loving people his chronicle of the actress' professional career, too, will furnish a treasure of delightful remembrances. The book is full of illustrative anecdotes and clever criticisms. The author must have undergone a world of trouble in gathering his facts, and he displays a literary taste as well as dramatic erudition that cannot fail to be appreciated by all who are interested in the fascinating glamor of the stage. The work is furnished with a large number of excellent portraits and plates relevant to the subject.—*Catholic Standard and Times*, December 11, 1897.



For Sale by

The Rodgers' Publishing House,

52 North Sixth Street,

Philadelphia, Pa.

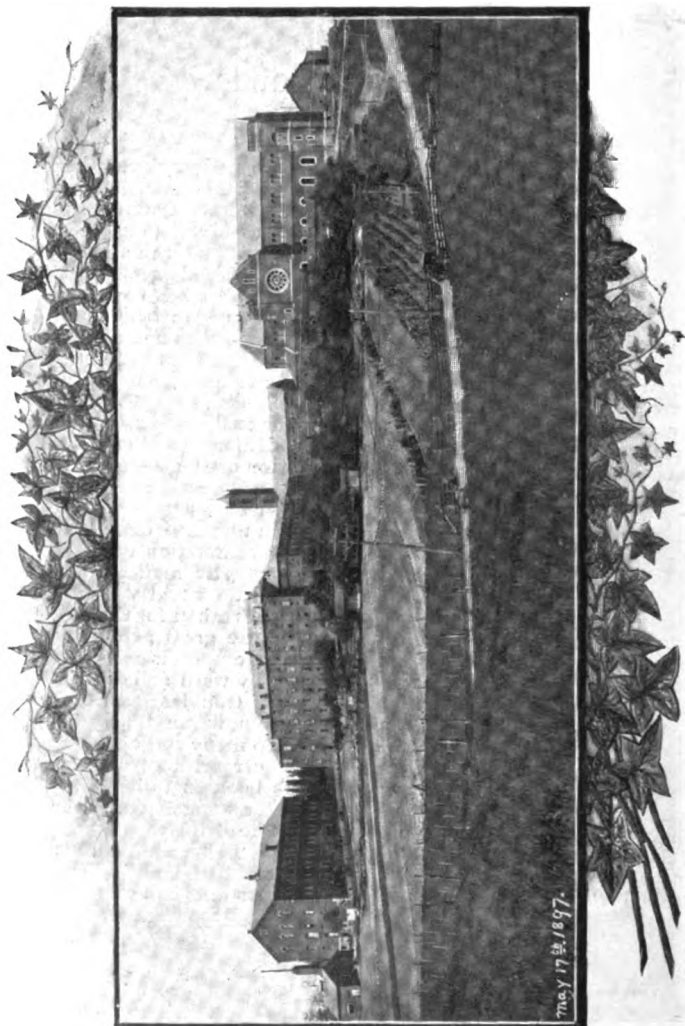


You can aid the American Catholic Historical Society in its work

# St. Vincent's College and Theological Seminary

Beatty P. O., Westmoreland Co., Pa.

**T**his Institution was founded in the year 1846, by Rt. Rev. Boniface Wimmer, O.S.B., and incorporated with powers to confer degrees by an Act of the Legislature on the 28th day of April, 1870. It is conducted by the Benedictine Fathers.



ST. VINCENT'S COLLEGE, WESTMORELAND CO., PENNA.

**T**he location of this College is very healthy; the buildings are large, airy and commodious, heated by steam and well lighted by electric lights. There are three distinct courses of study—the Ecclesiastical, the Classical and the Commercial. In all these, special attention is given to Religious instruction and a thorough Catholic training.

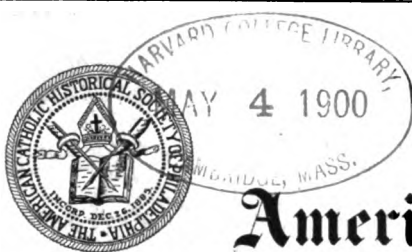
The students are divided, according to their ages, into three classes, each of which has its own study hall and dormitory, and is in charge of two Prefects.

Charges, \$200.00 a year, payable in advance.

For further information or Catalogue apply to

REV. RAPHAEL WIELAND, O.S.B., Director.

By purchasing from Advertisers in the Records.



**Records**

of the

# American Catholic Historical Society

at

**Philadelphia**

**Published Quarterly by the Society**

715 SPRUCE STREET, PHILADELPHIA

(Copyrighted 1898)

**\$2.00 PER YEAR**

**SINGLE NUMBER, 50 CENTS**

## TABLE OF CONTENTS

	PAGE
America in the Consistorial Congregation's "Acta." (From the Vatican.) With	
Preface, by Rev. Hugh T. Henry .....	385
Some Notes in the Life of the Very Rev. Charles Ignatius Hamilton Carter, V. G. ....	399
Extracts from the Diary of Rev. Patrick Kenny .....	422
Jottings on the Kenrick Family .....	459
Selections from the Correspondence of the Deceased Mathew Carey .....	468

## ILLUSTRATIONS

V. Rev. C. J. H. Carter, V. G. ....	Frontispiece
Rt. Rev. Celestine de La Hailandiere .....	481
Rt. Rev. John Joseph Chanche, D. D. ....	482
Rt. Rev. Thomas F. Hendricks, D. D. ....	483
Rt. Rev. Michael Domenec, D. D., C. M. ....	484
Mary Howitt .....	485
Rt. Rev. Francis Xavier Gartland, D. D. ....	486
Most Rev. Michael Heiss, D. D. ....	487
Hon. Ben. J. Webb .....	488



Archdiocese of Philadelphia

Archbishop's House,  
Logan Square, Philadelphia.

Feb 78 1898

I beg to earnestly recommend  
the circulation of the Historical  
Records of the American Catholic  
Historical Society not only  
because of their intrinsic merit  
but as a means to aid the finances  
of this excellent society which  
finds itself in need of funds.

Every Catholic of intelligence  
should know the history of his Church  
in this country & should be a subscriber  
for a copy of these records.

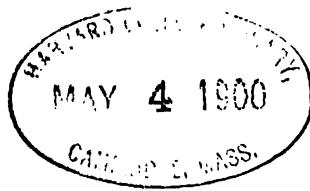
+ P. A. Ryan  
Archbishop of Philadelphia

Archbishop's Letter.





V. REV. C. J. H. CARTER, V. G.  
Born September 23, 1803 ; died September 17, 1879.



## AMERICA IN THE CONSISTORIAL CONGREGATION'S "ACTA."

---

(Researches made in the Vatican Archives by the Roman  
Correspondent of THE AMERICAN CATHOLIC  
HISTORICAL SOCIETY.)

---

In the present issue of the RECORDS our Society presents the first results achieved by its Correspondent in Rome, the Rev. Prof. Umberto Benigni. The Society feels that it can modestly congratulate itself on the splendid zeal and generosity of its members who, learning of its desire to maintain in Rome a correspondent who should be in a position to give his undivided energies to researches in its interest, voluntarily assumed the necessary financial burdens. That the zeal has not gone unrewarded was evidenced by the rich fruits gathered by our former correspondent in Rome, the Rev. Ferdinand Kittell, whose researches in the portfolios of the Irish College brought to light documents of the highest value and interest. The Rev. Professor Benigni brings to his task similar high qualifications. An experience running through several years in research work in the Vatican Archives, familiarity with original sources and the technique of their treatment, a deep interest in historical investigation, a command of the languages in which the sources are written—this fine equipment leads the Society to look confidently to substantial gains in the line of original research.

It will be observed by the reader of these first documents of the Consistorial "Acta," that many curious questions of geographical nomenclature, as well as some chronological moot-points, are suggested by them. Together with these highly suggestive researches, Father Benigni is engaged in the

preparation of an important series of documents of the Vatican Archives, relating to the Franco-Hispano-English struggles from the beginning of the XVII century.

He writes us, in connection with the Consistorial documents, as follows :

"The exact chronicle of the erection of dioceses and the election of bishops in the early days of Spanish America is very important, not alone from the standpoint of the ecclesiastical historian, but as well from that of the student of geographical and chronological data.

"But the present condition of the literature of this chronicle does not correspond to our needs. Even the better class of books, such as Gams' *Series Episcoporum*, will be found replete with errors—mistakes in names and in dates. These inaccuracies are due to the fact that the compilers of such manuals did not consult the Vatican Archives of the Consistorial Congregation, whose "Acta" are the really trustworthy original sources for such literature.

"We consulted attentively this archive, whose access is not easy, and we send the results of our researches."

In the subjoined documents the reader will notice that the contracted style of the originals is not repeated in print ; for the sake of convenience the originals have been, as a rule, amplified, in order that the reader may experience as little difficulty as possible. It may, however, be of interest to some readers to give an illustration of the contracted style of a Roman *minutante*, for which reason two examples are here printed.

HUGH T. HENRY.

(LEONIS X.) ANNO OCTAVO—DECEMBER MDXX.

Referente Rmo Car. S. iiij. or (1).

Erexit oppidum Terre floride in terra Juocatan, in qua fuit reperta noua regio seu provintia terra florida nuncupata oppidum insigne siue pagum in ciuitatem que terra florida appelletur,

Erectio ac Parochialem Eccliam Sti Jacobi in Cathedrali sub inuocatione pdca cu' (2) sede et insignibus episcopalibus ac p'uilegiis: et oppidum sic erectu' in ciuitatem et illius agrum pro floride in diocesi illar. q. (3) Insulas pro clero et pplo ciuitatem (4) ac decimas et primitias pro dote assignavit, necnon Juspatronatus et presentandi Carolo regi et aliis suis descendentibus Regibus hispaniar. exintibus (5) dumtaxat vel qd (6) possit omitti in Cedula concessio Juspatronatus hmoi (7), ac dicte ecclie (8) sic erecte prouidit de persona Georgii de Priego prioris Sancti Marci Legionen' militie Sti. Jacobi de spata decretor. Doctoris cum retentione bneftior. (9) suor. (10) Redditus flor. (11) Taxa flor.

The numerals inclosed in parenthesis indicate the curtailments which are to be amplified as follows; 1. Reverendissimo Cardinali, tituli Sanctorum quatuor Coronatorum. 2. Praedicta cum. 3. illarumque. 4. populo. 5. existentibus. 6. quod. 7. huiusmodi. 8. ecclesiae. 9. benefitorum. 10. suor. 11. floreni.

## II.

Providit ecclie sce Ma. (1) de lantiqua in Eccla. Se. dicta terra Inuocatan Betica noua nuncupata Ma. de Provinciae Indiae uacan' (2) per obitum Joannis lantiqua epi (3) ex' Ro. Cu. (4) defuncti De persona Vincentii de Peraz or. nis predicator (5) professoris.

Redditus flo.

Taxa Flo.

1. sanctae Mariae. 2. vacanti. 3. episcopi. 4. extra Romanam Curiam. 5. Ordinis Praedicatorum.

The explanatory notes (including the brackets) to the following documents are those of Father Benigni.

H. T. H.



LEO X. (1513-21).

FLORIDA (YUCATAN).

Consistory of December 1, 1520.

Florida, village of Yucatan, erected into a city and diocese. Cathedral church: St. James. Bishop-elect: George de Priego, Prior of St. Marc's in Leon (Spain). Juspatronatus of the King of Spain.

Anno octavo—December MDXX.

Referente Rmo Car. li [*tituli*] Sanctorum Quatuor [*Coronatorum*]\*

Erexit oppidum Terrae Floridae in terra Juocatan in qua fuit reperta nova regio seu provincia Terra Florida nuncupata, oppidum insigne sive pagum in civitatem quae Terra Florida appelletur, ac parochialem ecclesiam sancti Jacobi in Cathedralem sub invocatione praedicta, cum sede et insignibus episcopalibus ac privilegiis; et oppidum sic erectum in civitatem et illius agrum pro diocesi, illarumque Insulas pro clero et populo, ac decimas et primitias pro dote assignavit, necnon Juspatronatus et praesentandi Carolo regi [*Charles V., Emperor and King*] et aliis suis descendentibus Regibus Hispaniarum existentibus dumtaxat; vel quod possit omitti in cedula concessio Juspatronatus hujusmodi: ac dictae ecclesiae sic erectae providit de persona Georgii de Priego prioris Sancti Marci Legionensis, militiae sancti Jacobi de spata, decretorum doctoris: cum retentione beneficiorum suorum.—Redditus Floreni . . . Taxa Floreni . . .

ANTIGUA (YUCATAN).

Antigua, diocese in Yucatan, "New Baetic." Death of the Bishop John; election of the successor, Vincent de Peraz, Dominican friar.

---

\* Laurence Pucci, of Florence, Cardinal, 1513; died in 1531.

Providit ecclesiae sanctae Mariae de lantiqua in dicta terra Inuocatan, Baetica Nova nuncupata, Provinciae Indiae, vacanti per obitum Joannis episcopi extra Romanam Curiam defuncti, de persona Vincentii de Peraz ordinis Praedicatorum professoris.—Redditus Floreni . . .  
Taxa Floreni . . .

These two documents are transcriptions from the Vatican Archives of the Consistorial Congreg., *armadio* 11, vol :

"Rerum Consistoriali | um Leone X. | et Adriano Vi. | Pontificibus | maximis | expedi | taru | m | per me Julium de Me | dicis S. Ro. E. Vicecancell."—Foll. 146v, 147r.

They are found also in the vol. :

"Acta | Consistorialia | Ab Anno 1517 | Die IX Mensis Martii | Coram Leone Decimo | Hadriano Sexto | Clemente Septimo | et | Paulo Tertio | Summis Romanis Pontificibus | Usq. ad diem xvii Augusti Anni 1548 | ex | Authenticis Libris Cardinalis Vicecancellarii | Pars Prima."

(*armadio* 11)—foll. 72r, 72v. We shall cite this book as ACPP.

#### PUEBLO DE LOS ANGELES.

(Tlascala—"civitas Carolensis.")

Consistory of 24 Jan., 1519.

Santa Maria de los Remedios, village (of Mexico) erected into city and diocese: city's name, "Civitas Carolensis"; Cathedral Church, Our Lady of Remedies; Bishop-elect, Julian Garges, Ord. Praed.

Erexit oppidum B. Mariae de Remediis in Insula [*sic*] noviter reperta in Mari Oceano Indico sub Ditione Seren. mi Caroli Regis Hispaniarum Catholici, in civitatem quae Carolensis [*Ciudad Carlos?*] appellatur; parochialemque ecclesiam in ipso oppido sub invocatione Beatae Mariae de

Remediis in Cathedralē ecclesiam ejusdem nominis; et de praedicta ecclesia cathedrali sic erecta providit in titulum D. Juliano Garges Ord. Praed. et S. Theologiae Prof.—Redditus. . . .—ACPP. fol. 41v.

Cfr. Gams *Series* pag. 163: "Puebla de los Angeles: erect. 4 (*sic*) Jan. 1519—An. 1527 (*sic*): Julian Garcès O. S. D. † 90 annos natus 1542."

#### LAST BISHOP OF GREENLAND.

Consistory 20 June, 1519.

Diocese Gardar in Greenland under Metropol. Drontheim (Norway)—Vincent of Peter, O. S. Franc., elected, presented from the King of Denmark (Christian II.)

Providit in titulum D. Vincentio Petri Ord. Min. de Observantia, de Ecclesia Gaden. quae est in insula Gronlandiae sub Metropolit. Nidrosien., ab Infidelibus detenta, certo modo vacanti, ad instantiam Regis Daniae, cum pensione 200 ducatorum super nonnullis beneficiis.—Redditus ignorantur.—ACPP. fol. 50v.

—Cfr. Gams pag. 344: "1520 (*sic*) nom. tant. Vincentius Kampe."

#### ADRIAN VI.—(1522-3).

No results.

#### CLEMENT VII.—(1523-34).

##### (WEST-)INDIA

First Patriarch of (West)-India.

Consistory 11 May, 1524.

Erection of the (Primateship) Patriarchate of (West-)India or India "of the sea Ocean" (*maris Oceani*).

New Patriarch: Anthony de Rosas, late archbishop of Granada, and bishop of Palencia.

Referente Rmo [*Cardinali, tituli*] SS. Quatuor  
[*Coronatorum*].

Erexit Ecclesiam Indiae nominan. per Sanctitatem Suam in Primatiam, cui providit de persona Antonii Archiepiscopi Granaten. quem etiam transtulit ad Ecclesiam Palentin. cum assignatione pensionis duorum millium ducatorum, alias super Ecclesia Toletan. ad instantiam Imperatoris [*Charles V.*] reservatorum.—Redditus Flor. 8000: Taxa Flor. 3000.—ACPP. fol. 117 r.

With which should be compared the following documents, (*A*) and (*B*).

(*A*)

Consistory 8 June, 1524.

Providit Ecclesiae Granaten., ipsomet Ssmo referente, vacanti per translationem D. Antonii nuper Archiepiscopi Granaten. ad Ecclesiam Patriarchialem in Insulis Indiae nuper erectam, etc.—ACPP. fol. 119 r.

(*B*)

Consistory 3 July, 1525.

Transtulit D. Antonium de Rosas Episcopum Palentin. et Patriarcham Indiarum ad Ecclesiam Burgen., etc.—ACPP. fol. 143 r.

Cfr. Gams, p. 138: "Patriarchae Indiae occidentalis—1524. Steph. Gabriel Merino ep. Giennensis (*sic: this Patriarch is the second*) Anton. de Rosas + 27 June 1527."

---

#### MEXICO.

Consistory 12 Aug., 1530.

(Initial Act)—Erection of Cathedral See and Diocese of Mexico. Cathedral Church's title: Assumption of the B. V. M.—New bishop: Francis John de Zumarraga, O. S. F.

Ad relationem Rmi [Cardinalis] de Valle, fruit erecta in Cathedralem Ecclesiam coepta et facienda\* in Civitate Mexiconen. in india; et quod Episcopus vel alii deputandi possint extinguere [?] numerum Canonicatum et Dignitatum; et ex nunc tota illa regio fuit assignata pro diocesi, donec erunt erectae aliae Ecclesiae. Fuit erecta Ecclesia sub invocatione Assumptionis B. Mariae Virginis, cui provisum fuit de persona Fratris Francisci Ord. Min.—ACPP. fol. 207 v., 208 r.

Consistory 2 Sept., 1530.

(Compleitive Act—Erection of village Mexico into a city. Powers delegated to the bishop, Zumarraga. Juspatronatus to the King of Spain.

Referente Rmo [Cardinali] de Valle, fuit additum relationi per Dominationem Suam Rman factæ 12 Augusti 1520, erectionem Mexiconen., videlicet: fuit erectum oppidum Mexiconen. in Indiis in civitatem, et quod episcopus Mexiconen. possit erigere alias Collegiatus in suis civitatibus et dioecesibus, et Majorem ac principales Abbatiales, Conventuales et alias, Dignitates etc. et Canonicatus et Praebendas ac alia beneficia eorumque mensas, et cum aliis praerogativis: cum reservatione juspatronatus Imperatoris ac Regis vel Reginae Castellae et Legionis, et praesentandi infra annum, tamen hac prima vice [excepta], quod quoties vacare contigerit, videlicet: ad Cathedralem Mexiconen. tunc erectam Romano Pontifici, et ad Monasteria et alias Dignitates etc. et beneficia omnia Episcopo Mexiconen. pro tempore existenti; et quod Frater Franciscus [sic] Cumaraga provisus possit suscipere munus Consecrationis ab uno tantum Episcopo in partibus illis, assistantibus duobus vel omnibus in dignitate ecclesiastica constitutis seu Canonicis:

---

\* The building of the Cathedral Church was only begun.

cum facultate pro Imperatore vel ejus conc.<sup>o</sup> designandi dioec. et fructibus pro dotibus.—ACPP. fol. 208 v., 209 r.

(Cfr. Gams—1527 (*sic*). Joann. de Zumarraga O. S. F. (1545 pallio decoratus)—† 80 annos natus 1548.)

## WEST INDIA.

## Second Patriarch of.

Consistory of 2 Sept., 1530.

New Patriarch: Gabriel Merino, late archbishop of Bari, and bishop of Jaen (Spain).

Referente Rmo [*Cardinali*] de Valle, et ad nominationem et praesentationem Caesaris [*i. e.*, *Charles V.*] fuit translatus Gabriel Merinus Archiepiscopus Baren. a dicta Ecclesia sua Baren. ad Patriarchalem Indiae; ob quam translationem decrevit Pontifex vacare Metropolitancam Baren. cum retentione Ecclesiae Giennen.—ACPP. fol. 208 r.

Cfr. Gams, p. 138; see: First Patr. of W.-I.

## CUBA.

Consistory 21 Oct., 1530.

Renunciation of bishop John (de Ubita); election of his successor, bishop Michael (Ramirez de Salamanca) O. S. D—Confirmation of bequest of Diego. . . . (2000 pondera for restauration of cathedral church of Santiago de Cuba.)

Ad relationem Rmi [*Cardinalis*] de Valle, admissa fuit resignatio Ecclesiae Cuben. facta per Joannem episcopum Cuben.; et illi provisum ad praesentationem Caesareae Majestatis de persona Fratris Michaelis Ord. Praed. cum retentione. Et Sanctitas Sua confirmavit Legatum factum per Didacum 2,000 ponderum pro refectione Ecclesiae.—ACPP. fol. 210 r.

Cfr. Gams, p. 146: "1525 el. Joann. de Ubita (Witte) O. S. F.; resign. 1535 (*sic*); 1537 intr. Mich. Ramirez de Salamanca O. S. D."

## NICARAGUA.

(Leon—"civitas Legionensis.")

Consistory 26 Feb. 1531.

Leon, village of Nicaragua, erect-d into city and diocese. New bishop, Diego Alvarez de Osorio. Juspatr. of King of Spain.

Referente Rmo [*Cardinali*] de Valle, ad supplicationem Caesaris [*sc. Charles V.*], in Indiis, provincia quae vocatur Nigaragua Oppidum quod Legionen. dicitur, fuit erectum in Civitatem; et ibi Ecclesia Cathedralis erecta sub invocatione Sancti nominandi per Maiestatem Suam; et quod ea [eadem] Maiestas possit ponere confinia dioeceseos dictae Ecclesiae sic erectae ut ipsi videbitur. Concessum fuit etiam quod dicta Ecclesia esset de Jurepatronatus Maiestatis Suae; cui ad ipsius praesentationem provisum fuit de persona Didaci Alvarez de Osorio cum retentione etc.—ACPP. fol. 213 v.

Cfr. Gams, p. 157: "Nicaragua er. 26 fe 1531—1531 el. Didacus Alvarez de Osorio, † 1542."

## VENEZUELA.

(Caracas—"civitas Coronen.")

Consistory 21 June, 1531.

(Initial Act) Erection of a diocese in the province of Venezuela. New bishop: Roderick de Bastidas, Dean of St. Dominic's of Haiti (Hispaniola of Columbus).

Referente Rmo D. [*Cardinali*] de Valle, fuit erecta Ecclesia in provincia de Venezuela in Indiis, quae de Jurepatronatus Caesareae Maiestatis [*sc. Charles V.*] sit; cui ad denominationem et praesentationem eiusdem fuit praefectus Rodericus de Bastidas, decanus Ecclesiae sancti Dominici insulae vulgariter dictae la Espanola, cum retentione decanatus pro dicto Roderico, donec commode substantari possit; provisoque de substantatione, Caesarea Maiestas ad

decanatum alium deputare valeat; et cum facultate pro dicta Caesarea Maestate imponendi nomen Ecclesiae sic erectae, et declarandi et assignandi limites terrarum et locorum pro dioecesi dictae Ecclesiae.—ACPP. fol. 216 v.

---

Consistory 30 Aug., 1531.

(Completive Act) Corona (Corufia?), village of Venezuela, erected into a city and diocese. Authorization to King of Spain to designate another place (sc. Caracas) for title of diocese.

Ad relationem Rmi Dni Cardinalis de Valle, fuit additum relationi factae per Dominationem Suam Revmam die 21 junii 1531 quod fuit erecta Ecclesia Coron., et erectum oppidum Coron. nuncupatum in provincia Venezuela in Civitatem, et quod Episcopus Coron. possit erigere Dignitates etc. et Canonicatus et Praebendas et alia beneficia eorumque mensas; et cum aliis praerogativis. Cum reservatione dicti Jurispatronatus et praesentandi infra annum, tam hac vice quam quoties pro tempore vacare contigerit; cum facultate pro Caesarea Majestate assignandi alium locum in dicta provincia, si sibi videbitur, pro titulo dicti Episcopi, infra dictum biennium, accedente tamen novo consensu et expresso Ssmi Dni Nri.—ACPP. fol. 219 r. et v.

Cfr. Gams, p. 146: "1535 oct. 27 (*sic*) Roderic. de Bastidas—tr. Portoricum—† in S. Domingo (Haiti) 1542.

---

#### SANTA MARTA.

Consistory 10 Jan., 1534.

Santa Maria, village in province of Santa Marta (Columbia) erected into city and diocese.—New bishop, Alphonso de Tobes.—Juspatr. of King of Spain.

Referente Rmo [*Cardinali*] de Valle, ad supplicationem Imperatoris, Ssmus Dominus Noster erexit in Civitatem



oppidum sive pagum S. Marthae positum in provincia eiusdem S. Marthae in partibus Indiarum; ibique constituit Ecclesiam cathedralem cui ad praesentationem Caesaris providit de persona Alphonsi de Tobes licentiatum in s. Theologia; cum facultate constituendi ibidem Ecclesiam cathedralem, erigendi dignitates, etc. ac canonicatus et praebendas et alia beneficia eorumque mensas, et cum aliis praerogativis, cum reservatione Jurispatronatus et praesentandi infra annum, excepta hac prima vice, quoties pro tempore vacare contigerit; videlicet ad Ecclesiam cathedralem Romano Pontifici, et ad dignitates et alia beneficia Episcopo pro tempore existenti. Imperatori vero concessa facultas terminandi dioecesim et limites, et ipsam Ecclesiam dotandi; et cum applicatione facta per eandem Caesaream Majestatem mensae episcopali dictae Ecclesiae, pro dote, 200 ducatorum annuatim ex redditibus annuis ad eum in dicta provincia spectantibus assignandorum, donec fructus ipsius mensae ad valorem 200 ducatorum auri similium ascendant. Cum facultate pro dicto Episcopo ut possit consecrari ab uno Episcopo et duobus in dignitate ecclesiastica constitutis, attento quod in illis partibus sunt pauci Episcopi.—ACPP. fol. 238v.

(Cfr Gams, p. 154: "S. Marta 10 Jan. 1534; Cathedr. 1535 (item er. 15 apr. 1577):—Thomas de Artiz O. S. D. † in brevi—1529 (*sic*) nov. 15.: "Alphons. de Tobes, non intr. † 21 jun. 1532 (*sic*)."

---

#### PANAMA.

(In "Castella Aurea")

Consistory 6 Feb., 1534.

Castilla (Panama) erected into city and diocese. New bishop: Thomas de Berlanga, Provincial Ord. S. D. in West-India.—Juspatr. of King of Spain.

Referente Rmo [*Cardinali*] de Valle, ad supplicationem Imperatoris, Ssmus Dominus Noster erexit in Civitatem locum Castellæ Aureae in partibus Indiarum, ibique constituit Ecclesiam cathedralem sub invocatione illius sancti de quo eidem Caesari videbitur, cui ad illius praesentationem providit de persona Thomae de Berlangha Fratris Provincialis Ordinis S. Dominici Indiarum et Theologiae professoris. Cum facultate construendi ibidem Ecclesiam cathedralem . . . [*as in the preceding document*] . . . sunt pauci Episcopi.—ACPP. fol. 239 v.

Cfr. Gams, p. 157: "Panama—11 (*sic*) feb. 1534 or —1533 . . . Thom. de Berlanga O. S. D. († 1551), res. 1537."

---

#### CARTAGENA.

Consistory, 24 Apr., 1534.

Cartagena, village of the province of Cartagena (Columbia) erected into city and diocese.—New bishop: Thomas de Thoro O. S. D.—Juspatron. of King of Spain.

Ad relationem Rmi [*Cardinalis*] de Valle et ad supplicationem Caesariae Maiestatis, locus de Carthagena nuncupatus in provincia Carthagene in Indiis fuit in civitatem institutus; ac inibi erecta Ecclesia sub invocatione et assignatione dotis et dioecesis, arbitrio Suae Majestatis; cui Ecclesiae sic erectae provisum fuit de persona Thomae de Thoro Ord. Praed.—Cum facultate quod Episcopus possit dignitates et canonicatus erigere. Et cum reservatione Juspatronatus pro Sua Majestate ac Rege et Regina Castellæ et Legionis et praesentandi post annum propter loci distantiam, excepta hac prima vice, quoties vacare contigerit, videlicet ad Cathedralem Romano

Pontifici, et ad dignitates et beneficia omnia Episcopo pro tempore existenti. Ac cum promissione dictae Caesareae Majestatis, reddituum 200 ducatorum annuorum ex redditibus ad se ex dicta provincia spectantium pro dicti Episcopi sustentatione, quatenus de praesenti tot redditus ratione dictae Ecclesiae non percipiat, et donec dictae Ecclesiae fructus ad summam 200 ducatorum ascenderint. Et cum retentione omnium et singulorum; et cum facultate pro dicto Episcopo ut possit consecrari ab uno Episcopo et a duobus in dignitate ecclesiastica constitutis, attenta paucitate Episcoporum in illis partibus.—ACPP. foll. 241 v., 242 r.

Cfr Gams, p. 141: "24 apr. 1534 er. Cath.: Nuestra Senora (1538)—1532 (*sic*) el. Thomas de Toro O. S. D. † non consecr."

## SOME NOTES IN THE LIFE OF V. REV. CHARLES IGNATIUS HAMILTON CARTER, V.-G.

CONVERT, PRIEST, VICAR-GENERAL AND ADMINISTRATOR  
*ad interim* OF THE DIOCESE OF PHILADELPHIA,  
1803-1832-1879.

---

BY FRANCIS X. REUSS.

---

Col. Charles Carter, the father of the subject of this sketch, was of English birth and an officer in the continental army during the Revolutionary War, and at the time of the birth of Father Carter, September 23, 1803, he was living in Lincoln County, Kentucky.\* The place of birth is always given as "at Lebanon, Marion County Kentucky."

Col. Carter had six children, Charles, Peter, Jessie, Caroline, Parmelia and Kittie. The former is the subject of the present memoir. Of the other two boys I have no trace. Caroline married Raphael, son of John Lancaster, and Catherine Miles.† Parmelia married Colonel Miegs. Kittie married Joseph McCormick.

It is also stated that Father Carter was in his youth an Episcopalian. I have it from one of the family that he was not a member of any religious denomination, though some of his brothers and sisters were communicants in the Episcopal church. His sister Caroline became a convert to the Catholic Faith after her marriage, which took place while Charles was quite young. As a boy he visited his sister's home and spent weeks at a time with her.

---

\* Mr. Charles Carter Spalding in a letter to the writer says: "Father Carter was my great uncle and was born in Lincoln County \* \* \*."

† "Catholicity in Kentucky." Webb.

Mr. Lancaster, who was a strict Catholic, required every person under his roof, making no exception of visitors and even welcoming the slaves of the plantation, to join in the night prayers, which were said in common. Young Charles who was a participant in these devotions was highly edified by the example of this excellent family.

The powerful influence of their Catholic piety made him examine the teachings of the Catholic Church. He read Catholic books of instruction, sought instruction with the result that he entered the faith of his sister and, it is said, was baptized in his nineteenth year. He afterwards studied at St. Mary's College, in Marion County, Kentucky.

It is impossible to learn anything of his entrance into this college, his stay there or his departing, because there are no records or catalogues which date back to the foundation in 1821. It is supposed that he entered in that year and left before the full course of the graduating class of 1828 was completed. The list of graduates from 1821 to 1830 show that he did not graduate from St. Mary's.

After leaving St. Mary's College he turned his attention to mercantile pursuits and accepted a position as clerk in a dry goods store in Danville, Kentucky. He remained there some time.

In his twenty-fourth year he entered St. Joseph's seminary at Bardstown, Bishop David's seminary.

Before going to the Seminary he spent a few weeks with his sister, Caroline.

Rev. Dr. Kenrick sent him to St. Joseph's for the purpose of making his course in preparation for the priesthood.

It is even thought that he was baptized at the seminary, though a diligent search has not brought to light any record of such a baptism. The date of his conversion was about 1822, when he was in his twentieth year, and as he was in his twenty-fourth year at the time of his entrance into Bardstown seminary, it is not likely that he was baptized there.

There are also various statements as to the one who baptized him. Some say Bishop Flaget, others Dr. Kenrick. The latter visited Danville while young Carter was employed

there. It is evident that Dr. Kenrick knew him, because it was through Dr. Kenrick that he abandoned his mercantile pursuits and entered Bardstown seminary about the year 1827.

He remained at Bardstown a little more than a year and then went to Mount St. Mary's, Emmittsburg, Md. Here again we must deplore the lack of records.

Mr. Webb alone in his "Catholicity in Kentucky," gives the name of Charles Carter as a student who had been ordaine a priest.

A letter from an aged religious informs the writer that on account of some misunderstanding with Bishop Flaget, he left St. Joseph's seminary, intending to go to Mt. St. Mary's, at Emmittsburg, Md. The notification to Dr. Kenrick that he was elected to the see of "Arath" and to serve as coadjutor and administrator of the troubled diocese of Philadelphia, decided him to enter that diocese, although the bishop gave him an introduction to that institution and to the special care of the Rev. John B. Purcell.

The mountain air at Emmittsburg was too trying on his naturally delicate constitution, and in the year 1830 he went to the Sulpician seminary at Baltimore, and remained there until his ordination.

December 16, 1830, Bishop Kenrick wrote to Rev. John B. Purcell, at Mt. St. Mary's College, Emmittsburg, Md., "Mr. Carter is *ex animo* a Pennsylvanian, but I dare not interfere with the rights of other bishops. I hope he gives you complete satisfaction. Remember me to him."\* This would seem to show him as a student there during that year, yet he is recorded in that year as having entered the Seminary at Baltimore, his name being on the list.

In 1830 Bishop Kenrick was consecrated for the diocese of Philadelphia. On his way to his see, he visited Mt. St. Mary's and St. Mary's, Baltimore, and met at the latter institution Mr. Carter, whom he had known as a young convert and student at St. Joseph's seminary, Bardstown.

At that time he very likely invited the aspirant to the priesthood to enter the Philadelphia diocese. There is a record at

---

\* Researches (Griffin's) for October, 1895, p. 152.

the seminary in Baltimore, written in French, and dated July 5, 1831, which tells us that there was this day held a convention for examination of all the subjects to be presented for ordination—an examination held before the retreat in the month of September, that H. Myer (Henry Meyers) was to receive the priesthood, C. Carter, the minor orders, and Williamson and Doyle, the tonsure. This is signed by the examiners, viz.: F. (Louis R.) Deluol, Supr., F. Tessier, F. Toubert, F. (John J.) Chanhe, F. Wheeler, F. (John) Randanne, F. (Alexius J.) Elder, F. (Samuel) Eccleston, F. (Augustin) Verot, F. (Francis) L'Homme, Secretary.

On March 13, 1832, there is another entry on the record. "Mr. C. Carter proposed for the sub-diaconate is unanimously rejected, being lacking in theology."

This entry is signed as above, yet I have found that he was ordained sub-deacon and deacon in St. Mary's church, Philadelphia on August the 4th and 5th, 1832, by Bishop Kenrick, Bishop Purcell preaching.\*

He left St. Mary's seminary at the close of the scholastic year (June?) 1832 and came to Philadelphia. I beg here to refer to the first orders (minor) and state that he received the minor orders on September 3, 1831, and a record gives it "Mr. Carter of the diocese of Philadelphia received minor orders under the administration of Archbishop James Whitfield in the chapel of the seminary." There are no other records at the seminary mentioning him after the one noting his failure for the diaconate.

Bishop Kenrick had in the meantime arranged with Bishop Flaget for his transfer to Philadelphia and ordained him in St. Mary's church of that city, together with Rev. Francis D. Mulholland.

After his ordination he remained at St. Mary's as an assistant. His stay was but a little while, as a search of the registers of that church shows no entry in the familiar and unique writing.

It is very probable that within a month he was sent to Manayunk. The *Herald* (Phila., 1832,) states that Father

---

\* *Researches* (Griffin's) July, 1896, p. 140.

Carter went to St. John's, Manayunk, Philadelphia, at Christmas time, 1832. In the personal note-book of Bishop Neumann (in the writer's possession until it was sent to Rome) there is a record under the heading, "St. John's, Manayunk, C. Carter sent August 22nd, 1832."

In 1834 Father Carter renovated the interior of St. John's at a cost of about twenty-two hundred dollars. On December 14th it was reopened with appropriate ceremonies.

Rev. Stephen L. Dubuisson sang the Mass with Rev. Thomas Tolentine De Silva and Father Carter being deacon and sub-deacon.

Bishop Kenrick preached the sermon.

On August 21, 1836, Bishop Kenrick dedicated St. Bernard's church, Easton, which had been erected by Rev. Henry Herzog. Father Carter and Father Herzog assisted at the ceremony.

In September, 1836, his health being poor, Bishop Kenrick removed him from Manayunk to St. Mary's, Philadelphia, to be an assistant.

In the minutes of the Board of Trustees there is no mention of any salary paid him or even that he was an assistant. It is not until 1837 that any information of this kind is to be found.

The first entry made by him on the registers (in the Marriage Register) is dated September 17, 1836.

His health continuing to be very delicate Bishop Kenrick gave him permission to take a trip abroad.

He left for Europe in January, 1837, taking with him a letter of introduction to Very Rev. Paul Cullen, rector of the Irish College at Rome, of which we give a copy.

Letter of Bishop F. P. Kenrick to Dr. Paul Cullen at the Irish College, Rome.

"Records" American Catholic Historical Society. Vol. vii, p. 292, "Roman Archives."

"PHILA., Jan. 31, 1837.

. . . I take the liberty of presenting to you the bearer, Rev. Chas. I. Carter, a native of Kentucky and a convert to the Catholic Faith whom I ordained about four years ago. He is the same individual for whom I obtained a place in the Urban College about ten



years ago, but who could not obtain permission to leave Kentucky at that time, his health being rather delicate. I have allowed him to travel on the Continent of Europe and beg to recommend him to your kind attention during his stay in the eternal city. His sincere piety will, I am confident, ensure him your esteem as it has won the affections of your devoted friend in Christ,

FRANCIS PATRICK KENRICK."

On May 22, 1837, Bishop Kenrick wrote Dr. Cullen as follows :

" . . . If Rev. C. Carter has reached Rome I recommend him to your kind attention. I have received a plain mitre, which he bought for me in Paris and I am in hopes of soon receiving the crozier and some other articles, which by some mishap are still on the way . . . " (Records, vol. vii, A. C. H. Society, page 286).

He returned to Philadelphia in September, 1837, and resumed his mission work at St. Mary's. An entry on the minute book of the Trustees, November 7, 1837, reads :

" Resolved, That Bishop Kenrick having appointed Rev. Charles I. Carter assistant clergyman at this church, his salary be fixed at \$600 per year, commencing September 24, 1837."

It was on this date that he made his first entry in the baptism register after his return from Europe.

On October 12, 1837, Bishop Kenrick wrote again to Dr. Cullen (Records, vol. vii, p. 297) :

" . . . Rev. Mr. Carter has arrived and is engaged with my brother at the cathedral (St. Mary's). He has brought us many valuable presents for the mission, those which he obtained from the Propaganda have not arrived. . . . "

On the voyage homeward the vessel in which he sailed was overtaken by accident, and out of this came a resolve to dedicate a church to the Mother of God. This event is best told in the words of the narrator.

From " American Catholic Historical Researches," April, 1891, p. 80. An incident in the life of Father Carter received from his own lips, etc.

" During his voyage home to Philadelphia from Liverpool on one of the transatlantic steamers, the vessel struck on a rock near the coast of Canada. It was during the night that the accident occurred

and the fright was fearful to contemplate. The horrors of that night, he said, he would never forget. It was a solemn time for meditation, he at once resolved to pray earnestly to the Almighty for aid in this their hour of deepest calamity, promising and vowing to build in commemoration a memorial church to hallow the event of his miraculous preservation. This vow was fervently made and his faith was not misplaced. The vessel was released from the rock with but a slight injury soon after the utterance of his prayers and came safely into port. Father Carter redeemed his promise and fulfilled his vow in building the church of the Assumption, in Philadelphia, which stands as a memorial of the interposition of a merciful God to prevent shipwreck."

During his stay in Rome he obtained various spiritual privileges.

Under date of May 17, 1837, the Pope (Gregory XVI) grants to Rev. Charles Ignatius Carter, of the diocese of Philadelphia, the following faculties :

1. To establish in that diocese the Confraternity of the " SSmi Rosarii, SSmi Cordis Jesu et Beatae Mariae Virginis de Monte Carmelo," with all the indulgences and privileges attached thereto.

2. To erect in that diocese the exercise of the " Viae Crucis " with all the applied indulgences and privileges.

3. " Indultum personale perpetuum altaris privilegiati ter in hebdomada dummodo intuitu hujus privilegii, nihil praeter consuetam eleemosynam percipiat."

4. " Benedicendi, ad decennium extra Urbem Coronas precatórias, Cruces, at Sacra Numismata, eisque applicandi Indulgentias juxta folium typis impressum, ac insertum nec non Divae Birgittae nuncupatas."

(Copied from the original document, signed and dated from Rome.) To the above document is attached " Pro Authentico.

J. F. W. ARCHIEP.

Philada."

(This without date).

In 1838 being made procurator of the seminary he received all subscriptions for that institution.

At the first meeting that was held for the purpose of establishing this diocesan institution he became a life subscriber for the amount of \$25 every year.

He was also a life subscriber to St. Joseph's Orphan Asylum, of which institution he was chaplain.

The marriage register of St. Mary's states that August 2, 1838, he married Eliza, daughter of the Honorable Joseph R. Chandler, to Robert Walsh.

The minutes of the Board of Trustees of St. Mary's contain the following interesting record, dated September 3, 1838 :

"Resolved that Rev. Mr. Carter be placed on the Committee of the Board of Trustees in place of Rev. P. R. Kenrick, retired."

St. Patrick's church, Norristown, Pa., was dedicated by Bishop Kenrick on June 2, 1839.

Father Carter said the Mass. Bishop Kenrick preached the sermon. The collection on the occasion amounted to \$320.

The choice musical programme was rendered by singers from Philadelphia under the direction of Professor Benj. Cross.

The Feast of St. Charles, the patron of the seminary, was observed November 4, 1839, at St. Mary's, Father Carter, the pastor, being also procurator of the seminary.

Bishop Forbin-Janson, of Nancy and Toul, France, sang the Mass. Very Rev. Dr. Barron (later vicar apostolic of Guinea, Africa,) being assistant priest; Father Carter, deacon, and Rev. John Gilligan, sub-deacon.

The panegyric was preached by Dr. Michael O'Connor, afterwards bishop of Pittsburg.

The Dorcas Society, for the purpose of aiding the poor, was established at St. Mary's by Father Carter in 1841.

On June 5, 1841, Father Carter addressed a meeting in St. Patrick's chapel, Philadelphia, and offered a resolution to build a new church.

In the same month, June 25th, he was present at a meeting in St. Philip's, Philadelphia, and appealed for subscriptions towards the completion of the church, and for this purpose made the first donation.

Bishop LeFevre, of Detroit, was consecrated in Philadelphia. Father Carter acted as deacon of honor.

He was also chaplain to bishop-elect P. R. Kenrick, who was consecrated November of the same year.

Upon the retirement of Rev. P. R. Kenrick from the pastorate of St. Mary's he became his successor.

At the funeral of Bishop Conwell, in St. Joseph's church, on April 26, 1842, he was deacon of the Mass, Bishop Kenrick being the celebrant.

The diocesan synod of Philadelphia opened in St. John's church, Sunday, May 22, 1842. Father Carter was deacon of the Mass.

It was proposed at this synod to change the pro-cathedral from St. Mary's to St. John's. Father Carter also made a proposition to form a society for the support of aged or disabled priests.

The society was organized and Rev. F. X. Gartland was chosen president.

On November 27, 1842, a charity sermon was preached in St. Mary's church for the benefit of the orphan asylum, which realized the sum of \$401.

During 1842, after a severe struggle, he succeeded in having the trustees of St. Mary's dismissed and a new board elected.

His firm and determined stand in the matter restored the confidence of the congregation and afterwards there was no trouble.

On September 17, 1843, the trustees of St. Mary's passed a resolution that all collections on Sundays and holidays be placed into Rev. Mr. Carter's hands, for the purpose of clearing off the debt of the newly finished school house.

During the "Riots" of 1844 it demanded great courage on the part of the Catholic laity to assert their rights and liberty, and the inflamed condition of the people made it extremely dangerous for a priest to appear in public.

Father Carter betrayed not the least fear. He made no attempt to hide his identity when attending sick calls or making his pastoral visits.

He even wore the conspicuous Roman collar that made known to every one that he was a Catholic priest.

When the mob threatened St. Mary's, he fearlessly went among the people dressed in his cassock and beretta.

He addressed them in words of defiance, declaring that he would give up the keys of his church to no one save his bishop, and if they should attempt to enter, it would be over his dead body.

The church was not disturbed.

That fine, tall, soldierly carriage cowed the "Native American" mob. His fearless character lost little of its fire and spirit, even in later years when the raven locks had become like the riven snow.

In September, 1844, Father Carter laid before the meeting of the Board of Trustees of St. Mary's, a communication from Stephen Needlett, asking payment for three guns, which he had loaned for the protection of St. Mary's during the riots and which had been lost.

The cost of these guns as shown by the original bill of Mr. Constable to Stephen Needlett was

1 gun bought October 26, 1826, \$100.00

1 gun bought November 9, 1828, \$100.00.

1 gun bought November, 1834, \$45.00.

The treasurer was directed to purchase for Mr. Needlett three guns similar to those that were lost, or pay him the value.

In 1844 the archconfraternity of the Most Immaculate Heart of Mary was established in St. Mary's church.

On November 25th, of the same year, Bishop Kenrick and Father Carter gave a written approbation of the new edition of "Butler's Lives of the Saints," issued by Cummiskey.

He issued in May 22, 1845, a statement of the financial condition of St. Mary's church, beginning with all legacies and incomes from 1793 to 1845.

He stated that an increase in the rate of pew-rents over the present rate, \$12, was demanded.

He also said that the debt at the time was \$15,608.21. (Researches, April, 1894, p. 80.)

During the month of September, 1845, he had St. Mary's newly frescoed.

On the ceiling was a copy of his favorite subject, the Assumption of the Blessed Virgin.

At the four angles were the Evangelists. Monachesi was the artist.

On Sunday, November 9th, the church was formally opened.

High Mass was celebrated by Father Carter, Father Barbelin and Rev.—McMullen being deacon and sub-deacon.

Rev. C. Pise, of New York, preached the sermon.

Dos Santos' Mass with Prof. Dos Santos as organist was sung by the choir.

October 12, 1845, Sunday evening, a meeting was held in St. John's church in the interests of the new seminary. Father Carter made an address, speaking of the donations of the richer Catholics as bearing no proportion to the generous offerings of the poorer ones.

On May 10, 1846, the Provincial Council of Baltimore was opened. Father Carter appeared as theologian to Bishop F. P. Kenrick, of Philadelphia.

July 7, 1846, Sunday evening, a meeting was held at the bishop's house, at 7 P. M., in the interest of the cathedral. A committee on finance was selected consisting of Rev. Fathers Carter, D. F. Devitt and P. Rafferty. Father Carter subscribed \$20 per year for a period of five years.

At a meeting, January 13, 1847, of the society for the erection of a cathedral in this city Father Carter made the address.

In the *Catholic Herald* of May 30, 1839, p. 173, we find the first mention of a new church in the district of Spring Garden, which reads as follows: "On Monday evening, May 27th, 1839, a meeting was held at St. John's church, Bishop Kenrick in the chair . . . and a resolution was adopted to the effect that a church was needed in that district. That the meeting approves the erection of a church . . . That at least one-third of the body of the church be left free with benches for the poor and strangers . . . That we appeal to the liberality of the Catholics, etc. E. J. Sourin, Sec."

At the same time there was a letter signed "C," published in the *Herald*, explaining that the section between St. Michael's

and St. John's churches had many Catholics residing in it, who found the great distance to either church trying, it was especially so for children, etc. If we recall the vow made by Father Carter and see his desire to redeem that promise by dedicating a church to the Blessed Virgin under that invocation we can understand that he was the author of the letter and that Dr. Kenrick had already selected him for the work. It was his resolution at the meeting which took shape in the proposed formation of a new parish. But it was never carried out, and only in 1847 do we find that the Bishop purchased the ground and gave the parish over into his hands.

Sunday afternoon, May 23, 1847, Bishop Kenrick laid the corner-stone of St. Augustine's new church; he was assisted by Rev. Chas. Carter.

June, 1847. (Minutes of Board of St. Mary's Church): "Resolved that the sum of \$1,200 be placed annually in the hands of the pastor, Rev. Chas. Carter, out of which he must pay \$100 for incidental expenses of choir and \$300 for sanctuary expenses. The balance, \$800, to be for his own use in lieu of his present salary. This to take place from January, 1847. This \$1,200 must come out of the penny collection taken on Sundays and holydays."

In October of this year the diocesan synod opened, and on Sunday, October 3d, Pontifical Mass was celebrated in St. John's church, Father Carter being deacon of honor.

At the time (1847) Father Carter was casting about for a lot of ground on which to build the proposed new church. A meeting was called of persons residing in the district. This meeting was held at the house of William Morgan, who lived on Spring Garden Street, just below where the church now stands. Six persons were present besides Father Carter. I have been able to secure the names of but four of these, viz.: Jerome Eagle, Daniel C. E. Brady, of the firm of P. Brady & Co., in business at the corner of Front and Chestnut Streets, William Morgan, and Walter Patterson. Eagle and Brady each subscribed \$100. A number of sites was proposed, but it was decided to buy the present one, and Mr. Patterson, who was a

convert, was chosen to enter into negotiations for the same. Father Carter proposed to call the church by the title of the "Immaculate Conception," but Mr. Eagle argued that the neighborhood was such a hot-bed of "Nativeism" that the title would be sure to receive much insult, and that the title, "Church of the Assumption" would be particularly a title of honor to our Blessed Lady since it covered all the miraculous events in her life. The new title was accepted.

On Sunday, February 13, 1848, he celebrated the anniversary of the institution of the arch confraternity for the conversion of sinners. High Mass was celebrated in St. Mary's church with Rev. F. X. Gartland as celebrant, Father Carter, deacon, Rev. Geo. Strobel, sub-deacon, Bishop Kenrick preaching. At Vespers the sermon was by Rev. Felix Barbelin, and at the evening services Father Sourin spoke of the good which had come out of the society since its foundation.

In April of 1848, measures were taken towards completing the building of the new church in the district of Spring Garden street. Father Carter was chosen to take charge of the building at the same time he was continued as pastor of St. Mary's. He went to work in his usual vigorous manner, and on Sunday, May 14th, he announced in St. Mary's that on the next Sunday, May 21st, the Rev. John Larkin, S. J., would preach at the High Mass and that a collection would be taken for the benefit of the new church. Father Larkin had been stationed with other Fathers of the Society of Jesus at the church of the Holy Name, New York city, which church had been destroyed by fire on January 22d, preceding, but by the unexpected death of his brother, Rev. Felix Larkin, on May 20th, at Astoria, Long Island, he found it impossible to come to Philadelphia, Father Carter then made the appeal himself, as arrangements had been made for a grand event. Beethoven's new Mass was sung for the first time in the city with orchestral accompaniment under the direction of Mr. B. Cross.

During this year there was famine in Ireland and Father Carter was the first priest in the diocese to call a meeting for relief.



On Sunday afternoon, May 21, 1848, the corner-stone of the new church of the Assumption was laid by Bishop Alexander Smith, of the diocese of Glasgow, Scotland. Bishop Kenrick preached. The collection amounted to several hundred dollars.

Dr. James Ryder, S. J., President of Georgetown College, preached at the Mass and Vespers in St. Mary's church, on Sunday, October 8, 1848, for the benefit of the church of the Assumption.

Father Carter was present and spoke of his great need of money to put on the roof of the new church.

The collection at both services realized sufficient for his needs and by December the church was under roof.

In December, 1848, there was printed and issued at Fullerton's book store the first lithograph print of the church of the Assumption. It is spoken of as the "handsomest in the city," and tells us that "progress is slow for want of money."

February 25, 1849, a meeting was held in St. Mary's school-house, Dr. W. E. Horner in the chair; John Devereux, secretary. Father Carter gave a statement of the present condition of the new church of the Assumption, giving the cost as but little less than \$26,000, of which \$13,000 were now collected. Subscription books were taken out by Dr. Horner, Dr. Gegan, Dr. Killduff, C. Fallon, George W. Edwards, James M. Smith, W. Patterson, John Maguire, John Maher, John Sturdevant, William Morgan, Charles Hinkle, M. D. Sweeney, John Repplier, James McCann and James Devereux.

A fair for the benefit of the new church opened in the Museum Building, April 9, 1849.

October 1, 1849, Bishop Kenrick presided at a meeting in behalf of the seminary. Father Carter made the address, during which he insisted that the rich Catholics in this diocese could have the seminary an accomplished fact if they felt disposed to assist it as became them out of their means.

In October, 1849, the parish limits were laid out by the bishop. The Assumption parish extends, viz.: south line, the limits of the district of Spring Garden; north line, Franklin Street; east line, the west side of Seventh Street; west line,

Broad Street. Until the erection of another church to the north of the line the parish priest will have charge of all Catholics who live still farther northward.

October 30, 1849 (Minutes of Board of Trustees of St. Mary's Church) :

"Whereas our esteemed Pastor is about to retire from his charge at this church . . . A vote of gratitude and respect . . . and a testimonial of \$400 be given him, also payment of deficit in his salary of \$108 in full till Nov. 1, 1849."

To allow this resolution to pass Father Carter had vacated the chair and retired from the room. Rev. George Strobel took the chair, *ad int.*

Father Carter registered his last baptism at St. Mary's, October 7, 1849; he, however, performed a marriage on Nov. 30th.

Nov. 11, 1849, the new church was dedicated by Rev. F. X. Gartland. Bishop Reynolds, of Charleston, S. C., preached. The church had been opened for services during the month of May.

The first ceremony performed by Father Carter in the Assumption, as far as the records show, was the marriage of Samuel Mawley to Mary Butler, on November 11th. The first baptism was that of Thomas O'Bryan on the fifteenth. He had no assistant until January 6, 1850, when Rev. Joseph O'Keefe was sent for a month. In June he had Rev. P. R. O'Reilly until the end of that year. On March 1, 1851, came Rev. Henry Balfe, who remained until June 1, 1853. I give the line of assistants as they appear on the records :

Rev. P. J. Nunan, from June 1, 1853, till November 1, 1853.

Rev. F. L. M. Jago, from November 1, 1853, till February, 1854.

Rev. G. Rainaldi, from February 22, 1854, till October 8, 1854.

Rev. J. D. Davis, from November 19, 1854, till February 11, 1855.

Rev. Patrick Fitzmaurice, from April 12, 1855, till February 24, 1856.

Rev. Charles J. Mangin, from March 10, 1856, till August 10, 1856.  
(Did not stay long in the diocese.)

Rev. T. Hannigan, from January 4, 1857, till January 20, 1861.

Rev. Patrick Toner, from July 29, 1859, till July 25, 1863. (Was ordained July 3, 1859; sent there at once.)

Rev. Henry L. Wright, from January 31, 1861, till June 1, 1863.

Rev. A. J. Gallagher, from July 4, 1863, till August 8, 1864.

- Rev. A. D. Filan, from December 6, 1863, till October 5, 1865.  
 Rev. Gerhard W. Wallmyer, from August 18, 1864, till February 19, 1865.  
 Rev. George Bornemann, from July 10, 1865, till May 2, 1866.  
 Rev. J. McHugh, from October 22, 1865, till December 10, 1865.  
 Rev. John Wall, from December 24, 1865, till April 25, 1867.  
 Rev. B. Baumeister, from May 27, 1866, till December 9, 1866.  
 Rev. S. S. Mattingly, from February 2, 1867, till June 7, 1868.  
 Rev. A. D. Filan, from May 26, 1867, till October 27, 1867.  
 Rev. M. A. Mullen, from December 8, 1867, till May 18, 1868.  
 Rev. John Wall, from November 24, 1867, made three entries.  
 Rev. J. J. McElroy, from May 31, 1868, till November 22, 1868.  
 Rev. Daniel McDermott, from July 12, 1868, till September 27, 1868.  
 Rev. Peter C. McEnroe, from December 6, 1868, till March 21, 1869.  
 Rev. A. J. Gallagher, from December 16, 1868, till June 28, 1874.  
 Rev. J. J. McElroy, from March 31, 1869, till April 9, 1871.  
 Rev. L. J. Wall, from May 14, 1871, till February 21, 1872.  
 Rev. M. A. Kelley, from April 28, 1872, till October 27, 1872.  
 Rev. W. A. Power, from November 24, 1872, till March 16, 1873.  
 Rev. P. J. Daily, from May 18, 1873, till October 22, 1876.  
 Rev. John A. Wagner, from July 26, 1874; continued until after death of Father Carter.  
 Rev. S. B. Spalding, from November 5, 1876, till December 29, 1878.  
 Rev. A. D. Filan, from January 5, 1879.

Confirmations in the Assumption Church under Father Carter's pastorate :

- 1850, October 27th, by Bishop Kenrick, 40 persons.  
 1856, May 11th, by Bishop Neumann, 81 persons.  
 1857, May 24th, by Bishop Wood, 50 persons.  
 1859, June 6th, by Bishop Neumann, 120 persons.  
 1860, February 12th, by Bishop Wood, 2 persons.  
 1861, May 12th, by Bishop Wood, 81 persons.  
 1863, May 17th, by Bishop Wood, 131 persons.  
 1866, April 22d, by Bishop Wood, 88 persons.  
 1868, October 29th, by Bishop Wood, 223 persons.  
 1870, November 20th, by Bishop Wood, 123 persons.  
 1873, October 10th, by Bishop O'Hara, 169 persons.  
 1875, June 20th, by Bishop O'Hara, 105 persons.  
 1878, June 16th, by Bishop O'Hara, 164 persons.

On March 3, 1850, a meeting of the people of the Assumption was held. Francis Cooper presided, Mr. D. E. Brady acted as secretary. Father Carter made a statement of the expenditures and receipts and informed the meeting that the

debt standing was \$11,000 and that \$5,000 was needed to meet the pressing bills of the contractors. He was requested by the meeting to call for all unpaid subscriptions and also to ask the pastors of the other churches permission to make an appeal for assistance. It was resolved to have a collection taken up in the parish on St. Patrick's day.

April 14, 1850, the second Sunday after Easter, a spiritual retreat was opened in the Assumption by Rev. John McElroy, S. J. Bishop Kenrick gave the instruction in the evening. The retreat closed on Sunday, April 21st.

On June 15, 1851, a meeting was held in the church of the Assumption for the purpose of erecting a school-house.

The Hon. Joseph R. Chandler was in the chair. Addresses were made by Father Carter, Father Rafferty and Father Sourin. A committee on subscriptions was appointed.

On October 19th of this year Father Carter was one of a committee appointed to draft resolutions on the translation of Bishop Kenrick to the see of Baltimore.

Father Carter opened his school for the parish in 1852. The collections for its support are, viz. :

1853	Sept. 5th, all amounts collected for year	\$2,013.28
1854	Sept. 1st " " " "	1,937.25
(During this year he had six Christian Brothers.)		
1855	Sept. 1st all collections for year	\$1,716.50
1856	" " " "	1,314.75
1857	" " " "	1,208.00
1858	" " " "	1,078.00
1859	" " " "	1,014.00
1860	" " " "	906.00
1861	" " " "	963.00
1862	" " " "	1,112.36
1863	" " " "	1,037.50
1864	" " " "	980.38
1865	" " " "	1,103.00
1866	" " " "	1,052.50
1867	" " " "	1,113.32
1868	" " " "	1,366.32

1853 Pew-rent account. The pew No. 1 east aisle rented to Fletcher Wilson.

Pew No. 8 to Pierce Archer.

Pew No. 41 to Michael Cody.

Pew No. 37 to George Moore.  
 East Aisle 48 Pews. 32 rented  
 West Aisle 48 Pews. 30 "  
 Middle Aisle 46 Pews. 21 rented  
 East Gallery 4 Pews  
 West Gallery 4 Pews

Father Carter opened the Forty Hours Devotion in the church of the Assumption on September 17, 1853. Dr. Moriarty, O. S. A., preached in the evening.

On September 5th of this year the parish school in charge of the Christian Brothers started with one hundred boys. His intention was to have a girls' school as soon as funds could be procured for the purpose.

The first sodality was instituted at the Assumption on December 24, 1854.

The decree of institution bore the signature of "Petrus Beckx, S. J. Praepositus Generalis, and Bonaventura Beneti Secretis."

In February of this year Father Carter donated \$100 to the cathedral fund.

On January 29, 1856, Father Carter, in writing to Mr. Mark A. Frenaye, spoke of his venerable old age and his valuable services to the diocese.

He requests him to make out separate and special statements of all diocesan accounts, viz., of all amounts of deposits at 5 and 6 per cent., also of all amounts on hand to meet these deposits, that all may see how the bishop stands. Of the cemetery accounts, its costs and expenses, also cost of the cathedral, amounts collected during your time, also amounts you paid for the cathedral since the bishop or Mr. Waldron have kept the books. Also statement of seminary account, also the bishop's account. All to be done in a clear manner so that we can all understand. You are getting very old . . . and may die . . . and all would be in confusion and we may never get another Frenaye who will be as good as the old one."

September 11, 1859, the church was consecrated by Bishop Neumann. High Mass was celebrated by Bishop Wood.

Bishop Spalding of Louisville preached. Bishop Miles being present with Rev. J. B. Hutchins, of Lebanon, Ky., Rev. George Strobel, Rev. Bernard Keenan and Father Holzer.

In the evening Bishop Spalding gave a lecture.

The church had been refitted and decorated before consecration at a cost of about \$12,000.

In 1860 Bishop Neumann appointed Father Carter vicar-general.

The only baptismal entry that is recorded by Father Carter with any special mention is that of Enriqueta Monica Cabello, baptized on September 20, 1861. The entry reads :

" On Sept. 20th, 1861, I baptized Enriqueta Monica Cabello born 4th day of May 1861 being the legitimate daughter and of the legitimate marriage of Don Felix Cabello de Samano a native of Spain, Province of Santander, Jurisdiction of Cayon, and the Dona Luisa Ebrentz y Collins, a native of New York, U. S. A., and its paternal grandparents being Don Jose Antonio, and Dona Antonia of Spain and the maternal grandparents being Don Luis and Dona Enriqueta, the former a native of Spain and the latter of the United States of America. Don Jose Vincente Cabello and Dona Antonia Cabello being Godfather and mother, whom I informed of the parentage they had contracted and the duties they owed towards their goddaughter.

C. I. H. CARTER,  
Pastor of the Assumption.

Father Carter established the " Sisters of the Holy Child " at Sharon Hill, Pa. The sisters came from England and had endeavored to locate at Towanda, Pa. Their efforts were not successful until Father Carter secured for them property at Sharon Hill. In this work he used much of his private means. As long as he lived he was solicitous for their welfare. His body is buried in a vault erected on the grounds of the convent at Sharon Hill.

October 6, 1864, a concert was given for the benefit of the orphans of deceased soldiers and the poor of the parish of the church of the Assumption, in Concert Hall, under the direction of Thomas E. Harkins, Prof. William A. Newland, accompanist. The names of the singers bring back the

memory of those who figured in the choirs of the day: Mr. Philip Moore, Mr. Samuel Budd, Prof. Droughman, Miss Ellie McCaffrey, Miss Josephine O'Connell, Miss Louisa Soliday, Mr. B. Allebach, Mr. Daniel McIntyre.

(From old programme in possession of the writer.)

October 30, 1865, a grand concert was given for the benefit of the poor of the Assumption. Thomas E. Harkins, director; Prof. William E. Newland, pianist; Mr. William Burns, organist. We see the names of Madam Frances Zahn, Mr. Thomas Prestwick, Miss Orlina Cummington, Madam Jenny Kempton, Madam Henrietta Behrens, Mr. William Probasco and Mr. Paul Berger.

(From old programme in possession of the writer.)

Sept. 22, 1867, Pope Pius IX. grants the petition for the privileged altar for the church of the Assumption. The pastor, Rev. Charles I. H. Carter petitioner.

Signed

JAMES F. WOOD,  
Archbishop.

July 19, 1868, Father Carter preached the sermon on the occasion of the laying of the corner-stone of the church of St. Charles, Philadelphia.

October 19, 1869, Father Carter was made administrator *ad int.* by Bishop Wood, to act during his absence at Rome, where he went to attend the Council.

The following are some of his acts as administrator:

1870, he issued the Lenten regulation for the diocese on February 16th.

March 20th he ordered the seminary reports to be read.

April 5th he issued the invitations to the reception of Bishop Wood.

April 7th, reception to Bishop Wood, who relieves him of the duties of administrator.

1879. The last appearance of Father Carter on the records at his church was August 25th, in the marriage register. His last baptism was that of Laura Mary Harrington Duncan, an adult, on March 7th and is numbered 4,199.

During Saturday night, September 14, 1879, being sleepless and alone, he rose and lit a match to consult his watch. In a moment the netting about his bed was in a blaze, he struggled with the flame and called for aid. Beating out the flames he burned and blistered his hands badly. His associated priests rushed to his aid and carried him into an adjoining room, but in his state the shock was seriously unfavorable to him, leaving him in an exhausted condition, which lasted for the next day and undoubtedly hurried the event of his death. During his illness he had been attended by a sister of the Third Order of St. Francis from St. Mary's Hospital. The physicians being Dr. Stille of the University of Pennsylvania and Dr. Cruice of St. Joseph's Hospital.

On Monday, September 16th, he sent to the church of the Gesu for one of the Jesuit priests attached to that church to come and administer Extreme Unction. Father Villiger came at once, immediately after Rev. John Wagner, assistant at the Assumption, gave him Holy Communion. During the day he rallied a little and was able to see Archbishop Wood and Bishops Lynch, James O'Connor and Shanahan, who called late in the afternoon. The next morning, however, it was seen that the end was near and Rev. A. D. Filan gave him the last Plenary Indulgence. He continued to sink rapidly and died next day, Wednesday, September 17, 1879.

He died poor, to the great amazement of the many who knew that he had inherited what would have been considered a competency. They found that but little more was left than would pay for a respectable burial. His watch he left to his nephew. His library of about six hundred volumes went to the seminary of St. Charles Borromeo at Overbrook.

To those who knew him best he was a model of charity. He gave away in charity all he had. To institutions of charity he was generosity itself as long as he had a dollar in his pocket and after his death it was said, "The Sisters have lost their best friend."

He built the pastoral residence attached to the church of the Assumption out of his private means and a great amount was spent in establishing the sisters of the Holy Child at their first home, Sharon Hill convent.



To hospitals and asylums for orphans and the poor he was unbounded in his liberality and so he expended all of the large fortune he had inherited but so reticent was he on this point that indeed it might well be said of him that "his right hand knew not the acts of the left." He was most austere in his manner and extremely frugal in his living, but none in distress ever sought him in vain for succor. Though he aided all, yet his favorite children were the sisters of the Holy Child, and at their convent, Sharon Hill he was buried on September 19, 1879.

The Requiem Mass was celebrated in his church by Archbishop Wood, having as deacon and subdeacon of honor Rev. P. R. O'Reilly and Rev. Charles P. O'Connor, D. D. deacons of the Mass Rev. Nicholas Cantwell and Rev. Michael Filan; masters of ceremonies, Rev. James E. Mulholland and Rev. A. D. Filan. Bishop O'Hara preaching the sermon. Bishops Shanahan and Quinlan were also present.

The choir was under the direction of Thomas E. Harkins; the soloists being Madam Liebermann, Miss Deron, Mr. J. Jacobs and Mr. Quirk. Prof. Oscar Koenig presided at the organ.

Father Carter was an able theologian and a forcible preacher, always aiming to correct an evil. It became a usual custom with him, even when the preacher of the day had finished the sermon to enter the sanctuary to offer "a few remarks," generally, aimed at those who worshipped at fashion's shrine. It was related to the writer by an old parishioner that during the period of time when fashion decreed that feminine attire should be girded by massive buckles in gold, silver or steel, he thundered from the pulpit at the wearers, demanding that they should at least not wear them in the church. That the clatter was annoying and that the pew backs were all scratched and defaced by them, and this he continued so often that among those of the offenders against his ideas of moderation in dress these buckles became known as "The Father Carter Buckles."

His few remarks often extended themselves into a twenty minutes or even a half hour sermon. "He wanted to say a few words on the proper behavior inside the church," etc.

Then woe to the persons, who entering the church before the Mass, had paused to say a few words therein to a friend, or who had failed to genuflect before entering the pew, or worse than all, had come to Mass "too late to hear Mass at all, better stay away than annoy the faithful in their devotions."

He despised the frivolities of the world never indulged in simple amusements, and so, was to his people a seemingly rigid disciplinarian. Born and reared amid plenty, he spread his means in succoring want; the enjoyment of the good things of this life being in his hands from birth, he left them all, at an early age, to take up the life of a good priest, who faithfully for so many years followed his Master.

It was his unvarying rule to rise at five o'clock; from half-past five till six he spent in prayer, at that hour he celebrated his daily Mass. The day was spent in reciting his office, visiting his schools and in his parochial duties. As a rule he retired early, this was especially so in the later years of his life. He never took the simplest pleasure, as he found enough pleasure in his duties to serve all his purposes.

Father Carter was fond of a joke. The following incident occurred during the time of the building of the church of the Assumption. He was a frequent caller at the store of P. Brady & Company, Front and Chestnut Streets. On one occasion he called and went into the counting-room where Mr. Daniel Brady was, the latter said, "Father Carter, ain't you ashamed to wear such a shabby, dilapidated, old high hat when you make calls?" He only smiled, but carefully placed the old hat on the rack among the others hanging there; he talked pleasantly for a while, then taking his leave left the office and put on his hat. During the same afternoon Mr. Brady having occasion to go to the Custom House, went to get his hat, but found it gone and nothing but there greasy old "stove-pipe" of Father Carter's. He recalled the comment he had made on it that afternoon to the owner and saw the point of the joke. He was compelled to wear an office cap on his journey to the Custom House.

EXTRACTS FROM THE  
DIARY OF REV. PATRICK KENNY.

---

From September 3, 1821, to October 11, 1825. Continued  
from these RECORDS, Vol. IX., page 342.

---

BY JOSEPH WILLCOX.

---

[NOTE.—The contents of the following pages were inadvertently omitted from the regular order of dates, and they will form the concluding chapter of selections from this voluminous Diary; a large portion of which was undoubtedly written by the author as a pastime in his lonely, uneventful, country home.]

1821

September 3d

. . . Dennis breaking stones in the new stable for the Entry floor—whilst I was standing about 5 yards from Dennis Quin, he breaking the stones, a splinter shot forth & hit me in the centre of the right eye—exquisite pain ensued, & I have been racked this whole day. . . .

4th

My eye a little easier this morning—I bathe it constantly with rose water & vinegar—& apply rotten apple to it.  
. . . My eye became alarmingly bad this afternoon.

5th

My eye and all around inflamed—God grant me resignation & patience. . . .

7th

My eye very bad yet—yet a little better than these days.  
I now can roll the ball without racking pain. . . .

8th

M. at Wid. Donlevy's—int. of A<sup>c</sup> Carrol, & returning thanks to God for the preservation of my sight—A hard task to read my office last evening, & celebrate this morning— . . . prepare to start this afternoon for Wilmington. The sun is too powerful for my Eye to go before the Even<sup>g</sup> got in about sundown— . . .

10th

. . . I went to meet the turnpike Company—Mess<sup>rs</sup> Jas. Canby, John Lorbert, Cap<sup>t</sup> Bushe, J<sup>r</sup> Gordon &c relative to the repairing of that part of the road that runs thro' my plantation—Their offer is that the amount of the repair of the whole road, from Wilmington to the intersection with the Gap & Newport T<sup>p</sup>ike, at M<sup>r</sup> Will<sup>m</sup> Jordan's tavern, shall be taken, and the average given to me for repairing what is laid out thro' my land—The payment to be made at the end of the first year's work, & then a similar average to be struck for keeping the same in good order for 4 years. I shall reflect, consult, & perhaps come to a final conclusion with M<sup>r</sup> John Torbert. I was quickly home again— . . . My Eye getting better, left hand uncommonly sore, has not recover'd the sun burning & poisoning of hay making in July last.

11th

I had the best night's rest, last night, since the accident happen'd my Eye. Eternal thanks to God for having preserved my sight. . . .

12th

. . . After breakfast took J<sup>r</sup> Dunn up to shovel dirt from before the cow stable & Entry doors, but he was so confoundedly lazy, & worse than useless that I made him get off, & look for vitals [*vittles*] some where else—He freely went off, but he will surely seat himself at dinner. . . .

13th

. . . J<sup>n</sup> Dunn scamper'd to Wilmington. I sifted ashes on the floor of the entry or feed room of the new stable to fill up the cracks of the upper coat of mortar and tramp'd the whole. . . .

15

. . . Johnny Dunne play'd one of his usual tricks. I wish'd him to whitewash what M<sup>i</sup> had plaister'd of the horse stable—he walked off silently to Wilmington or else where. I start for W<sup>i</sup> Chester.

October 1st

Dressing my legs took up a great part of my morning.

5th

. . . Whilst Granny Donlevy was on her trip to see the new stable—next Christmas, if God gives her life, she will have completed her 107<sup>th</sup> year; in the stable she would go up on the loft, I opposed the attempt, as there was no way of going up but by a common ladder 14 or 15 feet long—all in vain she would be up, & I was astonish'd with what ease she ascended, & with the same facility, even swiftness, she descended.

15th

M. at Mrs. Noel's—passage to Phil. in steam boat 1.00. two thousand segars from J<sup>n</sup> Gartland \$3.00— . . .

16th

M. in S<sup>t</sup> Joseph's my first view of it's enlargement—well done—M. for J<sup>n</sup> Gartland's relatives—passage home 1.00.

. . .

20th

On board the steam boat at 4 a. m. & started—was in Phil<sup>a</sup> at 38 minutes after 7. a. m.

21st Sunday

M. int of M<sup>r</sup> Thomas—Heart rending work by W<sup>m</sup> Hogan doubly excommunicated—1<sup>st</sup> by Bishop Conwell who empower'd Bishop England to take off the 1<sup>st</sup> excommunication on

condition of Hogan's leaving Phil\*, & becoming a subject of Bishop England's of Charleston South Carolina, all this Hogan engaged to do under his own signature—but, this morning, instead of complying with his written engagements, he went & officiated in S' Mary's—whereupon Bishop England excommunicated him as a subject of Charleston Diocess, & Bishop Conwell's excommunication revives—

22d

This day Hogan was obliged to give in security to the Mayor's court required on Friday last for assault & battery, in 500 Dollars & Hannan in 200 dols—

November 2d

. . . I saw this long time past Mich'" discontent, this day he sent Peter to me to let me know that he would not put up my pigs to fatten. Peter & I put them up, my trust is in God. The man may cool & see his error . . .

10th

. . . Cap' Stephen Rickard came in the steam boat from Phil\* accompanied by a Mr Ja' Murphy from Dublin who brought me a letter from my worthy friend Rev. Peter Kenny. We are all at J<sup>r</sup> M<sup>c</sup>Carton's . . .

12th

Cap' Stephen Rickard, Ja' Murphy & I started after an early breakfast for Wilm<sup>a</sup>, in at 8 a. m. tolls 20<sup>s</sup>, on board the steam boat. passage for myself & Dosinthe Dillaway a Trappist return'd from France \$2.00. Dined on board the Brig Jane—

13th

M. in S' Joseph's S' of Peter Brady . . .

14th

M. S' of Isabella Parmentier o p. at S' Joseph's—

21st

. . . James Oheltree came to assess return made of 160 to 170 acres of land—he took down 160—whereof 35 acres more or less are woodland—or unimproved—3 horses above 3

years old—2 colts 6 months old—3 cows above 3 y<sup>r</sup> old—1 two year old heifer—1 yoke of oxen 3 years old—3 shoats weighing an average 20<sup>lb</sup> more or less— . . .

26th

. . . As I got off B'. Lass in the yard at Coffee Run I wish'd to clean her cracked heel of the road mud with a sweeping brush when she lash'd at me, & only for the superintending mercy of Divine Providence would have broken my two legs—the two cocks of one shoe hit me on the inside of the knee near the joint or cap of the left leg, the sore one—& 1 cock of the other shoe glanced off on the outside of my right leg—this was by far the sorer wound—but the kick was nearly spent when her heels reach'd me— Great agony for two hours, when by applying cloths dipp'd in vinegar & whiskey the pain deaden'd. "The Lord keepeth all *my* bones, not one of them *was* broken. Psalm 33. verse 21.

27th

Can walk without much pain— . . .

28th

Legs very sore—obliged to remain in bed until 2 p. m. . . .

29th

Right leg festering—M<sup>i</sup> put a botched handle in my new cast steel axe— . . .

30th

M. in hon. of S<sup>t</sup> Andrew Ap. to return thanks to Almighty God for the miraculous preservation of my limbs— . . .

December 31st

M. to return God thanks for all adversities & prosperities of this year. I took away the encumbrance of the stove from our little church, & set it up with old Granny Dunlevy now in her 108<sup>th</sup> year—settled it completely— As those who subscribed to it in 1812 & the succeeding congregations would not subscribe to furnish wood for it, & as I could not supply them, there were no more than 2 or three fires ever put in it—of course it took up place uselessly—& I notified in the beginning

of last summer that I was ready to return the subscriptions to all whom I invited to call. It is indebted to me 5 or 6 dol<sup>r</sup> in the purchase, in the dear time of the first months of the late war. . . . *Uni trinoque Deo sit sempiterna laus, honor et Gloria—Amen—*

1822

Jany. 11th

Ther. in my study room this morning 20°, intense cold all day—wrote letters to Rev. Will<sup>m</sup> Taylor Boston & to R<sup>r</sup> Rev. Bishop H. Conwell—

12th

. . . My freedom pass on this turnpike expired on the 8<sup>th</sup> of this month 2 years for the damages done on my place by the making of the road by Tho<sup>s</sup> Maguire and his men. I commuted this day until the end of Dec<sup>r</sup> next with the board per Ja<sup>s</sup> Canby to whom I paid five dollars myself and horse during that time to go free— Poor André Noel not expected to live— Marie Charlot with Laurette since 9<sup>th</sup> inst. Lyse also came to her this day. Ord<sup>d</sup> 1 M for the s<sup>i</sup> of her daughter Jenny— Paid Post office quarterly bill 97/100—on the 7<sup>th</sup> ins<sup>t</sup> . . . . Luckily I fell in with Dennis M<sup>c</sup>Creedy on his return from Blackbird and gave him M<sup>r</sup> E. I. Dupont's check on the Bank of Delaware dated Dec<sup>r</sup> 20<sup>th</sup> 1821 to get a bill of exchange to be forwarded to Rev Peter O'Neill for the heirs of late David Flynn,—Killed at the great explosion of the powder mills, amounting to \$98..95/100 given to me a few days ago by W<sup>m</sup> Martin.

13th Sunday

M. Wilmington ppo—\$10.00—2 m. Barny McCan's int. 1 M. S<sup>i</sup> of Ja<sup>s</sup> Fox—1 M. int. of M<sup>m</sup> Gegan or old P<sup>k</sup> Brady's m<sup>d</sup> daughter— . . . Bishop Conwell sent me a directory, yesterday by Marie Charlot—

14th

Amazing cold. Ther. in the morning at sun up 18° in my study . . . .

19th

. . . I start for Wilm<sup>a</sup> to visit And<sup>r</sup> Noel very ill. Horse at P. Higgins's . . . .



20th Sunday.

M. at Mrs Noel's at whose house all vestments & linnens are kept. I went up this morning at 15 minutes after 7 & at  $\frac{1}{2}$  after 7. a. m. worthy Andrew Noel breathed his last. omnibus Ecclesiae auxiliis fulcitus—M. immediately for the repose of his soul . . .

21st

M. S' of Isab. Parmentier—went to Wilmington to the once valuable André Noel's funeral—started from his late dwelling at 11. a. m. funeral ceremony over here in Coffee Run, & wid. Noel, family & friends all set out for Wilm<sup>a</sup> on their return home at half past one p. m. The number of coaches, Gigs, & persons on horseback testified how much this worthy black man was esteem'd—I hope this esteem was but shadow, in comparison of the value set on his soul by his Creator—his uniform, regular, & edifying religious deportment was the pure source from whence originated this public testimony of respect for mortal remains— . . .

24th

M. S' of Rev. John Taaffe, confessor of the Bastile, Paris, in Louis XVI<sup>th</sup> time. very hard frost. Ther. in my study room, this morning, where a regular midling good fire is kept, at 20° . . .

January 26th

At M' Victor Dupont's last night. I was greatly distressed yesterday in endeavoring to get my mare Empress to cross Brandywine at a fording place below Carter's factory—the edges of the creek frozen, & broke in as the horse would attempt to step forward, then would plunge backward & sideways—succeeded at last—started for Judge Willcox's & was more distress'd crossing Chester Creek where a pass was open, but full of broken ice—

February 23d

Start about 8 a. m. for Concord—take Peter on spot for timothy seed, about redclay creek bridge, overtook Tho' Graves who inform'd me that Brandywine bridge had been

swept off on thursday ev<sup>e</sup> 21<sup>st</sup> ins<sup>t</sup> We turn'd off the turn-pike road, went to scrabble Town, where we learn'd that Smith's Bridge where we wish'd to cross, was also carried away, likewise Kirk's, Painter's, the wire bridge, infine all the bridges up B<sup>r</sup>wine for 20 miles. We then made for Wilmington thinking to get over in a flatt—but there was only a small boat fitted slightly for at most one horse. I waited to witness how it was managed, when the following scene determined me not to proceed—M<sup>r</sup> Garesché had 2 horses on the Philad<sup>a</sup> side—they were put into the boat—in 2 or 3 minutes after shoving off from land one of the horses fell over board, the cobweb railing giving way at the first pressure, the 2<sup>d</sup> horse fell overboard also—the first swam a good way, reached the shore amongst rocks & was frequently baffled in his attempts to get footing—a man at length seized on the bridle, piloted the animal to the most favorable spot, & succeeded in saving an elegant gig creature—the 2<sup>d</sup> horse unwilling to leave the side of the boat, got his 2 fore feet in it, & to the imminent danger of the boatmen, they hauled him completely on board, where he lay, until they reached the Wilmington side—With much difficulty they could get him on his feet—Peter & I got on our saddles, call'd at P<sup>r</sup> Higgins's . . . . home one hour before sun down.

#### March 4th

M. S<sup>i</sup> of my rever'd rev<sup>d</sup> friend Nicholas Wade Parish Priest of Mary's lane Dublin, died An. Dom. 1801. . . .

#### 12th

. . . Cash paid George Reed lawyer in Newcastle, yesterday, 10 dollars for useless writs issued last year against Tho<sup>s</sup> Maguire who has cheated me, or rather robb'd me of 41½ acres of land—Merito hoc patior, quia mandata Dei mei non custodivi. . . . Cash paid yesterday for examining in the Register's office of Newcastle for my Deed to Thomas Maguire of the above 41½ acres—it is dated 20 of October 1810, & his mortgage to me is dated 5th of June same year—Upon this prior date of mortgage to that of deed, Tho<sup>s</sup> Maguire grounds the nullity of the mortgage & robs me of the

land—The villain well knew my difficulties when I was purchasing from the Rev clergy of Maryland, & my Friend Anth<sup>r</sup> Hearn's order, before he would advance me the money to purchase that I should have Tho<sup>r</sup> Maguire's mortgage to show him, thereby it was that the mortgage was dated prior to the deed, this latter was not call'd for until about the time of it's date as Thomas Maguire lived here and nothing press'd as to time, but now the villany of deferring to ask me for the deed is evident. Well, we must begin the World again! This unfortunate deed was acknowledged in Newcastle on the 9<sup>th</sup> of March 1858 & the villain Thomas Maguire borrow'd from me the fee to pay Judge Booth, which was never return'd, and seven hundred dollars beside\*—

25th

M. S<sup>i</sup> of Nancy Cauffman† . . .

27th

M. Anniversary of my Mother's death . . .

April 8th

M. at M<sup>rs</sup> Noel's for s<sup>i</sup> of André—on board steam boat for Phil<sup>a</sup> at. 9 a. m. 6/100 on board for apples—at S<sup>i</sup> Joseph's for dinner—all in bustle for the election tomorrow—the pew holders on the catholick side spent the whole night in S<sup>i</sup> Joseph's chapel.

9th

M. in S<sup>i</sup> Joseph's int of Cath<sup>a</sup> M<sup>c</sup>Carton—Hogan the butcher of characters, and this day a butcher of men, slaughter'd by the hands of his vile anti-catholick party, a number of valuable persons—& was the cause of the maiming of a great number of John Ashley's & Augustin Fagan's party—Philad<sup>a</sup> disgraced itself forever—its mob vociferated the sentiments of it's inhabitants & of its courts of law—Down with Pope & Popery, & stoned to death its catholic citizens—O Penn! the

---

\* See these RECORDS, Vol. VII., page 33.

† Miss Ann Theresa, daughter of Joseph Cauffman, was born in Philadelphia in 1782. She died on March 4th, 1822. She was a devoted Catholic, and took an active interest in the affairs of St. Mary's Church. She was a sister to the wife of Judge Mark Willcox.

above apostates, &c — — their olive-branch orangemen, or Free-masons soi disant catholics, have set all your philanthropy at defiance—Phil<sup>a</sup> worse than Derry for catholics.

10th

M. at S<sup>t</sup> Joseph's int of M<sup>r</sup> Mich<sup>l</sup> Fitzpatrick—cash paid for W<sup>m</sup> M<sup>c</sup>Grath for Catholic christ<sup>a</sup> instructed 1.00. visiting the wounded—

April 11th

M. in S<sup>t</sup> Joseph's for Joseph Myers badly wounded—passage home 1.00. cash paid Post office billy 1.6/100, at John M<sup>c</sup>Carton's.

13th

At John M<sup>c</sup>Carton's—by this day's Democr. Press received the address of the judges of the election to the Public—as correct a document as ever submitted to public inspection signed by Phil. Smith, Lewis Ryan, Hugh Cavenagh, Ja<sup>s</sup> Brady &c. sent a letter to my house by Levi Taylor my light cart for to morrow to take myself, trunk &c. home.

April 18th

Letter from Dennis M<sup>c</sup>Credy yesterday, stating that the old Trustees hold forcible possession of S<sup>t</sup> Mary's—& that the Mayor & all sects of protestant mob aided & assisted the late lay Trustees in all their proceedings . . .

20th

. . . I started at 10 a. m. reach'd W<sup>t</sup> Chester near sun-down. My mare was swimming when I forded Brandywine near Wistar's.

21st Sunday

M. W<sup>t</sup> Chester ppo. subs. 3.00—& a few cents which latter I threw into the box for repairs of the church. the people of W<sup>t</sup> Chester cease not to injure the building, & insult the catholics as they pass thro' the borough to & as they return from the church—this insolence is a spark from the Philadelphia fire, & may end in the destruction of the building—  
. . . .

April 5th

. . . Rec<sup>d</sup> Rev. W<sup>m</sup> Harold's reply to Math. Carey, & a letter from Bish. C. from Emmetsburg.

May 20th

. . . I whitewash'd garden pailing—finished the outside along the Tpikē, began in the yard— . . .

24th

. . . I worked a good deal in the garden—staked pole beans &c &c. Rec<sup>d</sup> a letter from Rev. M<sup>r</sup> Cum<sup>r</sup> apprising me of the schismatics refusing to abide by Gen<sup>l</sup> Cadwallader's decision—this I anticipated.

28th

M. for self & welfare of our Bishop & all clergy attach'd to the real catholic doctrine & discipline— . . .

June 13th

M. S<sup>i</sup> of Squire Kenny's younger daughter Mary— . . .

18th

. . . Rec<sup>d</sup> Rt. Rev. D<sup>r</sup> Conwell's letter advising me of his positive intention of being down by the steam boat to morrow ev<sup>g</sup>— . . .

19th

I started at 3 a. m. in cart with Peter for Wilm<sup>a</sup> & had like to be kill'd by the falling of the horse in the gullies of the Summer road going down the hill from the gate—got in safe— . . . the Bishop arrived—paid for a carriage to Coffee Run from Murdock, Paul M<sup>c</sup>Ginn in company—\$2.00. all home safe . . .

21st

M. S<sup>i</sup> of my parents— . . . R<sup>t</sup> Rev. Bish. Conwell & I intended to start this day for Concord by Jas. M<sup>c</sup>Gee's—but prevented by constant rain the whole evening—

22d

R<sup>t</sup> Rev. Bishop Conwell & I start from Coffee Run to Wilm<sup>a</sup> the Bishop from thence to Phil<sup>a</sup> in Anderson's stage, & I,

from thence to Concord. Peter walked in for D' Conwell's creature B' Lass—I arrived in Concord as the family was at dinner—I felt sick—went to rest—

23d Sunday

M. family—5.00—left there near 5 p. m. . . .

26th

. . . This afternoon I received advice from P<sup>a</sup> Higgins that Gen<sup>l</sup> Cadwallader had decided on the late election at S<sup>t</sup> Mary's, & pronounced in favor of John Ashley & C<sup>o</sup>—The foregoing decision was long anticipated—& squares with the pulse of the supreme court—the most moderate protestants are jaundiced—the bitterest are full of gall, & the different classes are united with Bench & Bar & legislatures to stifle catholicity.

July 3d

Leg & frame very ill—I apprehend that the Erysipelas is coming on . . .

4th

I am very ill this day—hives innumerable—my old sore leg in a miserable way with them— . . . Cash to Matthias Blake, a collector deputed, diplomatically, from Wheeling, Virginia, bordering on Washington & Green Counties Pennsylv<sup>a</sup> to take the contributions of the faithful towards erecting there a Catholic Church \$2.00. . . .

5th

Very ill indeed—the hives seem to have diminished somewhat in virulence—leg very sore—the will of God be done—

10th

. . . Mr Lewis Ryan and his daughters Cath<sup>a</sup> Martha & Mary came this forenoon from Philad<sup>a</sup> to see Coffee Run—return'd in the evening to Wilmington for the steam boat tomorrow—

11th

. . . Francis Myer, a Dutchman, collecting for building a cath<sup>a</sup> Church in Canton, State of Ohio, I gave him supper & lodging—

12th

I am not worse nor yet better than yesterday. The Dutchman started for Wilmington after breakfast . . .

13th

Start for Wilmington for church tomorrow, very heavy rain shortly after I got in—Mr John Gordon inform'd me that the sheriff's sale of that part of my plantation that I had sold to Tho' Maguire, was confirm'd this last week in Dover. This puts an end to Maguire's devices & Billy Barker's manœuvres—God be praised—

July 23d

. . . Learn'd by newspaper the death of Rev. Adam Brit my old consocius in arms in Trinity church Phil<sup>a</sup> in the year 1811, he died of Apop<sup>y</sup> at Conewago—Req<sup>d</sup> in pace.

September 15. Sunday

M. ppo. notified the R<sup>e</sup> Rev Bishop Conwell's intention of administering confirmation in Wilmington church in all October next—The Generous, the Liberal poor members of W<sup>t</sup> Chester, six or seven in number, making the whole or 5 sixth's, or 6 seventh's of the whole, began to calculate what would be their expenditures on going & taking their children to & from Wilmington, including a Saturday & Monday, labouring days lost. They concluded that it would be cheaper for them to subscribe to the amount of the R<sup>e</sup> Rev. Bishop's costs of stage hire from & to Philad<sup>ia</sup> & that they would expect his R<sup>e</sup> Rev<sup>oo</sup> would confirm in W<sup>t</sup> Chester.

September 28. 1822

I begin this day to use my segars of annual stock 2000 \$3.50 . . .

October 13. Sunday

. . . I remain the whole week in Wilm<sup>a</sup> to prepare the people & children for confirmation—

19.

. . . The Bishop arrived in the steam boat accompanied by a Rev. M<sup>r</sup> M<sup>c</sup>Guire from Quebec & Rev. M<sup>r</sup> Keenon—

20. Sunday

M. ppo—The Bishop R<sup>i</sup> Rev H. Conwell administer'd confirmation to about 200— . . .

November 9th

I advertise that part of my farm lying on the north side of Tpike road for sale— . . . Pamphlets sent me by Rev F Roloff—

December 11th

. . . Peter brought me from Wilmington a letter from Baltimore, covering a power obtained for me from the Gener of the Excalced Order of Carmelites Rev. Father Joseph Ignatius a corde Jesu, to bless &c &c scapulars, at the request of the Most Rev. Amb. Mareschal, on his late voyage to Rome— The power is dated, Rome 7<sup>th</sup> of March 1822. I feel grateful to the General & more particularly to his Grace the Archbishop of Baltimore.

Jany 30. 1823.

. . . called away by express to M<sup>r</sup> Garesché's, whose powder mill blew up between 10 & 11 A. M. arrived there about 1. P. M. 7 miles & half—when I ascertain'd that the following persons lost their lives. viz. French Jean Pierre, & his son about 15 years of age, & his step son W<sup>m</sup> Sherd a baptist. The father & son, catholics. John Kelly, only 2 months from Ireland where he left his wife and 7 children, And<sup>r</sup> Duffy, Will<sup>m</sup> Delany, all catholics. The following were wounded—Jas Gleeson, Jas Sheridan, Will<sup>m</sup> Ryan, Pat<sup>k</sup> Montague—all catholics—& all administered: of these the 2 first expired shortly after having received the sacraments, fully in their senses—the other two adm<sup>d</sup> & yet alive.

Feb<sup>r</sup> 1st Saturday.

. . . Privately baptized Mrs Garesche's child Peter Bauduy Garesché on the day of explosion 30 Jan<sup>r</sup> about 3 p m.

10

M. at M<sup>r</sup> Garesché's for the S<sup>b</sup> of the cath<sup>o</sup> sufferers at the explosion of his powder mills on 30th of Jan<sup>r</sup> . . .



March 1st 1823. Saturday.

I had advertised my land on the North side of the Turnpike for sale since January, with notice that if it would not sell at private sale before this day, whereof intelligence should be given, that, on this Saturday, it would be disposed of at vendue on the premises—for this purpose M<sup>r</sup> Patrick M<sup>c</sup>Gee, Auctioneer, attended at my house from 10. A. M. but not a single person came . . .

April 2d 1823

. . . I learn by Binn's paper of Monday 31. March that Gov<sup>r</sup> Heister vetoed the Nags-Head bill of J. T. Sullivan, J. Ashley, Augustin Fagan, & John Leamy, the forcible—possession holders of S<sup>t</sup> Mary's Church Phil<sup>a</sup> & on motion in the senate whether the bill should pass or not, notwithstanding the Governor's refusal to sign, the bill was rejected.

Thus God has defeated these living pests & their Buck Parson, & gallinipper followers.

7.

. . . My leg most painfully sore. A letter from J<sup>r</sup> Keating J<sup>r</sup> requesting my attend<sup>ce</sup> at the interm<sup>t</sup> of his sister's child, Swede Ch<sup>a</sup> y<sup>a</sup> Wilm<sup>a</sup> to mor<sup>e</sup> at 9 a. m. Not able to travel.

Sunday 11th May—1823

. . . M<sup>r</sup> & M<sup>rs</sup> Garesché took me over to Eden park in aftern<sup>oon</sup> their 2<sup>d</sup> daughter fell off the stair railing whilst they were at Mass, & was greatly wounded in the back of the head—

June 21.

Start for Concord from P<sup>r</sup> M<sup>c</sup>Gee's at Judge Willcox's by 10 a. m. John W<sup>r</sup> & Tho<sup>s</sup> Jenkins Jun<sup>r</sup> came from Phil<sup>a</sup> at 9 p. m. brought Nat Gazette with W<sup>m</sup> Hogan's trial in New York for a chalenge to fight a duel—swamp.

July 23.

. . . Anthony Kenny came before noon from Baltimore—he is so emaciated that I did not know him—was obliged to ask his name—

24.

. . . Rev. M' Holland from Lancaster call'd this even<sup>g</sup>  
Glad to see a worthy Priest—Post script. little did I think that  
he would be dead in 8 weeks after.

August 2d 1823.

M. S' of Josias Jenkins of Long Green Maryland— . . .

M. S' of Mary Kenny of Tara near Pittsburg— . . .

13.

. . . Pat<sup>t</sup> M'Gran is to be buried this day in Wilming-  
ton. Tho' Farmer came for me with a gig, but I am not able  
to attend funerals—

21.

. . . cash to Anth' Kenny for stage from Newcastle to  
Baltimore \$4.13—wrote by him to Rev. M' Deluol, to M<sup>r</sup>  
Hearn—he walked to Newcastle. . . .

September 2d 1824

. . . By my newspaper of Friday evening last, Dem<sup>r</sup>  
Press August 29, received this afternoon, I received the most  
pleasing news of W<sup>m</sup> Hogan's political excommunication by  
his own unprincipled party, & of their notifying the R' Rev.  
Bishop Conwell that they cashiered their Orangeman—Pastor,  
Gulielmus ille Hogan, nisi cum Expulsus alio cursum flexit,  
nil recte fecit— . . .

3.

Wrote to Rev M' Holland Lancaster. . . .

Sept 5. 1823

Received this day, by mail, a pamphlet containing the cor-  
respondence between the legislating pseudo—Trustees of S  
Mary's & the injur'd & insulted R' Rev. Bishop Conwell, in  
which the Rev. M' Harold, & all the orthodox clergy are  
opprobriously, even impiously delineated. . . .

17.

I wrote to Rev. M' Shenfelter—Reading. . . .

26.

. . . Rev John Joseph Holland, of Lancaster, died this day.

October 2d

M. for repose of the s<sup>i</sup> of Pope Pius 7—dec<sup>d</sup> on the morning of 20 Aug<sup>d</sup> communicated by my newspaper of last evening.

. . .

Sunday 23.

. . . By News paper brought by Peter Chevers from Wilmington it appears that W<sup>m</sup> Hogan of vile memery, sail'd from Newcastle on Wedn<sup>r</sup> 19 ins<sup>t</sup> for Liverpool—May the ship Alexander have taken off the scape Goat and all the abominations of the schismatical Trustees & their adherents of S<sup>t</sup> Mary's. Phil<sup>a</sup> May the Kid O'Mealy soon follow!

Dec<sup>r</sup>. 1st

. . . Old John Conway set out for Greensburg, Penn<sup>a</sup> he has a letter & Rev. W. Harold's last pamphlet for Rev. Ter. M<sup>c</sup>Girr.

2d

. . . Cash paid to W<sup>m</sup> Herdman, his receipt filed, for Sheriff Moony's fees for sale of Tho<sup>t</sup> Maguire's late lot beyond old road leading to Okesson 13..32—this with 10 dollars before now to Lawyer Reed J<sup>r</sup> of Newcastle, make 23 dol<sup>s</sup> 32<sup>c</sup>. I have verified, this morning, my whole loss by Tho<sup>t</sup> Maguire in cash only, and find it to be \$757..27<sup>c</sup> in every petty respects God alone knows the amount—thus has the villain basely destroy'd me in return for favours, friendship, and services—All this is but little to the intentions I forced him, by circumstantial evidences, to avow, that his plan was to possess himself of the whole plantation & new buildings, if possible. He knows & the world ought to know the finished rogue, who sensible of my transactions with M<sup>r</sup> Anth<sup>y</sup> Hearn of Goshen township near W<sup>t</sup> Chester, to whom I was bound by mortgage for my part & for the part, I then intended to let T<sup>t</sup> Maguire have at a future day, of the whole tract, said Maguire took advantage of his mortgage to me, as to state, & make known to Billy Barker & others of his creditors that his mortgage being given

before he received his deed, the mortgage of course could form no lien upon his 42 acres!!!

Sunday December 21. 1823

M. at home—as I gave notice in the Church of W<sup>r</sup> Chester on their last church sunday Nov<sup>r</sup> 16<sup>th</sup> that I am too infirm for such a long journey until the breaking up of the winter . . .

23.

. . . My lips & upper part of face sorely affected by cold caught in Wilmington church last sunday week where I was seated in damp from before 9 A. M. to eleven A. M—then Mass &c—until ½ after 1 p m—no fire ever kept in it.

25 Xmas day

1<sup>st</sup> m. midnight, M<sup>r</sup> J<sup>n</sup> Keating's family includ<sup>d</sup> M<sup>r</sup> Provenchere, 2 M. ppo—3<sup>d</sup> M<sup>rs</sup> Carty's—The Magees—M<sup>rs</sup> Noel here this day subs 1.50—coll 75/100—I am worse—fiat vol<sup>t</sup> paralytic affection on & about the mouth contracted by sitting in the damp church of Wilm<sup>n</sup> all last church sunday morning—I am sure that I cannot travel for Sunday next to Judge Willcox's—

26.

I am this day really ill, thanks to God . . .

31.

M. to return thanks to God for all the adversities he has been pleased to send, & for all the benefits he did confer during the course of these twelve months, the greatest whereof I reckon his mercifully paralysing my face on the night of the 21 ins<sup>t</sup> of this month, in lieu of coming like the thief in the night & calling me to his tribunal. May every day of my existence hereafter be turn'd to better preparation for that awful account . . .

1824. Jan<sup>r</sup> 1st

M. in house—to offer to the Lord God this opening year, & in his mercy to preserve us all from a sudden death. My face is somewhat recovering . . .

12th

. . . Mrs. Garesché sent me a present of 3 bottles of wine & a small crock of sweet meats.

14.

. . . Received yesterday even<sup>g</sup> by J<sup>a</sup> M<sup>o</sup>Bride from Wilmington a package from Rev. M<sup>r</sup> Deluol & Anth<sup>r</sup> Kenny Balt<sup>m</sup> containing 3 crucifixes, 8 pairs of beads, Job's tears, & five pairs of small black grain beads, & 2 Directories for 1824.

28.

. . . I have been seized this morning with a severe pain in the small of the back, the effect of my journey in the cart to and from Concord.

29th

. . . I sent a letter by J<sup>a</sup> M<sup>o</sup>Bride to the P. office for Rev M<sup>r</sup> Cummisky for a few copies of cheap Bibles & Testaments.

Feb<sup>r</sup> 2<sup>d</sup> candlemas day

. . . the most intense frost of this year—Ther. in my study room where constant fire is kept 19° deg. below freezing—

13

. . . John Nowlan came this morning from Phil<sup>a</sup> to view the south side of the plantation that he has a mind to purchase—

14

I sign'd, & John Nowlan sign'd our respective items of sale on my part, & purchase on his part of the log house & south side of the plantation . . . with the reserves mentioned in the article—*Gratias ex corde & animo Deo meo summe miserenti, qui rem istam perficiet, si bene ipsi placuerit, & non Ego* . . .

Feby 23.

. . . Got Article from squire M<sup>o</sup>Dowel, between J<sup>a</sup> Nolan & myself for sale of all the land & woodland from J<sup>a</sup> Gray's line fence & Gate . . . with the exception of new house & garden, church, & church yard & passage from turnpike 2 pannels wide— . . .

25

M. for myself & the affairs I have in hand—they are and shall be, as far lies in my power, to continue his service in this poor district . . .

27

In stage, & wretchedly uncomfortably, for Phil<sup>a</sup>, got in about  $\frac{1}{2}$  past 4 p. m. The Bishop's house as full as it can hold. I lodge at Trinity church with Rev. M<sup>r</sup> Roloff—

28

. . . carriage take me to J<sup>a</sup> Nolan's—he sign'd the necessary papers, & honorably paid up the full amount of what he had engaged to advance. The carriage then took me to S<sup>t</sup> Augustin's. Rev. M<sup>r</sup> Hurley not at home—then drove me to notify Jos. Snyder & J<sup>a</sup> Carrell that I was ready to clear off all mortgages from me to late Anth<sup>y</sup> Hearn's estate.

Sunday 29.

M. in Trin<sup>y</sup> church, for self—Old Nick has got into the staff at S<sup>t</sup> Augustin's. Bitter cold—

March 1st 1824

. . . Left the requisite papers in hands of M<sup>r</sup> Mitchel, scrivener, corner of 3 & Spruce, relative to Anth<sup>y</sup> Hearn's legacy to the Pastor attending the Roman catholic congregation in W<sup>t</sup> Chester, for mortgage on my house & land for 2 years—Rev. M<sup>r</sup> M<sup>c</sup>Girr arrived in Phil<sup>a</sup>. Rev. M<sup>r</sup> Hurley gave me six small prayer books, & 11 beads.

2d

. . . settled all my concerns with late Anth<sup>y</sup> Hearn's executors John Carrell & Jos<sup>h</sup> Snyder & have in my possession the mortgage deed, & bond I had given to the late Anth<sup>y</sup> Hearn, with their receipt in full for principal & interest to this day—so that I am this moment freed from that all devouring moth *interest*, which in the course of the time from which the mortgage is dated amounted to thirteen hundred doll<sup>a</sup>, notwithstanding all my infirmities I feel so relieved that my “Te Deum,” is unquestionably from the heart, & my soul feels lost in gratitude to my God for having preserved a refuge for me in my helpless old age, in my valuable new house & large garden with  $47\frac{1}{2}$  acres more or less on the north side of the turnpike road. what gives me real satisfaction is, that my old venerable widow Donlevy is not to be disturb'd, to her prayers

I attribute the most fortunate event that has occur'd to me in America.

4.

M. in Trinity church . . . cash for passage on board steam boat to Wilm<sup>a</sup> one Doll<sup>r</sup> in company with Rev. T<sup>m</sup> M<sup>c</sup>Girr who had arrived from Greensburg, now on his return to Youngstown . . .

March the 5th 1824.

Left Wilm<sup>a</sup> early—in company with Rev. M<sup>r</sup> M<sup>c</sup>Girr & his kicking pegasus or rather *Garaawn*—he remain'd an hour at my house, & started for Lancaster . . .

15th

. . . Arthur Murphy handed me over of Rev. M<sup>r</sup> Cumisky's books 1 Gobinet, 2 end of cont<sup>r</sup> & 1½ doz small cat<sup>r</sup> to dispose of . . .

16.

. . . all hands clearing out the old house for John Nolan, it's new purchaser—It has been, indeed, a sore, a sorry Job—such heaps of 20 years trumpery would be hard to meet with.

31st

. . . Fairlamb, surveyor, came out at last, at 11 a. m. . . finished all about 5 p. m. including the minute surveys of church lot, & passage thereto, consisting of 61 perches 5/10 . . . Fairlamb is to draw out the deed on parchment, in which I have directed him to show the title I give our present Bishop & his successors to the church lot, & passage thereto from the Turnpike road . . .

1824. April 1st

leg so bad yesterday that I was obliged to give up accompanying the survey, tho' I was on horseback—to day it's nothing better . . .

Sunday 4th

. . . This is the first sunday of moving to church by the Turnpike road & thro' the orchard—I am determin'd at long last to make the cong<sup>a</sup> keep their word, pledged 20 years ago

for 8 dol' p. month—I might as well attempt to stop the moon in its rounds.

6th

. . . Rev. Terence M'Girr left here March 4 & arrived at his home near Greensburg March 19.\*

7

. . . My leg miserably sore this day. Fiat voluntas tua, Domine, et Non mea—

April 14.

. . . my leg most dismally bad last night & all this day—my intended journeys to B'wine E I Dupont's, to P<sup>k</sup> Magee's to Ja' M'Gee's, thence to W' Chester for Easter sunday, & from thence home, will, if God orders not otherwise cast me on my beam ends—

[NOTE. The following has been copied from the Diary in order that the reader may form an estimate of Father Kenny's sufferings in the performance of his arduous and unremitting duties.]

21.

. . . My leg is deplorably ill these weeks past, particularly yesterday & this day. One solid scruff around the entire leg, from front to rear of knee, to the instep & rear of heel. The itch therein baffles description, the ouzing matter so stiffens the bandages that they form a flaxen epidermis—Fiat voluntas Dei omnipotentis, non Mea—A very fine day . . .

24.

At J<sup>a</sup> M'Carton's. Last night, Thanks be to my God, was one of the most dismal nights of my existence. The humour of my leg, about  $\frac{1}{4}$  of an hour after I lay'd down at night, flash'd thro' my whole body—it's first fire was in my hands, causing an itch equal to the stings of millions of musquitoes—from thence, it settled in my toes, from thence thro the legs

---

\* [Father Kenny, in his diary, frequently mentioned his horse Bully. In his book of "Memorandums," under date of April 6th, 1824, he wrote—"Peter Cheevers rode out [from Wilmington] my rotten purchase Bully, 13 years old—price 25 dols.—50 ulcers on his near hind leg, & broken winded—thanks to God I am forced to put up with this lame resource for my Spring grain, & what is more trying still, I had to borrow the amount from Hugh Kenna my labouring man. God will enable me to repay him." —J. W.]



over the whole body—did not close an eye until day light when I think I got half an hour's rest—I did not expect to be able to proceed to Concord, I should have been happy if I could reach my own home—in Concord about 4 p. m. God alone who gave me strength to go out, brought me home—

Sunday May the 2d 1824

. . . Mrs Victor Dupont brought me 100 early cabbage plants—

4.

Very sick all last night—the erisipilous humour of my leg spread thro' my whole frame—set out from Wilm<sup>a</sup> at 6 a. m. for S<sup>t</sup> George's—R<sup>d</sup> 5.00 . . . \*

May 24.

. . . The Nelas's came, Irish like, within a few minutes of midnight, alarm'd the two houses, to get married, but as it was a runaway match, & the girl a quaker who would not hear of Baptism, they were obliged to move off as they had come, moreover she is a Minor.

June 1st 1824.

. . . went into Wilm<sup>a</sup> for Phil<sup>a</sup>—

2.

At J<sup>a</sup> M<sup>c</sup>Carton's last night, & a most miserable one it was to me. The swelling of my sore leg flash'd thro' my body from head to foot—closed not an eye—walked or rather hobbled, lay on the carpet, chairs &c—Fiat Vol<sup>a</sup> . . . I go not to Conewago as order'd by Rt. Rev. Bish. Conwell's letter, thank God. At S<sup>t</sup> Joseph's—Bis—& Clergy all dined at Billy M<sup>c</sup>Donogh's.

June 5th.

This would have been my annual pay day of Mr. Hearn's interest only for my late sale of part of my place—viz \$96.00.

. . .

30.

M. S<sup>i</sup> of Mary—sister of our ven<sup>ble</sup> Judge Willcox, who died lately in North Carolina aged 80. . .

---

\* "St George" was on the line of the new Chesapeake and Delaware Canal, then in process of construction.

Sunday 11th

M. ppo Wilmington. Last night was one of the most miserable nights that divine Providence has been pleased to afflict me with during my existence—my dismal leg occasion'd such fever & agony that it would have baffled the records of an hospital, had a short sleep at sunrise. . . After Mass bid Good bye to the Rev. M<sup>r</sup> Patrick Duffy from Emmetsburg.

14.

. . . Tho<sup>t</sup> Farmer, leader of an Irish galloping, nightly hymeneal party, in despite of our watch dogs, & in contempt for our night caps, alarm'd & stirr'd up my little garrison—when the torch review was over. This forward vidette of cupid's hibernian band had the consummate impudence to call on me for whiskey. I told him that I kept no tavern, or Grog shop—the only license I had was to keep a pump—  
“Exeunt omnes—

15.

. . . A letter from Anth<sup>y</sup>. Kenny Baltimore announcing his projected departure from thence to my place on Saturday 17<sup>th</sup> Ans<sup>d</sup> immediately.

July 16th

. . . Arthur Murphy & Rev Mr Duffy came out in afternoon.

20.

. . . Anth<sup>y</sup> Kenny arrived. He walked from French town, from midnight out—contrary to my directions to him by letter, he is the picture of a Ghost—he brought me a cargo of excellent beads—letter from Rev D<sup>r</sup> Deluol.

21

M. S<sup>i</sup> of Rev. M<sup>r</sup> Shanfelter of Reading—died rather suddenly of hemorage. A<sup>y</sup> Kenny not well. . .

22.

M. S<sup>i</sup> of Rev. M<sup>r</sup> Shanfelter. I find that when a Priest dies, he dies to be forgotten that moment—to be forgotten as a corpse—right—To be forgotten as if his corpse had had no

soul—abhorrently wrong—The decease of late Rev. M' Larcey\* I learnt by newspaper only; the decease of Rev. M' Shanfelter was communicated to me by Anth' Kenny from S' Mary's Seminary, Baltimore—That of Rev. M' Holland—by newspaper—Philad<sup>ia</sup> is too much alive to city affairs—to inform us of the exit of our confreres—! Req<sup>n</sup> in pace— . . .

July 23<sup>d</sup>

. . . never was my garden in the shameful, useless trim of this year—the buildings in the whole season, & yet far from being completed, join'd with my own every day worsting state of health, have been the cause thereof—Anth' Kenny clearing pole beans of weeds, so large that the beans entwined about them in preference to the poles. . .

28.

I start before 6 a. m. to Wilmington for Julius Keating's funeral—in before 8. Herse expected in Wilm<sup>a</sup> at Noon—M' M<sup>n</sup> & Miss Garesché & I in one coach with Lawyer & M<sup>n</sup> M'Clean in their Gig—& other gigs proceeded to Shelpot hill where we waited until 3 p. m. funeral over at 4—melancholy scene indeed—William & Jerome supporting M' John Keating their visibly overwhelmed Father † . . .

August 17. 1824.

. . . Mr Biderman came for me to visit Mich<sup>l</sup> Callaghan who might as well come visit me †—I went in afternoon to Hagley—& on my return was fit for the poor-house—

23.

. . . Anth' Kenny fitted 3 prints to my bible, viz. Frontispiece, Tower of Babel, & Judas receiving blood money.

30.

. . . I received this afternoon a letter from Anthony Kenny stating that he was stopped, attacked on Cathedral hill, Balti-

\* Rev. Philip Laracey, O. S. A., who died April 6, 1824, at St. Augustine's Church, in Philadelphia.

† Jerome Keating was a nephew of John Keating, and had married his daughter Eulalia. The interment was made at the Old Swedes Church in Wilmington.—J. W.

‡ Mr. Biderman married a daughter of Eleuthere Irene Du Pont, who erected the powder mills on the Brandywine Creek, near Wilmington.

more, as he was going from the steamboat on the morning of the 27 Aug<sup>t</sup> by 2 foot pads, & robb'd of pocket book, letters, a small book &c—his whole loss I compute at two dollars—& perhaps 50 cents—his watch, an excellent one, escaped—as also his little bundle—Altho' a butchering knife was to his ribs, or throat, he received no injury, & reached S' Mary's Seminary at 5. a. m.

September 7. 1824

. . . On Sunday 5<sup>th</sup> I received a Democratic Press (John Binns's Phil<sup>a</sup> paper) in which under date of Sept<sup>r</sup> 2<sup>d</sup> is the following paragraph—"on Thursday August 9<sup>th</sup> was married in Wilmington North Carolina the Rev. William Hogan, late Pastor of the Roman Catholic Church of S' Mary's, Philad<sup>a</sup> to Mrs M<sup>e</sup> Ray of North Carolina."

9.

. . . M<sup>rs</sup> Noel preparing to go home to Wilm<sup>a</sup> My house is never in proper order, & every article of my poor neglected wearing apparel never properly overhaul'd but when she spends a few days here. . .

17

. . . I go in positive agony to W<sup>m</sup> Chester

19th Sunday

M. W<sup>m</sup> Chester. I am hardly able to move—subscr<sup>n</sup> 1.91. expenses for myself & horse at Abner Miller's Tav<sup>n</sup> 1.37½. was at my house after 7 p. m. Went to bed immed<sup>t</sup>

22.

. . . of all the blacksmiths in the United States, or any where else, Tho<sup>s</sup> Graves is the Master Bungler, he does nothing according to verbal or written directions, nothing well, & his day of learning is gone by— . . .

28.

. . . no carpenters no fence makers—all to see Lafayette in Phil<sup>a</sup>.

29.

. . . no carp' no fence makers—Lafayette should have remain'd in France—all the hands in the country are turn'd idle—Ind. corn fodder suffering, potatoes neglected—the wheat work and seeding thrown back . . .

October 6th 1824

La Fayette's day in Wilmington. Mrs Nolan, daug' & son go to market & to the show at  $\frac{1}{2}$  past 9 a. m. Their business at home will mind itself . . . waggons, dearborns, Gigs, sulkys, horsemen & women, footmen & boys all crowding to witness the entry of La Fayette, not one from my house went, & I am much pleased on acc' of the work done towards seeding my potatoe *wiwi* patch . . .

October 27. 1824

wretched night—Thanks to the supreme will of God—a Rev. M' Odonoghoe from Paris call'd with letter from our Rt Rev Bishop . . .

30.

Went into Wilmington horse & cow market to buy a milch cow, there were no milch cows that would answer my view—they were the outcasts of the country—But I bought a snug, good Dearborn and paid 24 dollars for it. I guess that this about the value of the two hind wheels thereof, left it in Patrick Higgins's shed until I should take it home . . .

November 16th 1824.

. . . Tho' help'd me at overhauling & completely oiling my 20 years old Gig harness & 3 collars . . . finished oiling Geers in the house at night.

17

M. for S' of M' Provenchere's son & Jules Keating 14. [*14th time.*] Gave my Dearborn harness & 4 collars a general oil brushing. This & yesterday's dressing has given a drink to the parch'd leather.

19th

. . . Tho' & I started for Judge Willcox's—Just as we had turn'd off the Kennet road to Smith's bridge, & going down the

first hill that way, my mare, Empress, miss'd a foot, went down on both knees & nose as suddenly as if shot. I roll'd forward & off, she was so high behind, my hat & oil cloth in it, saved my head, the crown was flatten'd in, & burst—head not in the least hurt—nor any other part of the body but the centre of the left shoulder bone under which a stone must have rested, was most dreadfully bruised. The contusion was so severe that I should have remain'd there helpless, only for Tho'. I made him pull the arm in agonizing pain, I found by the power of moving the elbow & fingers that no bone was broken—or out of joint. After 25 minutes of pulling & rubbing, I got again on horseback, & rode in torture to Judge Willcox's—I had it flannell'd & camphor'd—could not undress—but with linnens on my neglected sore legs, with stockings & drawers I stretch'd in bed where I lay like a log in one unchangeable posture from which I was dragg'd by James Willcox & Doctor Marsh who had been summon'd to attend Mrs Mary Willcox. Doctor Marsh found no other injury had occur'd but the severe contusion, & the more severe as it took place amidst the extremities of the top shoulder & collar bones— . . .

. . . arose as may be suppos'd—dress'd by the hands of real friends & in this plight I set out with Tho' a distance of 12 miles to Jenny Vaughan's, [the *new housekeeper*.] made her get all her effects ready, had them put in the cart, & set out for W<sup>t</sup> Chester, a trip of more than 6 miles, we got in at dark at Abner Miller's.

Novr Sunday 21. 1824

M. ppo in W<sup>t</sup> Chester—Tho' obliged to dress & undress—to vest & unvest me—subs<sup>a</sup> 1.62½. from a friend 25<sup>c</sup> expenses at Abner Miller's Tavern for self, Thomas Farry, & my 2 horses 1.87½.

22d

. . . arrived safe at home, thanks to God, at ¼ after 12.

23

. . . my shoulder not entirely as bad as it has been every day & night since the accident happen'd.

24

. . . right wretched night with shoulder, & worse than any Scotch itch in both legs . . .

29

. . . I am told that the Assessor was here, & assess'd me in my absence—this was not right.

December 8, 1824

. . . shoulder mending slowly, both legs in a leprosy—itch therein, during the night, *indescribable*, during the day time it is supportable.

11

I start for Wilm<sup>a</sup> to church to morrow, in Dearborn comfortably rigg'd, in before noon—waited on the two M<sup>n</sup> Garesché's at M<sup>n</sup> Noel's—they are going to the Havanna.

13.

. . . I sent John Dunne into town this forenoon with a p<sup>r</sup> of beads, & 3 pict<sup>r</sup> for M<sup>n</sup> Garesché going to sea to morrow. My shoulder & both legs have been so very painful since saturday that I have not closed an eye these two nights. My neighbor's husking frolic after supper with candles in the Barn. An unwarrantable experiment.

20.

M<sup>n</sup> Noel, Lolo, M. Louise came out with me [*from Wilmington*] for Xmas. we left W<sup>a</sup> at 11 a. m. & reach'd Coffee Run, 6 miles, within  $\frac{1}{4}$  of 2 p. m. 2 hours  $\frac{3}{4}$ . . . .

23

intolerable itching in both legs all last night, how this will end, the Lord God alone knows—it is enough for me to be certain that such is holy will not only as to legs but also as to my shoulders, it mends slowly. Fiat tua, non mea Vol<sup>r</sup>. . . .

25 Xmas Day

M. at midnight in my house J<sup>a</sup> K<sup>r</sup> Pere, & P. Provenchere's families—vavis & Dfis—2<sup>d</sup> in morning—148 Pine S<sup>t</sup> family's—3<sup>d</sup> in church ppo. house full—shoulder & legs *very very soso*.

31.

M. at Granny Donlevy's to return thanks to the Almighty God for all the adverse occurrences of the year, bad health, & accident of horse falling under me on Nov' 19<sup>th</sup>, whereby my left shoulder was so seriously hurt, & remains as yet so affected, that I cannot dress myself: So return thanks also, for all the benefits conferr'd amongst which I reckon not the least that Providence was pleas'd to spare my life when I lay prostrate on the high way. Whilst in this posture, I cannot forget seeing the hooves of the horse close by my head—yet harmless—moreover that the Lord has enabled me to complete the five buildings viz. stable, corn crib, thrashing floor in cart & Dearborn house, the piazza & flooring it with bricks, & finally the wash-house at North west end of my stone house—These buildings have left me as poor as a church mouse, & yet I trust most confidently in the Lord God who done every atom of all this & not I. . . .

January 5. 1825.

Up late last night—this is the coldest morning of the winter as yet—Therm' in my study 32° at 10 a. m. . . .

12.

. . . Letter from my revered & venerable friend mons Provenchere accompanied by a val<sup>le</sup> present viz—Profess' W. H. Keating's recent work "Acct of late expedition of Major Long to the source of S<sup>t</sup> Peter's river.

February 12. 1825

. . . M<sup>r</sup> J<sup>n</sup> Keating Phil<sup>a</sup> sent me a present of coffee—8<sup>lbs</sup> off M<sup>r</sup> Dorbigny's plantation, Cuba.

March 3.

. . . Young Dan<sup>l</sup> Fitzpatrick, who takes his brother Tho<sup>o</sup>'s place at Poole's the shoemaker, had a message from M<sup>r</sup> Intire beyond Downing's town Chester C<sup>o</sup> for me to visit him. I have no mode of conveyance, & moreover my shoulder & legs disable me. I desir'd him to send to Phil<sup>a</sup> as the Lancaster stage passes every day before his door—



March 8th 1825

. . . Tho' Brown sent 50 bushel of lime—God knows how I shall make out to pay for them—

10.

a most miserable night. the cold in head & chest great, the itching in legs beyond describing, the pain of shoulder, & soreness of throat, all make me think forcibly on "Ecce homo"— . . .

23.

. . . at 10 p. m. a drunken, or rather brutishly drunken canal man, C & D—[*Chesapeake & Delaware*] call'd on me to set out for the Buck. I gave him a pass to Rev. M<sup>r</sup> Epinette—

April 20th

. . . Hugh on geering the horse found the point of the near shaft of my horse cart splinter'd off from the point to below the large staple. I must bear this, & God grant me the patience to put up with it, & with something worse—as I am not master of one fivepenny bit to relish whatever may put me to fresh cost—

June 6th

M. for myself, that on this anniversary day of my birth in 1763, the Lord God may grant me the grace to prepare to close my long career in his divine friendship.

June 10th 1825

. . . Jenny scouring windows & walls of the large room—the ceiling whereof is frightfully dirty, it has not been clean'd since the house was built in 1812.

11th

M. Wilm" . . . I have not suffer'd on any day, in the United States, nor in any country, as I suffer'd last night & this day by the overwhelming heat, sick at heart, sick all over, & hives to set 50 cats crazy, & after church had to drive to Concord turnpike to bapt. Mich' Sherry's child—I was roasted—

22.

Rev. M<sup>r</sup> Minchan, of S<sup>t</sup> Joseph's, Talbot C<sup>o</sup> Wye Mill M<sup>d</sup> call'd—remain'd—horse & gig—agreed that he might say Mass *once* at the Canal, & adm<sup>r</sup> sacraments there and then notify the Bishop of Phil<sup>a</sup>. Rev M<sup>r</sup> M brought me a letter from Rev M<sup>r</sup> Dubois. . . .

23.

. . . Rev. M<sup>r</sup> Moynehan after going thro' all culinary, cellar, & morphean tactics with renovated physical powers by an 8 days residence at the Yellow Springs\* set out this morning for the momentary mission, on Sunday next, at the Ches. & Del. canal.

27

Went into Wilm<sup>a</sup> for M<sup>m</sup> Noel to keep house for me. she was kind to leave her family & come out. Jenny [*the house-keeper*] return'd, & crazy. I am plagued with such a shatter'd brain being. . . .

July 14th 1825

. . . was to breakfast at Mr. Victor Duponts. Bp<sup>d</sup> Irvine Shubrick's (Lieutenant in the navy) & Julia Dupont's child Tho<sup>a</sup>.† . . .

18

. . . Received a letter from A<sup>r</sup> Kenny, Balt<sup>m</sup> after sunset, informing me that he should be on his route from French Town to Coffee Run this very night, & on foot!

19.

I started with Bully & Dborn at sun up, in hope of falling in with the traveller—met him between Milltown & Staunton, when the Ther<sup>r</sup> stood at 90° in shade yesterday, & at 91° to day. I wonder A<sup>r</sup> K<sup>r</sup>'s spider constitution did not succomb . . . .

---

\* The Yellow Springs in Chester County, Penna., were formerly a favorite health resort.

† Thomas Shubrick at a later date was a Lieutenant in the U. S. Navy, and was killed at the bombardment of Vera Cruz, during the war with Mexico.

26.

. . . M<sup>r</sup> J<sup>a</sup> Carrell Sen<sup>r</sup> & his son George from S<sup>t</sup> Mary's Seminary Baltimore arrived here this morning whilst I was celebrating Mass. \* They are more welcome to my poor place & to me than can be Lafayette to the battle ground along the Brandywine at Chad's Ford, of dismal memory.

27.

. . . Hugh binding oats, Anth<sup>y</sup> Kenny & George Carrell raked until Noon . . .

28.

. . . Anth<sup>y</sup> K. & George C. raking & binding oats a. m. hauling in after dinner—Hugh, Anth<sup>y</sup> & George put up 2 loads afterwards.

29.

Anth<sup>y</sup> K<sup>y</sup> spit blood last night. I would not allow him to work. George C. & I raked a remnant—Hugh bound . . .

August 3d 1825

Go into Wilm<sup>a</sup> to administer Mathew Blake. I was obliged to be at all expense; tolls for 2 passages of 1 horse & Dearborn & feed to horse, & some cents to hostler. George Carrell accompanied . . .

18.

Anthony Kenny & I started in the Dearborn for Wilmington between 8 & 9 a. m. I had presented him, last evening, with five dollars to pay all his travelling expenses to Newcastle by the Hack coachee 25<sup>o</sup> stage from Newcastle to French Town 1.50. Steamboat from French Town to Baltimore. (morning or noon boat) 2..50 fare on board 75<sup>o</sup> = 5..00. I lent him my compendium theologicum, We took a nice little dinner, a la francoise at M<sup>r</sup> Noel's—gave 25<sup>o</sup> to get white wine, at dinner, for Anth<sup>y</sup> K<sup>y</sup> who, I was happy to see eat more heartily than usual . . .

Aug<sup>t</sup> 31st 1825

I have had as distressing a night as any in my existence, summer heat, & swarms of summer nightly insects—Got up

---

\*George Carrell was afterwards Bishop of Covington, Ky.; and Anthony Kenny was ordained a priest in 1826.

about 2 a. m. read Cobbet's 6 letter on the reformation—a complete multum in parvo . . .

September 3d

. . . Hugh Kenna came home from market at 6 p. m. Matty Baker went in with him yesterday evening for her things. A decent caravan has travell'd out to me. Anne & Jane M<sup>c</sup>Carton, & Matty Baker my spick & span new housekeeper so shamefully drunk that Hugh & Anne & Jane M<sup>c</sup>Carton were obliged to put her out of the cart & leave her on the road side—Sent Pat<sup>k</sup> to strive to drag the wretch home . . . May God grant me patience!

Sunday 4th

. . . I sent Hugh to M<sup>i</sup> Jeffries to know if the woman who was there on Sunday last, & who had applied to keep house for me, (but she notified rather late, for I had agreed some days previously with Matty Baker,) could now come & manage for me. Hugh return'd with the woman Mary Colgan Kenny, at 9 p. m.\*

6.

. . . Matty Baker went off to W<sup>a</sup> I paid her her wages in full, 50c p. week, for 3 weeks 1.50—

8. Lady-Day.

. . . I sent off Pat<sup>k</sup> Haw, Bully & cart with plaguy Matty Baker's effects—this is the 3<sup>d</sup> cart trip for this beesom to Wilm<sup>a</sup>.†

12.

. . . Between 3 & 4 o'clock p. m. I was sitting on the quarry bank & heard an impetuous rustling of wind, as I

[\* In a book of "Memorandums," made by Father Kenny, the following appears in 1825. "Mary Colgan Kenny came to keep house for me on Sunday evening the 4th day of September 1825, in Matty Baker's place—I propose & she agrees to accept 50/100 for wages p. week—a poor raw, headless, rather of the simpleton Irish stock she truly is, not worth housekeeper's name. Dischg'd her on the morning of 10th Octob.

† As Patrick Haw's name appeared frequently in the Diary, during a period of several years, the following has been copied from the book containing memorandums made by Father Kenny,

"Augt 17. 1825. Patk Haw came from Judge Willcox's to Coffee Run. Went to Concord for his things, returned to Coffee Run with Empress. Patk Haw is to have 8 dollars per month from the 8th of September next, to the 9 of October, and seven dollars per month until the 25th of March."—J. W.]

thought. I look'd at the stable roof, & imagin'd I saw it shaking. I ask'd what it could be? they could not tell. in about 2 hours after a galloping messenger W<sup>m</sup> Thornton arriv'd for me to adm<sup>t</sup> 2 shatter'd persons, James Mellon & Francis Casey, by the explosion of Mr. Dupont's glazing mill—one Greenan A catholic was also seriously injur'd—all contusions, & flesh wounds—no fractures—I got there at 9 p. m. adm<sup>d</sup> Mellon & Casey. I hope they will recover—Mellon is more vitally injur'd than the other two. A horse & cart nearly loaded with powder & standing by the door of said mill was with cart &c blown to atoms, it is thought that a spark from horses shoes, or tire was the cause.

September 17. 1825

Notwithstanding my distress'd state I set out for West Chester—reach'd there at 5 p. m. after getting a complete drenching rain, beside undergoing excruciating pain from the roughness of the roads—took to bed—

Sunday 18th

M. ppo W<sup>t</sup> Chester, subscription 1.75—& my expenses for self & horse 1.37½, nearly 40 miles, & 37½ to pay my way. May God accept my resignation to this & to my incurable leg—at M<sup>t</sup> Jeffries's half way this night not able to proceed—

19

home at ½ past 10 a. m. Leg indescribably painful—

20

. . . such a fuss, such blustering, such a botching evening's work about preparing 7<sup>th</sup> of slop butter for market to-morrow, I never witnessed.

24.

. . . I go, in vast pain & incessant torture to Concord, reached Judge Willcox's about 4 p. m. Ja<sup>s</sup> W<sup>m</sup> Gunning on the Del. & on the Jersey shore opposite Hook. I rejoice that he is able to exercise altho' in a boat.

26.

Leg intensely sore after my journey . . .

Sunday October 2d 1825

. . . my housekeeper's behaviour to day, as bad as Matty Baker's, or crazy yellow Jenny Vaughan's—she must go.

4.

. . . P<sup>k</sup> Fp<sup>k</sup> came for certificate of baptism—no priest that had officiated here before me, has left a register of any kind—

7

. . . Betsy Don<sup>y</sup> obliged to bake in her hotel for me, as my housekeeper knows as much about oven business as she does about a steam engine.

9th

M<sup>r</sup> Noel & M. L. come out with me in the Dborn to keep house for me until a M<sup>r</sup> Irwin who is at M<sup>r</sup> M<sup>c</sup>Carton's Wiln<sup>n</sup> can come out in the place of Mary Colgan K<sup>r</sup> whom I shall discharge to morrow. I agreed with M<sup>r</sup> Irwin for 75/100 p. w. —she appears to be a proper housekeeper—has lived in Edward & J<sup>a</sup> Carrell's families Philad<sup>a</sup> . . .

11.

not able to stand—hardly able to sit, for I am exhausted. & bone fretted on two chairs, or settee, so long . . .

October 13.

Leg altho' extremely painful seems to incline to mend—It is somewhat alarming to think of dragging my leg to West Chester, it shall be done if God allows life & weather . . . Rec<sup>d</sup> a letter from M<sup>r</sup> M<sup>c</sup>Carton by which she informs me that M<sup>r</sup> Irwin declines keeping house for me.

[The following additional items have been copied from Father Kenny's book of "Memorandums."—J. W.]

" 1824 "

"Mem of Coffee Run Church"—

"J<sup>a</sup> Walker my carpenter work'd at its raising when 15 years old under his Father.

"Put up in 1790—Carpenters James & David Walker (brothers) Levi Springer & Arthur M<sup>c</sup>Dough haul'd the logs—John Walker son of the above James reroofed it, under the

direction of Pat<sup>t</sup> Kenny, finished the work on the 29 of October 1822 with new O [*probably Oak*] laths—best cedar shingles—windows, shutters, doors painted, & the shutter irons presented by Peter Johnson, B. Smith [*blacksmith*] Wilm<sup>a</sup>.

“ In 1790 the church was built under the direction of the late Rev. J<sup>a</sup> Rosseter. [*O. S. A.*]

“ The church yard was laid out for interments, & many of the thinly scatter’d catholics departed, laid therein, ten or more years before the log church was raised—

“ The new fence & gates were finished on 2<sup>d</sup> Nov<sup>r</sup> 1824 from the turnpike road to the North East corner of the church—

“ The church is dedicated to Lord God under the intercession of the Blessed Mary d’Assump<sup>a</sup> ”

[The following list of Father Kenny’s horses and cattle was made by him in 1823.]

“ Old Mare Bonny Lass—

Y<sup>s</sup> [*yearling*] D<sup>o</sup> Empress

horse Spot

D<sup>o</sup> colt Ball from Empress

Mare colt young Bonny Lass—

“ Cows, & steers

“ Frosty face

white heifer

Hanna

Marie Charlo—or Black heifer.

1 Bull—swopped on 4 July 1823.

4 working oxen

2 young steers. The red one killed Nov<sup>r</sup> 7.

2 heifer calves

1 D<sup>o</sup> Cherry Brandy in swop for bull ”—

“ Nov<sup>r</sup> 18. 1827.”

“ Mass for first time in Wilm<sup>a</sup> church since the 11<sup>th</sup> of last April\*.”

“ Receipts ”

“ Feb<sup>r</sup> 1. 1830. Cash from Peter Cheevers for tire of the wheels of my old W<sup>t</sup> Chester quarterly meeting chair, bought of Doctor Roberts in 1804.— — — — — .69 ”

---

\* The church was enlarged during the interval.

## JOTTINGS ON THE KENRICK FAMILY.

---

BY JOHN MCCALL,  
25 Patrick Street, Dublin.

---

It is generally believed that Thomas Kenrick, father of the two great Archbishops, belonged to an old family of scribes in Dublin, and though for a lengthened period he occupied the house, 6 York Street—then one of the leading dwelling streets of the city—as scribery offices, yet he resided in the old home, 16 Chancery Lane, up to the time of his death. In the early part of the present century Chancery Lane was not that impoverished locality as is represented by the poet, Mangan, or as it undoubtedly is at present, but a respectable thoroughfare, and a busy hive of industry, having builders, cabinet-makers, brass-founders, printers, public schools, etc., flourishing therein, as a reference to the several Dublin directories of the time will show. That standard work, "O'Reilly's Irish Dictionary," was printed and published at the Minerva printing office, Chancery Lane, about the year 1828. The noted Classical and Mercantile Academy, conducted by the Rev. T. Reynolds and M. McCormick, was but two doors lower down (at number 14) from Mr. Kenrick's residence. [See "Deigan's Geography of Ireland," edition of 1810.] William Jones' two almanacs, Grant's, and the New Ladies' Almanacs show that about the year 1817 one of the Diarian writers, William Browne, who graduated in the Tullow School, County of Carlow, became principal of this classical seminary, and that the poet Mangan, who was then also a resident in the Lane, was for a short time a pupil therein. The Diaries also show that for three years in succession he and three other juveniles, M. and B. Devoy, of Arran Quay, and P. Mahon,



during their leisure hours, often amused themselves at solving intricate puzzles in "Jones' Almanacs." Might not the youthful Peter Richard, and Francis Patrick Kenrick have been also at the time pupils in said school, which was situated almost at their very door?

"D. C., a Scrivener," in a letter in the *Nation*, October 13, 1849, tells us that before the commencement of his studies, their uncle, the Reverend Richard Kenrick, P. P., was another scrivener. There is a marble monument with a good profile of this good pastor, erected by his successor, the Revd. M. Flanagan, P. P., to be seen in the Church of St. Nicholas of Myra, Francis Street, Dublin. From it we learn that Father Kenrick was born in the parish [likely in Chancery Lane] in 1780; became curate, very probably, after his ordination, in 1804; succeeded to the pastorate, in 1823, and died September 5, 1827, aged 47 years.

My Memoir of James Martin, the poet, of Millbrook, says: "It is not now generally known that for five years or so, that is from 1820 to 1825, the facetious pair, Tighe and Mangan, were plying their nimble pens at the same double desk at Mrs. Kenrick's scrivenerly offices, 6 York Street, her husband at the time, being some years dead, (he died in 1817,) and the two punsters were thus bound together in the closest bond of friendship. One of their fellow-workers then being no other than the late Peter Richard Kenrick, Archbishop of Saint Louis, America. The elder brother, Francis Patrick, the late Archbishop of Baltimore, having then only recently resigned the scrivenerly business preparatory to entering college, with the view of being called to the sacred priesthood. From the time of their father's death, both boys were under the guidance of their uncle, the Reverend Richard Kenrick, Francis Street, Dublin, C. C. for nineteen years and P. P. four years. Mangan was only an apprentice to Mrs. Kenrick, and quite unknown to literary fame; he had not as yet assumed his well known *nom-de-plume* of 'Clarence'; but Tighe had already distinguished himself in the puzzling field, and was now looked on as one of the guiding stars of the Diaries."—*The Irish Emerald*, October 31, 1896.

That the two youngsters, James Mangan and Peter Richard Kenrick, worked together in the scrivenerly offices, 6 York Street, we have the latter's own testimony, in a letter to the present writer, dated Saint Louis, October 19, 1887. The following is a copy :

" Dear Sir, I knew Mangan for several years very intimately, and highly esteemed him for his talents and virtue. My brother, the late Archbishop of Baltimore, had never any knowledge of him. After my father's death in 1817, his Office was continued for some years, in which both Mangan and myself were engaged. The office was in York Street, never on the Coombe. I am, dear Sir, your obedient servant in Xt. Peter Rich<sup>d</sup> Kenrick, Abp.

" Mr. John McCall, 25 Patrick Street, Dublin, Ireland."

James Mangan's younger brother, John, being another scrivener and law clerk, it is probable that he also may have served his apprenticeship in Kenrick's offices. In one of the poet's autobiographies, he tells us that during his absence on one occasion from the attorney's offices, through illness, his place was temporarily filled by his brother John.

During the continuance of the satirical puzzling controversy in Jones' Almanacs for six years or so, between Tighe, Mangan, and Martin, of Millbrook (see my memoir of Martin), though the youthful Peter Richard Kenrick was never initiated into the intricacies of puzzledom, he must be cognizant of the literary quarrel, and it is likely entered into the spirit of the thing, and from time to time, had many a hearty laugh with his office companions at poor Martin's discomfitures. The late Canon O'Rourke, of Maynooth, in a letter to the present writer (quoted further on) dubs the young Kenrick as " Peter the Second," and it would be worth inquiring into, whether the " Peter Puff," of Tighe, and the " Peter the Second," of Mangan, of Jones' Diaries, 1820 to 1825, did not in some slight manner enigmatically represent their pen-associate in the office, Peter Richard Kenrick? Though we know the latter did not feel himself qualified to enter into the tilting arena, he perhaps, may have given tacit permission to the two arch-cynics to use his name in this figurative manner.

That before his entrance into college, Francis Patrick Kenrick, the future Archbishop of Baltimore, worked as a scrivener, we have the testimony of the previously mentioned "D. C. a Scrivener" in the *Nation*, as well as that of the late Canon O'Rourke, of Maynooth. The following is an extract from a letter of the latter to the present writer, and dated :

"ST. MARY'S, MAYNOOTH, Easter Sunday, 1883.

"Dear Sir, I have just read your Life of Poor Mangan. No book for a long time has given me so much pleasure. I never saw him to know him, but I know a good deal of him from others, and am a great admirer of his poetry. As far as I know, his early life and struggles were unknown to his previous biographers. I learned early in life, from a school-master of mine, that Mangan wrote for the Dublin Diaries, and he shewed me also, some of the poet's writings in them. He, the school-master, was at the time a contributor to Smyth's Belfast Almanac. . . "Scrivener's Clerk." You do not say who the Scrivener was. I believe he was Mr. Kenrick, the father of two of the greatest Archbishops America has ever seen, with the exception of Doctor Hughes, of New York. [Francis] Patrick, the elder, died Archbishop of Baltimore. Peter the Second still lives, and is Archbishop of Saint Louis. These two great men must have known Mangan in their father's office, perhaps working at the same double-desk with him. The thing is easily verified by a reference to a Dublin Directory of the time. That [Francis] Patrick worked at the business there can be no doubt. When he was a student at Rome, he wrote many letters home to his brother ; part of these I saw, and the writing in them was like copper-plate ; no one but a Scrivener could have written them. It would be an interesting fact to prove that three of Ireland's great men worked at the mill-horse scrivenery business in that dingy office in York Street."

Francis Patrick, it would seem, was born in Chancery Lane, in 1797 ; he was thus Peter Richard's senior by nine years, and of Mangan by six ; and we gather from the before quoted letter of the Archbishop of Saint Louis, that his elder brother did not work with either him or Mangan, as he quitted the

office to prepare for the sacred priesthood some short time before their father's death, which occurred in 1817. In a sale of Mr. Edward Evan's Library, Corn Market, Dublin, in 1889, two lots sold, were, No. 1131. An autograph of the Most Rev. Francis Patrick, Bishop of Baltimore, and Archbishop-elect of Baltimore, dated September 24, 1851, No. 1132. Seal of the Most Rev. Doctor Kenrick, Archbishop of Baltimore, America.

James Tighe was born at Dove Hill, Carrickmacross, in the year 1795; he was thus Mangan's senior by eight years. Tighe's tutor was old John McCabe, teacher of the Mathematics of the same town; also a correspondent to the Almanacs for a number of years. Under such a good preceptor, Tighe received a good mercantile education, and having, in 1815, come up to Dublin, he temporarily located himself at Crane Street, contiguous to Guinness's Brewery, James' Gate. Being a clever penman, sometime about the death of Thomas Kenrick, he got employment in the offices, 6 York Street, then under the superintendence of the Rev. Richard Kenrick, P. P., when to be more convenient to the place of his employment, he shifted his abode to the present Lower Mercer Street.

Peter Richard Kenrick, we all know, was born at 16 Chancery Lane, August 17, 1806. As there was only a difference of three years between him and Mangan, it is probable that he, at least, and the poet may, for a short time, have been fellow pupils in William Browne's Classical Seminary, at 14 Chancery Lane. From the time of Mangan's entrance into the office in York Street he and the youthful Peter Richard were knit together in the closest friendship. According to an extended account of this great prelate's death in the *Irish Catholic*, March 21, 1896, it appears that "the first lessons in German he learned in Dublin were taught him by the celebrated and gifted poet, James Clarence Mangan; and in after life the Archbishop often spoke about his former tutor, for whose genius he had a most unbounded admiration, and who was so gentle and amiable in disposition."

All who have read Mangan's longer autobiography, published in the *Irish Monthly Magazine*, November, 1882, and

republished by Father Meehan in his edition of the "Poets and Poetry of Munster", are familiar with all the poet has written of his many grievances while in the scriveners' and solicitors' offices. In a second and much shorter autobiography, first given by James Price, editor of the *Evening Packet*, in that journal, September 25, 1849, and republished by Sir Charles Gavan Duffy in the *Nation* of the following Saturday, September 29, 1849, (though not much brought under observation since that date), Mangan somewhat varies the dismal tale. The catalogue of his miseries while in these offices has since been so often quoted that we do not think it necessary to reproduce it here.

On the appearance of the smaller autobiography, in the *Nation*, an indignant scrivener, in defence of his maligned calling, indited the subjoined reply, which appeared in the *Nation*, October 13,

CLARENCE MANGAN.

To the Editor of the *Nation*.—October 8, 1849.

"Sir—I have waited till now in hope that some more intelligent individual would have taken up the cudgels in defence of a much maligned set of men, termed Scriveners' clerks. As I find, however no one disposed to refute the slanders published in your paper of September 29, under the head of Clarence Mangan, and purporting to have been written by Mangan himself, I deem it necessary to attempt to set you and your readers right upon the subject. And first—I quote from his alleged account of himself: 'I was obliged to work for seven years of the ten, from five in the morning, winter and summer to eleven at night, for the seven years I was in a scrivener's office.'

"Now it is a matter of notoriety that no scrivener has, or ever had, sufficient business to keep his clerks employed for more than eight months in the year. In fact, the vacations, as they are termed, are every year, by far too much to please either the clerks or the employers. In proof of this I will show the length of the vacations as they occur. The Easter recess which extends over one month. The Midsummer

vacation, commonly called the Long vacation, which lasts from the end of Trinity Term until the middle of October, a period of over three months, and the Michaelmas vacation of about three weeks.

“If Clarence Mangan worked as he is alleged to state, from five in the morning until eleven at night, he must have been employed eighteen hours each day, which taken from the above period of eight months, gives an average of three hundred and twelve working days of twelve hours each. Now at that period, the lowest average price paid by a scrivener to his clerk, was at the rate of *nine pence* an hour, which would give an income of £140 8s per annum. In this calculation I have omitted to allow for any business done during the vacations, which taken at an average, would at least make up the full yearly sum of £150. With such an income and such leisure time, I really cannot see the peculiar hardship of Mr. Mangan's life while in the scrivener's office.

“Secondly—‘The disgusting obscenities and horrible blasphemies of those associated with me—the persecutions I was compelled to endure, and which I never returned but by acts of kindness; which acts were always taken as evidence of weakness on my part, and only provoked further aggressions—in seeking to escape from this misery I had laid the foundation of that evil habit which has since proved so ruinous to me.’

“The only scrivener's office Mangan ever wrote in, was Kenrick's of York Street, where he served his apprenticeship. Two of young men with whom he was associated, in fact writing at the same desk with him, are now Roman Catholic Bishops in America; and a third was the late Reverend Father Kenrick of Francis Street chapel.\* Let me ask, is it within the bounds of probability that the ‘disgusting obscenities and horrible blasphemies’ alluded to, would form the current conversation of such men as these even in their youthful days? His career in an attorney's office, as a scrivener, I have nothing to say to, but will shortly state where he went, and when he first acquired a relish for spirituous liquors. On

---

\* “D. C.” might have added, that the fourth was the inoffensive James Tighe.

leaving Kenricks, he went to a highly respectable solicitor, Mr. Franks, of Merion Square, with whom he remained some time. From thence he went to Mr. Leland of Fitzwilliam Square, and remained with him and his successor, Mr. Murphy until 1836. He left this gentleman for a situation in the Ordinance Office, and subsequently was employed in Trinity College Library. From his childhood until he entered the College, he never was known to take spirituous liquors of any description; and it was there, and not in a scrivener's office where he first fell under its evil influence. I am acquainted with many creditable people who can vouch for the accuracy of this statement. To conclude, I have too much respect for the memory of Clarence Mangan as a literary man, to wish wantonly to cast a slur upon his character; and I wish to state that it is my firm conviction that this 'undoubtedly genuine autobiographical confession' is a forgery upon the man, and I know it to be a lie in itself.

"I am, Sir, your obedient servant, D. C."

In Father Meehan's preface to the "Poets and Poetry of Munster," he thoroughly exposes the utter untruthfulness of the greater portion of Mangan's so-called autobiographies; but the reverend gentleman, in confirmation of his statement, should have added, that in an office conducted by the Pastor of St. Nicholas, and with two such pen-associates as the latter's youthful nephew, and Tighe, it would be utterly impossible that such disreputable conduct would for one moment be tolerated. Tighe, it is well known, was an abstemious man, and an advocate of temperance all his lifetime.

Then as to Mangan's supposed drudgery hours in the office, "from five in the morning, winter and summer, to eleven at night," as Father Meehan remarks, this is all purely imaginary. The poet on some special occasions might have been employed these long hours, for which he was paid extra; but in refutation of such being generally the case, the context of Jones' Diaries show that when released from their daily toil Tighe and Mangan, these two exuberant spirits, not dull souls, were in the habit of spending the evenings with other puzzling

folk in the neighborhood of Bride Street, occasionally varying the scene by crossing the Liffey for the purpose of enjoying a *lôte-à-lôte* with their Diarian friend, Laurence Bligh, at Ballyboughbridge. And as I have mentioned in my life of Mangan, it was in Bligh's cozy parlor, overlooking the North Lott's Swamps, that most of those satirical puzzles of Tighe and Mangan were written for the diaries, headed "Peter Puff," "Peter Puff, *secundus*," of Mud Island, at the other side of the Bog, etc.

James Mangan, as is well known, was born in 1803. In one of his autobiographies he says he was about fifteen years of age when he entered the scrivener's office. This statement of his fixes on 1818 as the year in which he commenced his apprenticeship in Kenrick's; the year also in which the name of "James Mangan, Chancery Lane," first figured in "Jones' Almanacs." His maiden rebus in the "New Ladies' Almanac," 1818, being composed on James Tighe's name, confirms our previously expressed opinion that the latter must have been some time previous to this "doing the drudgery work" in same office. Mangan's autobiography also says that the poet was seven years or so in the scrivenery business. This points to 1825 as the year in which the business was discontinued there.

In a memoir of the saintly Archbishop of Saint Louis, in one of the newspapers, it was mentioned that two years before he entered Maynooth, which took place in 1827, he removed from the old family abode to some temporary lodgings in the neighborhood of New Street; which date fully coincides with that given by the poet himself of the final closing of the scrivenery offices in 6 York Street in 1825.

The two inseparable friends, Tighe and Mangan, were now obliged to part. Mangan soon afterwards obtained employment in the offices of Mr. Franks, Solicitor, Merion Square; but the name of Mr. Tighe's new employer is not recorded. Perhaps, shortly after the breaking up of the scrivenery establishment in York Street, he drifted into the old bookselling trade, his usual employment afterwards while life and health were spared him.



# SELECTIONS FROM THE CORRESPONDENCE

OF THE DECEASED

MATHEW CAREY,

WRITER, PRINTER, PUBLISHER.

---

SECOND SERIES.

---

REV. F. MATIGNON TO MATHEW CAREY.

BOSTON, September 2, '97.

SIR:—I beg you to send me by the first safe opportunity 4 *Douay-Bibles* & 3 dozen *Garden of the Soul*. If you have any of the *poor man's Catechism*, be pleased to send also 2 sets of it, & draw at the same time upon me, for payment.

My respectful compliments to R<sup>d</sup> Messrs. O'Neale & Eunice.

I am with the greatest consideration,

Sir, Your most obedient Servant,

FR. MATIGNON.

---

REV. F. MATIGNON TO MATHEW CAREY.

BOSTON, Sept. 28, '97.

SIR:—Not being sure whether my last letter reached you, I repeat you by this, my request for sending me, by the Schooner *John Holmes*, Waso, Master, or any other safe & expeditious way :

4 dozens *Garden of the Soul*, & 3 or 4 bibles.

When you print again the *Vade-Mecum*, I would be glad to get half a hundred of them, if at the former price. You

will be pleased to draw upon me for payment at the reception of the books.

I hope you & your connections have been free from the sickness: my respects to R. Rev. M. O'Neale & Eunice.

I am with the utmost consideration,

Your most obedient Serv<sup>t</sup>,

F. MATIGNON.

---

REV. F. MATIGNON TO MATHEW CAREY.

SIR:—I have received your answer of September last, & beg you in consequence to send me 4 dozen Vade-mecum, & ten bibles, as mentioned before, & as soon as possible, & to draw for payment at the same time. I hope you will print again very soon the *garden of the Soul*; which I imagine still susceptible of some improvement, though very excellent already.

I pray God to continue to preserve you in health, & to restore it to all the inhabitants of your unhappy city. I would be very happy to hear of Mr. O'Neale, Mr. Eunice, &c.

Your most obedient and humble Servant,

F. MATIGNON.

BOSTON, October 18, 1797.

---

REV. F. MATIGNON TO MATHEW CAREY.

SIR:—In a letter of Nov<sup>ber</sup> 2 you mentioned to me an envoice of books. by the Sarah C. Tarsis; they never came to town. Nor can I account for the delay by the vessel being detained in the ice, since several vessels have been to & fro since that time.—I beg you to send me with the books formerly mentioned, or, if they are on the passage, by some next opportunity, 6 dozens of the little Catechisms, 2 *German* prayer-books, & a couple of a French prayer-book printed in your town *les Etiennees Spirituelles*, if not above ½ Dollar a piece.

I would wish also to have *Manning's entertainments*, if you have got them, or any book of nearly the same kind, if you have had any lately imported.

Your most obedient h. servant,

F. MATIGNON.

Febr. 19, 1798.

---

REV. F. MATIGNON TO MATHEW CAREY.

BOSTON, 2 August, 1802.

SIR :—The books mentioned in your letter of July the 27th came to hand a few days before. I very much thank you for those that you have added as a Subscription to our building.

Be so good as to forward as soon as you can the 12 gardens of the soul, & the pocket Missal, together with Gahan's sermons, which were omitted in the last. However, if you have no pocket Missal on hand, you may, if you choose, send 3 Vade Mecum instead of it, which I suppose come to the same price. But, be so good likewise as to inclose together a parcel which I had sent to your house, containing a dozen or more infallibility's other books, with a request that they should be sent here with your other books. You will much oblige your Obedient humble Servant.

Be so kind as to send the inclosed to Mr. Rosseter, [O. S. A.]

FR. MATIGNON.

---

REV. F. A. MATIGNON TO MATHEW CAREY.

BOSTON, 27 October, 1806.

DEAR SIR :—Tho we gave some away we have nearly half of the whole number of bibles we got from you on our hands ; nor is there any likelihood of having many of them asked for before a considerable time ; most of those who are able to procure one having some either of your former edition, or imported from Ireland. I shall however do what I can to encourage the sale of yours. I remain. Dear Sir.

Your obed' humble Servant,

FRANCIS A. MATIGNON.

RT. REV. LEONARD NEALE TO MATHEW CAREY.

PHILAD<sup>la</sup>, Nov<sup>r</sup> 10. 1797.

DEAR SIR :—The Bearer (Elizabeth McKenna) lately arrived here from Ireland in the Ship Eagle being deserted by her husband, is reduced to extreme distress. She is truly an object deserving the attention of the Hibernian Society. As I understand you are the Secretary of the acting committee, I make no doubt but that you will present her case and patronize her in her application. Her present distress requires present relief, & her design of returning to her son in Ireland, who is represented to be in good circumstances, I am confident will be favour'd by the Society. Your concurrence in this affair will much oblige,

Y<sup>r</sup> Very H<sup>ble</sup> S<sup>r</sup>LEON<sup>d</sup> NEALE.

RT. REV. LEONARD NEALE TO MATHEW CAREY

GEO. T. C., Nov<sup>r</sup> 13. 1804.

SIR :—I have rec<sup>d</sup> your two letters purporting your proposal of reprinting the Doway Bible &c. I have published the same in order to reconoiter the number of the Disposed to favour your undertaking. Some few have sent in their names : More, I suppose will soon be added to the number. Many families being provided with copies of your former edition find it needless to put themselves to further expence on the present occasion. I will take ten copies for myself, some friends & those who have applied to me. Should the number of Subscribers encrease I will let you know. I remain S<sup>r</sup>

Y<sup>r</sup> Obd<sup>t</sup> H. S<sup>r</sup>.† LEON<sup>d</sup> NEALEBsh<sup>p</sup> of Gortyna

RT. REV. LEONARD NEALE TO MATHEW CAREY.

GEO. T., Jan 18—1805.

SIR:—A. Mr Cannon is returning to Philad<sup>a</sup> I avail myself of the opportunity of forwarding the names of a few subscribers who have been procured by the Rev<sup>d</sup> M<sup>r</sup> W<sup>m</sup> Matthews in Washington City & neighbourhood.

Names	Copies
Rev. W <sup>m</sup> Mathews Pastor of St Patricks	1
Gen <sup>l</sup> H. Carberry	1
Joseph Dougharty	1
Timothy Crowley	1
Dan <sup>l</sup> Morgan	1
Wm. C. Hobbs, Maryland	1

Other subscribers from the Country have not as yet sent me their names.

With great regard I am Sr.

Y<sup>r</sup> Ob<sup>d</sup> H. S<sup>r</sup>

† LEON<sup>d</sup> NEALE  
Bsp of Gortn'a

ARCHBISHOP CARROLL TO MATHEW CAREY.

DEAR SIR:—I have had no time to answer your favours sooner, nor has it been in my power to ascertain the number of bibles for which you may expect to get a sale in Baltimore. On Sunday I gave public notice in church of your intention to reprint it, & desired all, who wished for copies, to give in their names. But you know men of business, such as are all here, do not go out of their way to subscribe for books, & I neither can, or shall attempt to solicit subscriptions by a personal attendance. In consequence, few have come forward, tho I heard often in all parts of the country, and it is repeated every day, that many, very many wish for a new *Catholic* edition of the bible, that they may supply themselves.

I am very truly Dr Sir,

Y<sup>r</sup> most humble S<sup>t</sup>

† J. Bip<sup>h</sup> of Bal<sup>te</sup>.

BAL<sup>te</sup>, Oct. 31—1804.

## ARCHBISHOP CARROLL TO MATHEW CAREY.

BALT<sup>n</sup>, March 16—1810.

DEAR SIR :—Knowing that M<sup>r</sup> Th<sup>s</sup> C. Jenkins of this city was to see you before he went to, and at his return from W. Chester, I take the liberty of writing to you by Mr. Gold or Grover, the bearer of this, that he (M<sup>r</sup> Jenkins) may be desired to render a humane office to a most worthy and distressed Lady, the mother of a fine boy about 15 or 16, well known to Mr. Jenkins, named George Landry—It seems that for sometime past he has expressed an inclination for a seafaring life which being very disagreeable to his mother, he to carry his object into effect, without the knowledge of his friends, went off for Philad<sup>a</sup> in the packet on the same day as M<sup>r</sup> Jenkins. This has caused the utmost anguish in the tender M<sup>r</sup> breast, and the bearer of these lines is sent to find him, prevent his going on board any vessel in your port, & bring him back to his friends, who promise to yield to his desire, after his return, whenever they find a Captain in whom they have confidence, who will act as a friend if he should want special attention. Be pleased to communicate these particular to Mr. Jenkins, if with you; but if he be not come from W. Chester, let me request you to procure an intelligent active person to accompany Mr. Grover or Gold in his search & thus contribute to procure some relief for a most worthy and respectable Lady. Be pleased to accept my respectful wishes in behalf of yourself & good lady & all your family. I am with real esteem

D<sup>r</sup> Sir Y<sup>r</sup> most humble S<sup>t</sup>† J. B. of B<sup>a</sup>.

## BERNARD DORNIN TO MATHEW CAREY.

NEW YORK, January 11<sup>th</sup>, 1804.

M. MATHEW CAREY.

DEAR SIR :—Your favour I received including Invoice bill of lading &c. for which & your kind intentions of further

service you have my warmest acknowledgements, be assured every effort in my power to promote a sale for our mutual advantage shall be attended to. My daughter desires her kind regards to M<sup>r</sup> Carey tho not having the good fortune to be of her acquaintance, both M<sup>r</sup> Dornin & I beg to be included & sincerely wish you, her, & family, the usual Compliments of this season. Happy New Year & all its etceteras

& am yrs

With respect

BERNARD DORNIN.

150 Pearl St

---

BERNARD DORNIN TO MATHEW CAREY.

MR MATHEW CAREY

NEW YORK, February 24—1804.

DEAR SIR :—I wish to have a few of your Catholic prayer-books. Say twenty-five. Six of them gilt & the remainder neatly bound. In addition to which you will please to forward twenty-five School-Bibles, Six Follen on Executors & a few of any other articles that you conceive will sell in this City. I wish to have them forwarded by the first vessel for this port. I know your allowance will be liberal to a struggler who Subscribes himself

Y<sup>r</sup> With respect

BERNARD DORNIN.

150 Pearl St

P. S.—Your friend John Conrad is in town & well. I must again bring to your recollection that any books you send let them be neatly bound.

---

BERNARD DORNIN TO MATHEW CAREY.

MY DEAR M<sup>r</sup> CAREY :—I have mislaid the marked list you gave me last evening

If you can spare time to make a Second it will be esteemed a favour. The bearer waits & am

Y<sup>r</sup> sincerely

BERNARD DORNIN

June 19, 1804.

P. S. —I want to have it printed adding Gooldsmiths Rome by ten to-morrow.

BERNARD DORNIN TO MATHEW CAREY.

Received from B. Dornin one Box of Books directed for M. Carey Bookseller Philadelphia which I promise to Deliver Safe the Danger of the Seas excepted N. York, July the 5th, 1804. Paying fifty cents for said box—

JNO MONTGOMERY.

MR. M. CAREY.

DEAR SIR:—The above box is from Mess<sup>rs</sup> Burs & Gawe. I have received a letter from Mr Conrad in which he mentions in the most handsome & friendly manner his cheerful acquiescence to my printing Gooldsmiths Rome & has forwarded a list of every book of Importance that he has which I may have in exchange.

To you my dear Sir I have to return my grateful acknowledgements, being convinced that your *happy thought* will be the means of seting me compleatly afloat & of enabling me to Cast Anchor in the harbour of N. York with perfect safety

With kind & respectful compliments to M<sup>rs</sup> Cary & family.

I am y<sup>r</sup>

With esteem & Gratitude,

BERNARD DORNIN.

P. S.—You must excuse my blotting in my hurry I shook the inkstand on the paper in place of the sand box Hogan expected a line.



BERNARD DORNIN TO MATHEW CAREY.

NEW YORK, July 9, 1804.

M<sup>r</sup> MATHEW CAREY.

DEAR SIR :—I have this day shipped on board the "Huntress," Capt. Montgomery a small parcell for you on account of our exchange I have just received them from Dublin & are as follows :

6 Robertsons, Charles, 2 Vols 5 dollars . . . . .	\$30 00
12 Dr. MacNevin's Travels in Switzerland . . . . .	24 00
	<hr/>
	\$54 00
Binding 24 Octavos . . . . .	7 92
	<hr/>
p/off . . . . .	\$46 00

I am yr sincerely,

BERNARD DORNIN

Re<sup>d</sup> from Bernard Dornin one paper parcel directed M<sup>r</sup> M. Carey Philadelphia which I promise to deliver safe the danger of the seas excepted He paying the customary freight N. York.  
July 9 1804

JNO MONTGOMERY

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK. July 17, 1804.

Mr. Mathew Carey.

DEAR SIR :—Agreeable to your Instructions I send you a second list of my Exchanges I also send a list of a few articles for my own store, which I have selected from your former list. you mention in your letter having inclosed a list presume. In your hurry it has been forgotten, but If you should have any Articles of greater importance & that you have no objection to exchange, your forwarding them will be esteemed a favour.

With kind compliments to M<sup>rs</sup> Carey & family in which Mrs. D. sincerely Joins me I am

Y<sup>r</sup> With esteem.

BERNARD DORNIN.

## BERNARD DORNIN TO MATHEW CAREY.

NEW YORK. August 2<sup>nd</sup> 1804.

Mr. M. Carey.

DEAR SIR:—I received your kind letter inclosing invoice of paper, &c. for which you have my most grateful thanks. You may depend on having the amount remitted before the time of payment comes round, the David has arrived the books. I have not yet got landed but will to-day. My exchanges are coming in daily & my store beginning to look respectable for which I have to thank you, for your hint has rendered me Important Services.

I have to return you & M<sup>rs</sup> Carey my Sincere Warm Acknowledgement (& in which Mrs. D. heartily joins) for your kind attentions to my Daughter & am

With respect & friendship Yrs. Sincerely,

BERNARD DORNIN.

---

## BERNARD DORNIN TO MATHEW CAREY.

NEW YORK, March 18, 1805.

Mr. Mathew Carey.

DEAR SIR:—You will receive by the Friendship, Dunn, one hundred Gooldsmiths Rome in Sheets & twelve bound. My dividing the bound books Among a Number of People prevented your receiving a larger Supply, I have In hand your two parcels in Mr. Conrad's bill of Lading.

I have Sent you a book of Checks on the Philadelphia bank, Which you put up for me in place of An American Atlas. They are the same size. I want the atlas to enable me to compleat one of my exchanges.

I will thank you to forward the following Importations.—two Pains Works Vol. 2. wants all after Z in the Second Alphabet. With kind and respectful Compliments to Mrs. Carey & Children. In which Mrs. D. & Eliza chearfully Join, believe me to be Y<sup>r</sup> Sincerely.

BERNARD DORNIN.

P. S. In a few days you will receive more Gooldsmith Rome bound.

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK, Octb. 1, 1804.

Mr. Mathew Carey.

DEAR SIR :—Your draft on me for Ninety Dollars Was yesterday presented by M<sup>r</sup> Kirke the cash for the paper would have been duly remitted but was doubtfull of my abilities in making further additions to that sum at this moment, but my dear friend for as such I have good reason too address you. If you will extend the credit to 60 days I will accept for one hundred Dollars which will be paying thirty-five dollars toward our Bible account, &c. this Kirk will be glad to accept & to which I hope you can have no objection. I am proud to inform you (as I am convinced, you will receive the news with pleasure) that my trade is Improving & my prospects. In every respect brightening, but I am like an Infant, I still require some nursing to enable me to walk & bring me to Maturity.

---

I have shipped on board the David Capt. L. Gommedien a number of even sheets which you may Want. You sent me but four *Setts* of Paines Work. I want Six. You have the imperfect parts, two American Monitors Wants are all after S. two Immortal Mentors. Wants all after A in the second Alphabet & Sheet R. I want two *Setts* of the laws of the United States & Six Copies of the 6<sup>th</sup> Volume. I want also Six Constantia & Pulchard which you forgot to send. Will you give me Six of your book of the Roads, in Exchange, If You do I will thank you to forward them with the above & the sooner the more It will serve me. In less than One Month Gooldsmith will be finished.

Mrs. Dornin desires her kind compliments to Mrs. Carey & Eliza desires me first to present her affectionate & most heartfull thanks & to assure you both that nothing but the Hurry of the moment could Induce her to leave Philadelphia without taking that farewell your goodness & excellence deserved

I am yours sincerely,

BERNARD DORNIN.

P. S.—I wrote to William Bradford enclosing a list of Articles in Exchange for six-hundred Gooldsmiths, he has taken no notice of my Epistle.

---

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK, November 7, 1804.

MR. MATHEW CAREY.

DEAR SIR :—I feel much obliged by the books you have forwarded & your hint has rendered me Important Services such as will not be Speedily eradicated from my Memory.

You Say you contemplate an edition of the Doway Bible. If you are determined on printing it be assured every exertion that I can possibly make to promote its success will be done with more than common Chearfulness.

I have accepted on your Account for Mr. Kirk his draft for One hundred Dollars the paper you bought for me amounted to Sixty-five consequently I pay you thirty-five Dollars towards Bibles &\*. Gooldsmith I will have in a few days & am With best Wishes for you, your amiable Wife & family

Y<sup>r</sup> Sincere friend

BERNARD DORNIN.

---

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK, November 11, 1805.

MR. MATHEW CAREY.

DEAR SIR :—After an absence of Eight Weeks from my family I returned to this City on Sunday evening last & have this day forwarded the Fergusons Astronomy due you as pr our last Exchange by the "Huntress" Capt<sup>a</sup> Montgomery, during my retreat. I resided in Poughkeepsie where I brought a few books & have now opened a small Store in that village which I mean to make permanent. Committing the care of it to my son, as the Country is Wealthy the Inhabi-

tants seem to want nothing but temptation to Induce them to read of which Circumstance my dear friend I have availed myself. With kind compliments to M<sup>r</sup> Carey & family

I remain,  
Sincerely y<sup>r</sup> friend

BERNARD DORNIN.

P. S.—Since writing this letter M<sup>r</sup> Reynolds the Widow of Thomas Reynolds who fell a victim to the late epidemic, begged of me to Inform you that she has a ruling machine which she wishes to dispose off by raffle & thinks you could Assist her in promoting the scheme among the trade in Philadelphia.

BERNARD DORNIN TO MATHEW CAREY.

NEW YORK, November 20<sup>th</sup> 1805

MR. M. CAREY.

DEAR SIR :—I received your Circular for printing Fergusons Astronomy & Will thank you to put me down for Fifty Copies. If you forward them bound I wish twelve done extra the remainder neat all in American Sheep the Extra ones to have register Strings.

When I forwarded the Invoice of Fergusons Astronomy I could not lay my hands on that forwarded by you consequently I resorted to my exchange book When the Articles were rated agreeable to my return. I have since recovered your Invoice & find everything right. I have forwarded Ferguson to the amount

am Y<sup>r</sup> With esteem,  
BERNARD DORNIN.

P. S.—let me know when the Doway Bible will be finished & on what terms I can have them.

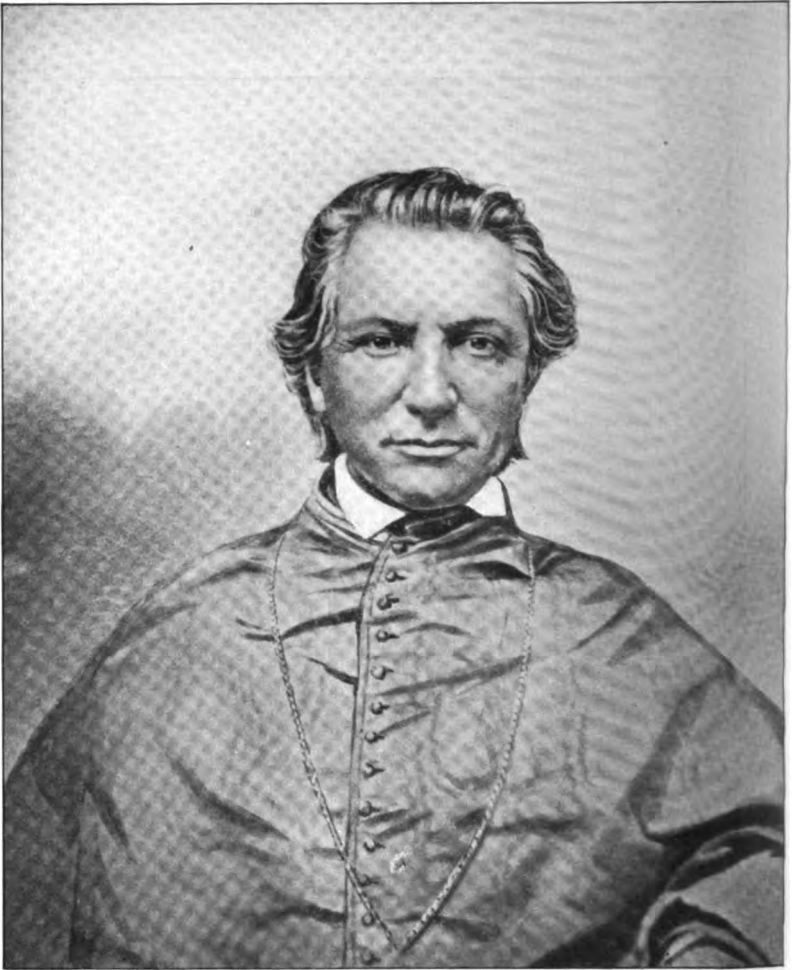
Historical Picture Gallery.



*tun in Christo Summissimus Servus*  
*+ Celestinus P. L. Ep. Vinc.*

RT. REV. CELESTINE DE LA HAILANDIERE,  
Second Bishop of Vincennes, Ind. Born May 2, 1798; ordained, May 28, 1825;  
consecrated August 18, 1839; resigned July 16, 1847; died May 1, 1882.

**Historical Picture Gallery.**



*John J. Chanche*

RT. REV. JOHN JOSEPH CHANCHE, D. D.,  
First Bishop of Natchez, Miss. Born October 4, 1795; ordained June 5, 1819;  
consecrated March 14, 1841; died July 23, 1852.

**Historical Picture Gallery.**



---

*+ Thomas F. Hendricken*  
*Bishop of Providence*

RT. REV. THOMAS F. HENDRICKEN, D. D.

First Bishop of Providence, R. I. Born May 5, 1827; ordained April 25, 1853;  
consecrated April 28, 1872; died June 11, 1886.



**Historical Picture Gallery.**



+ Michael Domenec  
*Episcopus Pittsburgensis*

RT. REV. MICHAEL DOMENEC, D. D., C. M.

Second Bishop of Pittsburgh, Pa. Born December 27, 1816; ordained June 30, 1839; consecrated December 9, 1860; resigned July 29, 1877; died January 5, 1878.

Historical Picture Gallery.

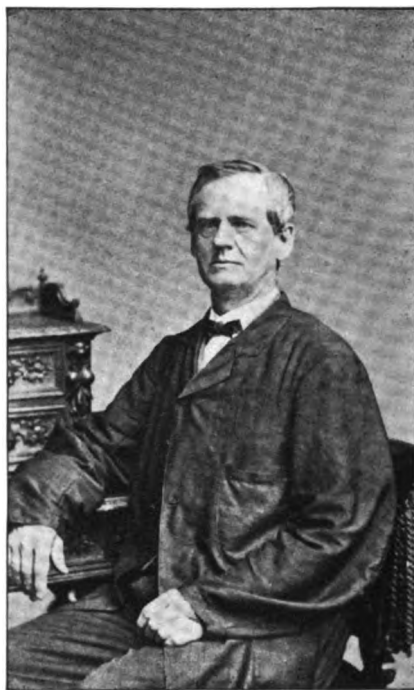


*+ Michael Heiss,  
Bishop of La Crosse  
Quia et pax*

MOST REV. MICHAEL HEISS, D. D.

First Bishop of La Crosse, Wis. Born April 12, 1818; ordained October 18, 1840;  
consecrated September 6, 1868; transferred to Milwaukee as Coadjutor,  
March 14, 1880; made Archbishop, September 7, 1881;  
died March 26, 1890.

**Historical Picture Gallery.**



**HON. BEN. J. WEBB,**

**Author of "The Centenary of Catholicity in Kentucky," etc.**

# INDEX OF VOLUME IX.

	PAGE
Abbachi, F. J. F., S. J. . . . .	345, 346
Achard, F. . . . .	347
Acton, Cardinal . . . . .	3
Adler . . . . .	133, 134, 139
Agassiz, Prof. . . . .	266, 269
Akins, Mr. . . . .	312
Alexander, Berk . . . . .	75
Allebach, Mr. B. . . . .	418
America, Papers relating to the Church in . . . . .	1-34
America in the Consistorial Congregation's "Acta" . . . . .	385
Andreis, Very Rev. Felix . . . . .	296
Andrews, Easel . . . . .	95
Anthonioz, Jos., S. J. . . . .	346
Antigua, Bishop in, A. D., 1520 . . . . .	387
Antonia, Dona . . . . .	417
Antonia, Don Jose . . . . .	417
Archer, Pierce . . . . .	415
Arms, Barbara . . . . .	219
Arms, Elizabeth . . . . .	220
Arms, Frances (Fanny) . . . . .	219
Arms, George . . . . .	219
Arms, George Francis . . . . .	220
Arms, John . . . . .	212, 219, 220
Arms, John Felix . . . . .	220
Arms, John Henry . . . . .	228
Arms, John Joseph . . . . .	220
Arms, Joseph Leander . . . . .	220
Arms, Julia . . . . .	219
Arms, Louisa Barbara . . . . .	220
Arms, Mary . . . . .	220
Arms, Mary Magdalen . . . . .	219
Arms, William Andrew . . . . .	220
Armstrong, Margaret . . . . .	273
Arnaudville, La. . . . .	345
Ascension Parish, La. . . . .	37
Ashley, John . . . . .	73, 101, 430, 436
Ashley & Co., John . . . . .	433
Ashton, Rev. John . . . . .	362, 363
Aston, Mrs. Ann . . . . .	202
Attakapas, La. . . . .	348, 349
Augustine's, St., Church, Philadelphia, Pa. . . . .	410
Augustine's, St., Church, Philadelphia, Pa., 66, 120, 162, 164, 183, 191, 311, 312, 319, 355, 441 . . . . .	301
Augustine's, St., Church, Pittsburg, Pa. . . . .	343
Audé, Mother . . . . .	76
Bababe, Rev. Mr. . . . .	363
Bahon, Stephen . . . . .	265
Baird, Professor Spencer F. . . . .	434, 438
Barker, Billy . . . . .	158
Baker, Frederick . . . . .	74, 455, 457
Baker, Matty . . . . .	381
Baker, Patrick Walsh . . . . .	81, 85, 158
Baker, William . . . . .	44
Balfé, Edward . . . . .	36, 38
Balfé, Elizabeth . . . . .	489

	PAGE
Balfe, Helena . . . . .	36-38, 42, 48, 57, 58
Balfe, Rev. Henry, Portraits . . . . .	39, 173, 214, 222
Balfe, Rev. Henry Conwell . . . . .	38, 39, 40, 41, 43, 49, 50, 51, 53
Balfe, D. D., Rev. Joseph, Sketch of, by Francis X. Reuss, 35-63; Portraits . . . . .	35, 210, 214, 215, 219, 221, 275
Balfe, Lucas . . . . .	35, 38, 41
Balfe, Mary . . . . .	36, 50, 51, 53, 58
Balfe, Margaret . . . . .	35, 36, 42, 51, 58
Balfe, Michael William . . . . .	44
Balfe, Robert . . . . .	44
Balfe, Thomas . . . . .	35-36, 38, 58
Ball, Rev. J. A. . . . .	213
Ballwefer, Michael . . . . .	157
Baltimore, Md. . . . .	293, 294
Banks, Gen. N. . . . .	344
Barbadoes Is. . . . .	6, 7
Barbelin, S. J., Rev. Felix J., 47; Portrait and fac-simile of signature, 264, 409 . . . . .	115
Barclay, James . . . . .	294, 400, 401
Bardstown, Ky. . . . .	299
Barker, Joe . . . . .	205
Barnard, Mr. . . . .	157
Barnicle, Philip . . . . .	124
Barr, Daniel . . . . .	406
Barron, Very Rev. Dr. . . . .	366
Barry, Capt. . . . .	65, 69, 72-75
Barth, Rev. L. . . . .	259
Barton, Mr. . . . .	394, 395
Bastidas, Roderick de . . . . .	12
Bates, Rev. Wm. . . . .	338, 339
Bauduy, Cora . . . . .	339
Bauduy, Helen . . . . .	328, 338, 339
Bauduy, Julia . . . . .	338, 339
Bauduy, Mimica Louisa . . . . .	338, 339
Bauduy, Pierre (Peter) . . . . .	338, 339, 341
Baumeister, Rev. B. . . . .	414
Bausman, A. . . . .	154
Baxter, R. . . . .	120
Bayard, Mr. . . . .	336
Bayard, Mrs. . . . .	128, 336
Bayley, Archbishop, Portrait and fac-simile of signature . . . . .	263
Beaty, Capt. . . . .	383
Becker, Right Rev. Thomas A. . . . .	278
Beckx, Petrus, S. J. . . . .	416
Beeston, Rev. Francis, 357, 358, 364, 365; Letters to Mathew Carey . . . . .	376, 378, 379
Begley, Hen., S. J. . . . .	346
Behrens, Madam Henrietta . . . . .	418
Bellefonte, Pa. . . . .	159
Benausse, Fel., S. J. . . . .	346
Bender, Henry . . . . .	158
Bender, Emericus . . . . .	157
Bender, Squire . . . . .	159, 161
Beneti, Bonaventura . . . . .	416
Bedini, Archbishop Cajetan . . . . .	293
Benedictines . . . . .	165, 166, 168, 170, 173, 174, 179, 181, 184, 187, 189, 190
Bennett, Major . . . . .	336
Bennett, Patrick . . . . .	362
Bergin, Jn. . . . .	335
Berlanga, Thomas de . . . . .	396, 397
Berger, Paul . . . . .	418
Bestendeghed . . . . .	13
Betsy, Thos. . . . .	224
Biddernan (Biderman), Mr. . . . .	230, 446

# INDEX.

491

	PAGE
Bidderman, Mrs. . . . . .	230
Binns, John . . . . .	447
Binny, Dr. . . . .	266
Birrer, Joseph . . . . .	158
Black, — . . . . .	219
Blake, Mr. . . . .	376
Blake, Matthew . . . . .	454
Blake, Matthias . . . . .	433
Blake, Patrick . . . . .	361, 363
Blacker, Rev. P. . . . .	217
Blanc, Bishop . . . . .	344, 346, 350
Blasle, Patrick . . . . .	46
Blenkinsop, Father . . . . .	48
Bligh, Laurence . . . . .	467
Boarman, Eleanor . . . . .	366
Boarman, Joseph . . . . .	368
Bodfish, Capt. . . . .	68
Bog, Jas. . . . .	327, 328, 335
Bogan, Hugh . . . . .	126, 236
Bogan, James . . . . .	229, 329, 332
Bohemia, Md. . . . .	64, 72, 74
Bolton, Rev. John, Letters to Matthew Carey . . . . .	373-376
Bonaparte, Jerome . . . . .	270
Boniface, St., Mission, Pa. . . . .	162, 164, 191
Bonneauville, Pa. . . . .	213
Booker, Charles, S. J. . . . .	346
Booth, Judge . . . . .	430
Boone, Mary . . . . .	41
Borella, Marcel . . . . .	350
Bornemann, Rev. George, O. S. B. . . . .	192, 414
Boslet, Peter . . . . .	157
Boven, Ant. S. J. . . . .	346
Bowers, Father . . . . .	170
Bowman, John . . . . .	92
Boyd, William . . . . .	242, 244, 245
Bracket, Caroline . . . . .	122, 250
Brackett, John . . . . .	250
Brackett (Bracket), Mr. . . . .	95, 323
Bradford, William . . . . .	479
Bradley, Father . . . . .	156
Bradley, Hugh . . . . .	76
Brady, Chr. . . . .	120
Brady, Daniel C. F. . . . .	410, 421
Brady, D. E. . . . .	414
Brady, Jas. . . . .	431
Brady, Mable . . . . .	120
Brady, Patrick . . . . .	126, 427
Brady & Co., P. . . . .	410, 421
Brady, Peter . . . . .	425
Brady, Terence . . . . .	224, 225
Brassac, F. Hercule, . . . . .	343, 345, 348, 349, 350
Breen, Francis . . . . .	84, 85, 125, 128, 307, 319
Breen, James . . . . .	125
Breen, Philip . . . . .	234, 242, 307
Breneman, Henry . . . . .	275
Breneman, Jacob . . . . .	271
Breneman, Maria . . . . .	292
Breneman, Melchior . . . . .	271
Brennen, Daniel R. . . . .	54
Brent, William Chandler, Esq. . . . .	368
Brentano, Father Clement . . . . .	142, 143
Brimmer, Henry . . . . .	219
Brimmer, William . . . . .	219

	PAGE
Bringham, Josh . . . . .	318, 334
Bringham, Josay Barebones . . . . .	89
Brinton, D. G., M. D. . . . .	269, 291
Britt, Rev. Adam . . . . .	434
Britt, Robt. . . . .	362
Brooke, Baker, Esq. . . . .	368
Brooks, Richard . . . . .	202
Brothers of Mary Immaculate . . . . .	304
Brown, P. A. . . . .	266
Brown, Thos. . . . .	452
Browne, Miss . . . . .	121
Browne, William . . . . .	459, 463
Brownsville, Pa. . . . .	293
Brühl, Ant., S. J. . . . .	346
Brunelli, Cardinal or Monsignor . . . . .	25, 26
Brunner, Mrs. H. . . . .	212
Bruté, Bishop, Portrait and fac-simile of signature . . . . .	386
Bryan, Jas. . . . .	254
Buchner, Father . . . . .	140
Buck, Christian . . . . .	157
Buck, Henry . . . . .	157
Buck, A. C. . . . .	192
Budd, Samuel . . . . .	418
Buell, General . . . . .	339
Burke, David . . . . .	362
Burns, William . . . . .	418
Burns, Tim . . . . .	230
Burs & Gawe . . . . .	475
Bushe, Capt. . . . .	423
Butler, Deacon . . . . .	335
Butler, Mary . . . . .	413
Butler, Mr. . . . .	328
Butler, Walter . . . . .	361, 363
Byard . . . . .	87
Byrne, Jacob . . . . .	157
Byrne, John . . . . .	157
Byrne, Mr. . . . .	381
Byrnes, Sarah . . . . .	158
Cabello, Dona Antonia . . . . .	417
Cabello, Don Jose Vincente . . . . .	417
Cabello, Enriqueta Monica . . . . .	417
Cadwallader, Genl. . . . .	432, 433
Cain, Daniel . . . . .	376
Cake, Gov. . . . .	282
Callaghan, Michl . . . . .	446
Calthorpe, James . . . . .	200, 201, 202, 203
Cambria County, Pa. . . . .	154, 156, 160, 163, 176, 178, 179, 181, 183, 189
Cameron, General Simon . . . . .	282
Cameron, Hon. J. D. . . . .	269
Campbell, John . . . . .	157, 158
Campbell, Dr. William . . . . .	355
Canby, Jas. . . . .	423, 427
Cane, James . . . . .	196
Cannon, Mr. . . . .	472
Cannon, Wm. . . . .	120
Cantillon, Abigail . . . . .	14, 20
Cantillon, Mrs. . . . .	26
Cantillon, Thomas . . . . .	14
Cantwell, Rev. Nicholas . . . . .	420
Capuchins . . . . .	132, 302
Carberry, Genl. H. . . . .	472
Carey, Christopher . . . . .	352

	PAGE
Carey, Mrs. . . . . .	371, 373, 474, 479
Carey, Mathew, Selections from his Correspondence, 352-384, 468-480; Portrait and fac-simile of signature, 352; Letters to Rev. Francis Beeston, 377, 378; to Rev. Robert Plunkett, 381-383; to Rev. Charles Sewall, 383; to Rev. Robert Molyneux . . . . .	384, 432, 468, 480
Carhart, Capt. . . . . .	381
Carlisle, Pa. . . . . .	221
Carlow College, (Ireland) . . . . .	11
Carmelites . . . . .	341
Carney, Daniel . . . . .	213
Carrell, Edward . . . . .	457
Carrell, George . . . . .	454
Carrell, Rev. George A. . . . .	307, 309, 310, 312, 314-321, 324, 325, 327-329, 331, 333, 335, 337, 342
Carrell, John . . . . .	98, 102, 107, 119, 120, 121, 326, 327, 440, 454, 457
Carrell, Sarah . . . . .	90
Carrencro, La. . . . .	345
Carroll, Daniel, Esq. . . . .	361, 362
Carroll, Rev. John . . . . .	73, 197, 298, 362, 363, 379, 380
Carrell, Bishop . . . . .	197, 209, 294, 383
Carroll, Archbishop, 206, 472, 473; Letters to Mathew Carey . . . . .	356-373, 472, 473
Carrolltown, Pa., View of Old Chapel, 161; View of Father Lemke's dwelling, 161 . . . . .	162, 164, 167-175, 184, 185, 189, 191
Cartagena, Bishop of, A. D. 1534 . . . . .	397
Carter, Caroline . . . . .	399, 400
Carter, Col. Charles . . . . .	399
Carter, V. G., Very Rev. Charles Ignatius Hamilton, 40; Sketch of, by Francis X. Reuss . . . . .	399-421
Carter, Jessie . . . . .	399
Carter, Kittie . . . . .	399
Carter, Parmelia . . . . .	399
Carter, Peter . . . . .	399
Carty, Ameline . . . . .	112
Carty, Mde . . . . .	240, 312, 439
Carty, Mel . . . . .	112
Carty, Mrs. . . . . .	100, 101, 102
Casanave, Peter . . . . .	361, 362
Casey, Francis . . . . .	456
Casey, Robt. . . . .	363
Caskery, John . . . . .	363
Cassidy, Mrs. . . . . .	94
Castillon, Martha . . . . .	92
Caton, Richard, Esq. . . . .	361, 363, 371
Cauffman, Cath. . . . .	90
Cauffman, Julia Anne . . . . .	246
Cauffman, Nancy . . . . .	430
Cauffman, Sara . . . . .	121
Cavenagh, Hugh . . . . .	431
Cavender, Ebenr. . . . .	308
Cellini, Franc. . . . .	345
Chaignon, A. de . . . . .	345
Challoner, Bishop . . . . .	197, 202, 203, 356
Chandler, Eliza . . . . .	406
Chandler, Hon. Joseph R. . . . .	406, 415
Chanhe, F. (John J.) . . . . .	402
Chapelles, Eulalia . . . . .	341
Chapelles, Henry Abeuander Des . . . . .	339
Chapelles, Jean Baptiste Berton Des. . . . .	338, 341
Chapman, Mr. . . . . .	372
Charity, Sisters of . . . . .	36, 51, 279
Charles, St., College, Md. . . . .	344
Charlot, Marie . . . . .	75, 427



	PAGE	
Cheevers, Peter . . . . .	324, 458	
Chest Springs, Pa. . . . .	164	
Chevers, Peter . . . . .	66, 438	
Cheverus, Bishop, Portrait and fac-simile of signature . . . . .	133	
Chickies, Pa. . . . .	259, 260, 265, 270, 275, 277, 281	
Chickiswalungo Furnace, Pa. . . . .	259, 270	
Chippeway . . . . .	213	
Chrishall-bury, England . . . . .	196	
Christie, Kitty . . . . .	327, 328	
Christian Brothers . . . . .	415, 416	
Church Point, La. . . . .	345	
Churnside, John . . . . .	316	
Ciampi, Father . . . . .	48	
Cincinnati, O. . . . .	213	
Clancy, Bishop, Letters to Dr. Cullen, 5, 7, 8; Report to Propaganda . . . . .	12, 14-22, 24-29	
Clancy, Francis Thomas . . . . .	14	
Clancy, Rev. John . . . . .	6, 14	
Cleary, Rev. James E., O. G. B. . . . .	192	
Clossey, Miles . . . . .	362	
Cody, Michael . . . . .	415	
Coffee Run, Del. 66-68, 70, 71, 76, 80, 86, 87, 91, 98, 102, 104, 110-112, 114, 119, 122, 125, 128, 224, 229, 230, 232, 240, 241, 247, 250, 253, 307, 310, 312-315, 318, 322-326, 328, 331, 333, 334, 426, 428, 432, 433, 450, 453, 457 . . . . .	41	
Colin, Margaret . . . . .	417	
Collins, Dona Luisa Ebrentz y . . . . .	361, 363	
Collins, George . . . . .	215	
Collins, Michael . . . . .	19	
Collins, Mr. . . . .	361	
Collins, Rich'd. . . . .	151	
Collins, Tom . . . . .	361, 363	
Collins, Wm. . . . .	211, 214, 216, 217, 218, 220, 222, 272, 273, 274, 275, 276, 277, 278, 280, 281	
Columbia, Pa., View of St. Peter's Church at, 48, 49, 50, 52, 55, 56, 57, 211, 214, 216, 217, 218, 220, 222, 272, 273, 274, 275, 276, 277, 278, 280, 281 . . . . .	333	
Colwell, Col. . . . .	333	
Concord, Pa., 64-72, 74-76, 79, 91, 95, 98, 103, 111, 117, 125, 227, 228, 306, 308-310, 314, 316, 318-320, 324, 325, 327, 331, 334, 428, 432, 433, 436, 440, 444, 452, 456 . . . . .	73, 274, 444	
Conewago, Pa. . . . .	212	
Conley, Michael . . . . .	75	
Connel, Fa. . . . .	385	
Connolly, O. P., Bishop, Portrait and fac-simile of signature . . . . .	83	
Connolly, Rev. Mr. . . . .	225	
Connor, John . . . . .	80, 108	
Conolly, Bernard . . . . .	474, 475, 477	
Conrad, John . . . . .	408	
Constable, Mr. . . . .	291	
Conte, Dr. John L. Le. . . . .	438	
Conway, John . . . . .	362	
Conway, Robt. . . . .	106, 320	
Conway, Wm. . . . .	38	
Conwell, Anna . . . . .	433	
Conwell, Dr. . . . .	36, 94, 97-99, 101, 102, 107, 107-113, 118, 122, 209, 225, 240, 241, 248, 314, 318, 336, 407, 424, 425, 427, 432, 434, 437, 444 . . . . .	157
Cook, John . . . . .	414	
Cooper, Francis . . . . .	72	
Cooper, Mr. . . . .	312, 327, 328	
Cooper, Rev. M. . . . .	52, 62	
Corcoran, Monsignor . . . . .	208	
Corbie, Henry . . . . .	81	
Corvin, James . . . . .	66	
Cotringer, Garret . . . . .		

# INDEX.

495

	PAGE
Cottigan, Mr. . . . .	95
Coulon, Madame Helené . . . . .	36, 42
Councell, Jno., Sr. . . . .	376
Courtol, Gust., S. J. . . . .	346
Cousin (Cousine) Rev. Mr. . . . .	74, 75
Coveney, Mr. . . . .	20
Craig, John . . . . .	12
Cranston, Barth . . . . .	220
Craver, Lewis . . . . .	157
Crawley, Michael . . . . .	368
Cremer, Mary . . . . .	256, 308
Croal, Mr. . . . .	22
Cross, Benj. . . . .	406, 411
Cross, Michael H. . . . .	53
Crosson, James . . . . .	65
Crowley . . . . .	345
Cruce, Edward . . . . .	376
Cruice, Dr. . . . .	419
Crowley, Timothy . . . . .	472
Cuba, Resignation of Bishop of, A. D. 1530 . . . . .	393
Cullen, Cardinal, Portrait of . . . . .	29
Cullen, Rev. Dr. . . . . 3, 5, 7, 8, 13, 20, 21, 23, 25-29, 43, 403, 404	8
Cullen, Thomas . . . . .	12, 25
Cullen, Rev. John . . . . .	440, 442
Cummisky, Rev. Mr. . . . .	418
Cummington, Orlina . . . . .	157
Cunningham, James . . . . .	247, 250
Cunningham, Lidia (Liddy) . . . . .	158
Cunningham, Michael . . . . .	211
Curran, Rev. Michael . . . . .	414
Daily, Rev. P. J. . . . .	201
Dalton . . . . .	12
Daly, Rev. James . . . . .	362
D'Ammours, Geo. . . . .	363
D'Ammours, Le Chevallier . . . . .	217, 400
Danville, Pa. . . . .	451
Darbigny, Mr. . . . .	42, 43
Darragh, Richard . . . . .	413
Davis, Rev. J. D. . . . .	213
Doylestown, Pa. . . . .	361, 362
Deady, Daniel . . . . .	98
Dean, Nancy . . . . .	64, 75, 107
Debarth, Rev. Mr. . . . .	347
Delahays, Jos. . . . .	87, 88
Delany, Sheriff . . . . .	435
Delany, Willm. . . . .	378
Delavan, Rev. Mr. . . . .	268
Delaware College, Del. . . . .	69, 84, 86, 102, 255, 322, 331, 437, 440, 445
Deluol, Rev. Mr. . . . .	6, 7, 17
Demarara, Br. Guiana . . . . .	208
Dennett, Rev. James . . . . .	420
Deron, Miss . . . . .	403
De Silva, Rev. Thomas Tolentine . . . . .	412
Devereux, James . . . . .	412
Devereux, John . . . . .	304
Divine Providence, Sisters of . . . . .	409
Davitt, D. F. . . . .	41, 43, 45
Devitt, Father Daniel F. X. . . . .	459
Devoy, B. . . . .	459
Devoy, M. . . . .	346
D'Hoop, F. X., S. J. . . . .	258, 259, 274
Dickinson College, Pa. . . . .	

	PAGE
Diepenbrock, Father (Bishop) . . . . .	139, 140, 141, 142, 165, 167
Dietrich, George . . . . .	157
Digges, George, Esq. . . . .	368
Digges, Rev. Thomas . . . . .	364
Dogherty, Capt. . . . .	65
Dogne, Rev. Jos. . . . .	366
Doherty, Edward . . . . .	236
Doherty, Jn. . . . .	235
Doherty, Margaret . . . . .	75
Doherty, Mrs. . . . .	229
Dillaway, Dosinthe . . . . .	425
Domenec, Bishop Michael . . . . .	391, 308
Donaghoe, Rev. Mr. . . . .	305, 337
Donaldsonville, La. . . . .	37
Donelly, Mr. . . . .	98
Donelly, Rev. Mr. . . . .	319
Doniphan . . . . .	180, 181
Donlevy (Dunlevy), Betsy . . . . .	74, 89, 127, 128, 225, 239, 244, 251, 308, 309
Donlevy (Dunlevy), Granny Catharine McBride . . . . .	327, 457
Donlevy, Widow . . . . .	116, 305, 424, 426, 451
Donlevy's (Dunlevy's) . . . . .	423, 441
Donnelly, Eleanor C., Poem—The Launch of the Frigate "United States" (A. D. 1797) . . . . .	73, 76
Donnelly, Michael . . . . .	193, 194
Donnelly, Mrs. Anne . . . . .	47
Donnelly, Nicholas . . . . .	248
Donnelly, Patk. . . . .	41, 43
Doras, Biddy . . . . .	250
Doras, Francis . . . . .	65
Doras, James . . . . .	65
Dorat, John . . . . .	69, 254
Dornin, Bernard, Letters to Mathew Carey . . . . .	66, 71
Dornin, Mrs. . . . .	473-480
Dougharty, Joseph . . . . .	474, 476-478
Douglass, J. . . . .	472
Doyle, — . . . . .	206
Doyle, Alexander . . . . .	249, 402
Doyle, John . . . . .	361, 362
Doyle, Wm. . . . .	212
Doynes, Rev. Joseph . . . . .	325
Driskel, Jas. . . . .	384
Droughman, Prof. . . . .	157
Drummond, Molly (Polly) . . . . .	418
Dubois, Rev. Mr. . . . .	308, 309, 311, 325
Dubourg, Bishop, Portrait of . . . . .	103, 453
Dubuis, R. K. Ch. . . . .	135, 244, 346, 344, 349
Dubuisson, Rev. Stephen L. . . . .	347
Dufal, Bishop . . . . .	403
Duffo, Jas., S. J. . . . .	347
Duffy, Father . . . . .	346
Duffy, Andw. . . . .	48
Duffy, Sir Charles . . . . .	435
Duffy, James . . . . .	464
Duffy, Rev. Mr. . . . .	271
Dugan, John . . . . .	445
Dumb, George . . . . .	49
Dun, Jn. . . . .	158
Duncan, Laura Mary Harrington . . . . .	313, 324, 325, 327, 328, 334
Dunn, Jn. . . . .	418
Dunne, John . . . . .	65, 423, 424
Dupont, Chs. . . . .	85, 108, 230, 231, 232, 241, 246, 249, 325, 328, 424, 450
Dupont, Eleuthere . . . . .	228, 244, 245, 312, 315
	332

	PAGE
Dupont, E. I. . . . .	227, 244, 232, 339, 427, 443
Dupont, E. T. . . . .	70
Dupont (Admiral), Francis Vict. . . . .	310
Dupont, J. E. . . . .	230
Dupont, Julia . . . . .	332, 453
Dupont, Mde. Amelia . . . . .	228, 328
Dupont, Mde. Irene . . . . .	252
Dupont (Madame) Mrs. V. . . . .	115, 123-125, 230, 233, 234, 240, 314, 328, 444
Dupont's, Messrs. . . . .	94
Dupont, Mr. . . . .	229, 456
Dupont, Victor . . . . .	70, 111, 115, 122, 332, 428, 453
Dupont (Du Pont), Victorine . . . . .	339
Duranquet, Hen., S. J. . . . .	346
Durier, R. R. . . . .	347
Durnin, Aaron . . . . .	336
Durnin, Catharine . . . . .	336
Durnin, Chas. . . . .	99, 307
Durnin, John . . . . .	96, 114, 116
Durnin, Julia Brennan . . . . .	123
Durnin, Mrs. Patk. . . . .	111
Durnin, Patk. . . . .	306, 307
Dusson, — . . . . .	138
Duval, Mr. . . . .	76
Dzierzynski, Rev. Francis, S. J. . . . .	46
Eagle, Ann Mary . . . . .	214
Eagle, Dominic . . . . .	272, 273
Eagle, Henry B. . . . .	212, 214
Eagle, Jerome . . . . .	410, 411
Eagle, John . . . . .	212
Eagle, Rev. Sylvester, 214, 222, 273; Portrait of . . . . .	281
Eagle, William H. . . . .	278
Early, Father . . . . .	48
Ebensburg, La. . . . .	152, 153, 154, 160, 161, 164
Eccleston, F. (Samuel) . . . . .	402
Eden Park . . . . .	316, 318, 336, 339, 340
Edwards, George W. . . . .	412
Egan, Rt. Rev. Dr. Michael . . . . .	66, 72, 209, 211, 290, 315
Elder F. (Alexius J.). . . . .	402
Elder, John . . . . .	157
Elder, Thomas . . . . .	157
Elizabethtown, Pa. . . . .	221
Ellis, Alexander J. . . . .	263
Elwood, Capt. . . . .	381
Emmitsburg (Emmetsburg), Md. . . . .	46, 50, 401, 445
Enders, Rev. — S. J. . . . .	213
England, Bishop . . . . .	52, 424, 425
England, Mother Mary Catharine, Letter to Dr. Cullen . . . . .	13, 20
Engle, Daniel . . . . .	258
Enix, Susan . . . . .	82
Enriqueta, Dona . . . . .	417
Epinette, Rev. Mr. . . . .	229, 452
Eunice, Rev. Mr. . . . .	468, 469
Evan, Edward . . . . .	463
Evans, Chs. . . . .	322, 325
Evans, Squire Samuel . . . . .	278
Ewen, James . . . . .	376
Fagan, Augustine . . . . .	430, 436
Fagan, James . . . . .	158
Fairlamb . . . . .	442
Fallow, C. . . . .	337, 412
Farbaugh, Augustine . . . . .	157

	PAGE
Farmer, Thos. . . . .	116, 122, 437, 445
Farrel, Edw. . . . .	80
Farrell, James . . . . .	157
Farrell, Jud. . . . .	92
Farry, Liddy . . . . .	308
Farry, Thos. . 94, 97, 125-127, 224, 226, 232, 234, 243, 244, 247, 249, 251, 253, 255, 307, 311, 315, 324, 325, 329, 333	218
Feeher, Mr. . . . .	304
Felician Sisters . . . . .	220
Felix, Anthony . . . . .	212, 214, 275
Felix, John . . . . .	388
Fenwick, Bishop B. J., Portrait and fac-simile of signature . . . . .	239
Fenwick, Rev., Enoch . . . . .	259
Fenwick, O. P., Bishop E. F., Portrait and fac-simile of signature . . . . .	361, 362
Fenwick, Capt., James . . . . .	361, 362
Fenwick, Ign., Esq. . . . .	366
Fenwick, Jos. . . . .	97
Ferguson, Chs. . . . .	84
Feris, Wm. . . . .	93
Feris, Ziba . . . . .	80, 104, 107, 238
Ferry, Neal . . . . .	278
Fidler, Jno. K. . . . .	273, 282, 292
Figyelmesy, Mrs. Eliza . . . . .	414, 419, 420
Filan, Rev., A. D. . . . .	420
Filan, Rev. Michael . . . . .	48
Finotti, Father . . . . .	23
Firebrace, Judge . . . . .	362
Fisher, James . . . . .	368
Fitzgerald, Col., John . . . . .	347
Fitzgerald, R. R. . . . .	413
Fitzmaurice, Rev. Patrick . . . . .	80
Fitzpatrick, ——— . . . . .	451
Fitzpatrick, Danl. . . . .	104
Fitzpatrick, Mary . . . . .	431
Fitzpatrick, Mrs. Michl . . . . .	71, 75, 80, 451
Fitzpatrick, Thos. . . . .	257, 294, 295, 400, 402
Flaget, Bishop, Portrait and fac-simile of signature . . . . .	354
Flahavan, Miss Bridget . . . . .	371
Flahavan, Mrs. . . . .	354
Flahavan, Roger . . . . .	460
Flanagan, Rev. M. . . . .	71
Flanery, Mr. . . . .	314
Flat Rock, Pa. . . . .	377, 379, 380
Fleming, Rev. Mr. . . . .	121
Fleming, (Johnson) Mrs. Mary . . . . .	
Flick, M. D., Lawrence F., Sketch of Rev. Peter Henry Lemke, O. S. B. 129-192; Preface to Carey Correspondence . . . . .	352, 355
Flynn, David . . . . .	427
Flynn, Jeremia F. . . . .	76
Flynn, Mary . . . . .	219
Flynn, Rev. Mr. . . . .	73
Forbin-Janson-, Bishop . . . . .	346, 406
Ford, Fred . . . . .	109
Foubert, F. . . . .	402
Fourdant, Ant. . . . .	346
Fox, Jas. . . . .	427
Fox, Mrs. John . . . . .	83
Fox, Rosanna (Mrs. Logan) . . . . .	229
Franciscans . . . . .	302, 304, 419
Franciscan Sisters . . . . .	304
Franklin, Dr. . . . .	352
Franks, Mr. . . . .	466, 467
Fransoni, Cardinal . . . . .	5, 6, 11, 20, 22

	PAGE
Frederick, Md. . . . .	46
Frederick County, Md. . . . .	347
Free, Ant., S. J. . . . .	346
Frenaye, Mark A. . . . .	416
Fresh, George . . . . .	157
Fresh, Clemens . . . . .	157
Fresh, John . . . . .	158
Fruesch, Frederick . . . . .	158
Frin, Cel. . . . .	346
Ferguson . . . . .	480
Gage, Sir Thomas . . . . .	202
Gallagher, — . . . . .	218, 230
Gallagher, Daniel . . . . .	212
Gallagher, James . . . . .	383
Gallagher, Master Thos. . . . .	373
Gallagher, Mr. . . . .	381
Gallagher, Thos. . . . .	383
Gallagher, Rev. A. J. . . . .	413
Gallagher, Rev. Hugh . . . . .	167
Gallitzin, Prince (Father), Picture of his first meeting Father Lemke, O. S. B. 151; 149-153, 162, 163, 167, 173, 182, 183, 185, 191, 192	
Galveston, Tex. . . . .	347
Ganster, Joseph . . . . .	218
Garcia, O. S. F., Bishop, Portrait and fac-simile of Signature . . . . .	130
Garesché, Madame . . . . .	112, 114, 122, 128, 229, 248, 253
Garesché, Miss . . . . .	446
Garesché, Mr. . . . .	81, 86, 95, 114, 122, 123, 128, 229, 240, 248, 253, 328, 336, 429, 435, 436, 446
Garesché, Mrs. . . . .	435, 436, 439, 446, 450
Garesché, Alex. . . . .	317, 340
Garesché, Bauduy P. . . . .	340
Garesché, Cora . . . . .	317, 318, 326
Garesché, Ela. . . . .	317, 328
Garesché, Garl. . . . .	328
Garesché, Jean . . . . .	338, 342
Garesché, John Peter . . . . .	338, 339, 340
Garesché, Julia . . . . .	317, 328
Garesché, Juliet . . . . .	340
Garesché, Lieutenant-Colonel Julius Peter . . . . .	339, 340
Garesché, Louis . . . . .	340
Garesché, Mrs. Mimica . . . . .	228, 317, 323, 326, 335
Garesché, Peter Bauduy . . . . .	435
Garesché, Rev. Frederick, S. J. . . . .	240
Garesché, Vital Marie . . . . .	338, 339, 340
Garges, O. S. D., Julian . . . . .	389, 390
Garique, Mr. . . . .	265
Garland, Rev. E. F. . . . .	298
Gartland, Elizth., Jn. . . . .	121
Gartland, Jn. . . . .	424
Gartland, Mr. F. . . . .	315
Gartland, Mrs. Jn. . . . .	223
Gartland, Rev. F. X. . . . .	407, 411, 413
Geddes, Bishop . . . . .	365
Gegan, Joseph . . . . .	49
Gegan, Mrs. . . . .	427
Georgetown, D. C. . . . .	12, 13, 17, 25, 47, 239, 357, 360, 361
Georgetown College, D. C. . . . .	43, 47, 85, 211, 412
German Fund . . . . .	195
Ghequiere, Charles, Esq. . . . .	362
Gibbons, Cardinal . . . . .	52
Gibbons, Doctor . . . . .	246, 334, 337
Gibbs, Father Andrew P. . . . .	164

	PAGE
Gibson, John Lee, Esq. . . . .	364
Gibson, Rev. Mathew W. . . . .	164
Gillespy, Francis, Jr. . . . .	157
Gillespy, John . . . . .	157
Gillen, Rev. — . . . .	40
Gilligan, Rev. John . . . . .	406
Gilmore, John . . . . .	90, 116
Gilpin, Edwd. . . . .	253
Girard, F. . . . .	347
Girard, Stephen . . . . .	354
Gleeson, Jas. . . . .	435
Goddard, Mr. . . . .	363
Gold (or Grover), Mr. . . . .	473
Gommedien, Capt. L. . . . .	478
Goodman, Mrs. . . . .	255
Good Shepherd, Sisters of the . . . . .	302
Gordon, Jn. . . . .	423, 434
Gore, Richd. . . . .	363
Gorman, James . . . . .	213
Goshenhoppen, Pa. . . . .	211
Goulding, Andrew . . . . .	363
Goulding, John . . . . .	363
Goulding, Thomas . . . . .	361, 362
Grace, Oliver . . . . .	368
Grace, Sister Mary Gonsaga . . . . .	37
Graesl, Rev. Mr. . . . .	308
Grand Coteau, La., St. Charles Church, by Rev. C. M. Widman, S. J., . . . . .	343-351
Grande Pointe, La. . . . .	345
Grant, Mr. . . . .	121
Grassi, Mr. . . . .	72
Graves, Thos. . . . .	224, 428, 447
Graves, Willm. . . . .	311
Gray, Jn. . . . .	440
Greaton, Father Joseph . . . . .	197, 200
Greene, Dr. Jonas (Joseph) . . . . .	41
Greenland, Last Bishop in, A. D. 1519 . . . . .	390
Greensburg, Pa. . . . .	124, 442
Gregory XVI. . . . .	8, 12, 20, 44, 405
Grenada, West Indies . . . . .	7, 10, 11
Griffin, James . . . . .	242
Griffin, Martin I. J., Extracts from Diary of Rev. Patrick Kenny (1816-19), 64-76, 355; Sir John James Fund . . . . .	195-209
Griffiths, Right Rev. Dr. . . . .	1, 2, 26
Grigby, — . . . . .	201
Grimes, Henry . . . . .	224, 226, 310
Groot, Albert . . . . .	127
Gross, John . . . . .	224
Grove, — . . . . .	220
Gulana, British . . . . .	2, 3, 7, 8, 9, 10, 12, 21, 26
Gulana, Dutch . . . . .	5, 6
Guiana, French (or Cayenne) . . . . .	5, 6
Gullespie . . . . .	14
Guth, Rev. Mr. . . . .	144
Gutwalt, Sindlin . . . . .	158
Haestrecht, Jacob Van . . . . .	195
Hagan, Mary . . . . .	219
Hagley . . . . .	239, 240
Hagthrop, Edwd. . . . .	362
Haines, Annie Breneman . . . . .	271
Haines Farm . . . . .	271
Haines, Frederick . . . . .	271

# INDEX.

501

	PAGE
Haldeman, Camilla Josephine . . . . .	292
Haldeman, Captain Horace . . . . .	280
Haldeman, Carston Niebuhr . . . . .	273, 292
Haldeman, Christian . . . . .	275
Haldeman, Cyrus . . . . .	215
Haldeman, Cyrus S. . . . .	259, 292
Haldeman, Edwin . . . . .	292
Haldeman, Frances Heurica . . . . .	273, 292
Haldeman, Helen . . . . .	292
Haldeman, Henry . . . . .	270, 281, 282, 292
Haldeman, Maj. Horace, Portrait of . . . . .	281
Haldeman, Horace L., Memoir of Prof. Samuel Steman Haldeman . . . . .	257-292
Haldeman, Major Horace L. . . . .	257, 270, 271, 275, 282, 292
Haldeman, Jacob . . . . .	292
Haldeman, John . . . . .	292
Haldeman, Mary Bertha . . . . .	292
Haldeman, Paris, Esq. . . . .	270, 279, 292
Haldeman, Mrs. . . . .	273
Haldeman, Peter . . . . .	275
Haldeman, Prof. Samuel Steman, 214; Portrait and fac-simile of signature, 257; Memoir by H. L. Haldeman . . . . .	257-292
Haldeman, Victor Molchutsky . . . . .	273, 292
Hamilton, Archy . . . . .	235
Hamilton, Lawyer . . . . .	226, 237
Hannan, John . . . . .	361, 363
Hannigan, Rev. T. . . . .	413
Hare, Thomas . . . . .	366
Harker . . . . .	327
Harkins, Dennis . . . . .	212, 215
Harkins, Thomas E. . . . .	417, 418, 420
Hannan . . . . .	425
Harmon, Mons. Guillaume . . . . .	67
Harold, Rev. William Vincent . . . . .	38, 86, 100, 101, 120, 232, 248, 312, 314, 318, 432, 437, 438
Harrisburg, Pa. . . . .	209
Harrison, Mr. . . . .	384
Hart, Charles Henry, Esq. . . . .	269, 282, 292
Hartman, Conrad . . . . .	158
Hart's Sleeping Place, Pa., View of St. Joseph's Church, 157; 156, 158, 160, 164, 171, 172	
Hassan, Major . . . . .	125
Haughey, James . . . . .	212, 219
Haverford, Pa. . . . .	45
Havre de Grace, Md. . . . .	76
Haw, Pat., 81, 84, 85, 89, 91, 92, 94-96, 105-108, 112, 118, 122-127, 224, 227-234, 239, 241-246, 249, 251-253, 255, 256, 305, 306, 308, 310, 313, 314, 320, 322-324, 326, 455	
Hayden, Rev. Mr. . . . .	101, 163
Hayden, Thos. . . . .	72
Hayes, Dr. . . . .	365
Hearn (Hearne), Anthony . . . . .	65, 98, 104, 107, 119, 120, 121, 430, 438, 441, 444
Hearn, Mrs. . . . .	437
Heister, Govr. . . . .	436
Helbron, Rev. Peter . . . . .	295
Henni, Archbishop, Portrait and fac-simile of signature . . . . .	387
Henry, Hugh . . . . .	361, 363
Henry, Nancy . . . . .	323
Henry, Patk. . . . .	312, 313
Henry, Professor . . . . .	262
Henry, Rev. Mr. . . . .	70, 72
Henson, Mr. Wm. . . . .	361, 363, 370, 371, 373
Herbert, Ellen . . . . .	218
Herbert, William . . . . .	364



	PAG
Herdman, Wm. . . . .	438
Herdman, Sheriff, Wm. . . . .	234
Hermant, Revd. Apollinaire . . . . .	12
Herzog, Rev. Henry . . . . .	403
Heyden, Margaret . . . . .	35
Heyden, Peter . . . . .	51
Heyden, Rev. Thos. . . . .	35, 38, 97
Hickey, Mrs. . . . .	312
Higgins, Patrick, 119, 126, 224-226, 235, 236, 241, 242, 248, 254, 255, 309, 310, 316, 318, 321, 331, 427, 429, 433, 448	448
Higgs, Mrs. . . . .	72
Hilborn, Rev. Mr. . . . .	65
Hilben, John . . . . .	362, 363
Hillen, Solomon . . . . .	361, 362
Hinkle, Charles . . . . .	412
History in Current Literature, Catholic . . . . .	29-32
Hobbs, Wm. C. . . . .	472
Hodgson, Mr. . . . .	378
Hoffman, Benjamin . . . . .	80
Hogan, Dennis Murray . . . . .	368
Hogan, Edmund . . . . .	362
Hogan, John, S. J. . . . .	346
Hogan, Rev. Wm. . . . .	100, 424, 425, 436, 437, 447
Hogan, — . . . .	475
Hogg's Pond, Pa. . . . .	299
Holbrook, Dr. . . . .	266
Holland, Rev. John Joseph . . . . .	437, 438, 446
Hollingsworth, Stephen . . . . .	68
Hollohan, Mr. . . . .	328
Holmes, Charles . . . . .	329
Holy Child, Sisters of the . . . . .	417, 419, 420
Holy Cross College, Mass. . . . .	46, 47
Holy Family, Sisters of the . . . . .	304
Holy Ghost, Congregation of . . . . .	304
Holy Trinity Church, Philadelphia, Pa. . . . .	144-146, 355, 434
Holy Trinity Church, Pittsburg, Pa. . . . .	301
Holzer, Father . . . . .	417
Hook Family . . . . .	219
Hook, John A. . . . .	214, 275
Hook, Joseph . . . . .	212
Hook, Mary . . . . .	218
Hook, Michael . . . . .	212
Hoover, Mary . . . . .	218, 219
Hopper Valley . . . . .	184
Horner, Dr. W. E. . . . .	412
Hosseck, Sara . . . . .	81
Hossey, Mrs. . . . .	68
Hott, Augustine . . . . .	151
Houbigants, Fr. . . . .	365
Hough, Mary A. . . . .	259, 273, 292
Hough, Hannah . . . . .	259
Hough, John . . . . .	259
Huber, Jacob . . . . .	157
Huber, Joseph . . . . .	158
Huber, Rev. Father Vincent, O. S. B. . . . .	192
Hubert, Dar, S. J. . . . .	346
Huebner, Rev. Ambrose, O. S. B. . . . .	192
Hughes, Rev. John (Arch.) . . . . .	52, 312, 462
Hunter, Rev. George . . . . .	208
Hurley, John . . . . .	366
Hurley, Ml. & Co. . . . .	312
Hurley, Rev. Michael, (O. S. A.) . . . . .	65, 66, 100, 101, 251, 312, 328, 329, 441

# INDEX.

503

	PAGE
Hutchins, Rev. J. B. . . . .	417
Hynes, Bishop, Letters to Bishop Clancy, 21; to Dr. Cullen . . . . .	21, 23, 26-29
Ignatius, Rev. Father Joseph . . . . .	435
Igoe, Rev. James, 217; Portrait of, 221; . . . . .	222
Ingersol, Chas. . . . .	101, 106
Ingles (Englis) Mrs. . . . .	181
Inglesi, Rev. Mr. . . . .	180
Innocent, Rt. Rev. Abbot, O. S. B. . . . .	192
Irwin, Mrs. . . . .	457
Isabey, F. Gabr., O. P. . . . .	343, 348, 349
Ivy Mills, Pa. . . . .	122, 323, 332
Ivory, John . . . . .	153, 161
Jackson, Mrs. Catharine . . . . .	374
Jacobs, J. . . . .	420
Jamaica, W. Indies . . . . .	10
James, Haestricht . . . . .	196, 200
James, John . . . . .	196
James, Mr. . . . .	197
James, Richard . . . . .	196
James, Roger . . . . .	198
James, Sarah . . . . .	196
James, Sir Cane . . . . .	196
James, Sir John . . . . .	195-209
James Church-yard, Del. . . . .	243
James, St., Church, Pittsburg, Pa. . . . .	300
Janssens, Archbishop . . . . .	347
Jeanjean, Aug . . . . .	346
Jeffries, Ml. . . . .	455, 456
Jeffries, Michl . . . . .	78, 80, 125
Jeffries, Mr. . . . .	258
Jego, Rev. F. L. M. . . . .	413
Jenkins, James . . . . .	238
Jenkins, Josias . . . . .	437
Jenkins, Miss M. A. . . . .	248
Jenkins, Wm. . . . .	74, 91, 111, 117, 249, 250
Jenkins, Thomas C. . . . .	473
Jenkins, Thos., Junr. . . . .	436
Jennings, Richd . . . . .	362, 363
Jesuits, . . . . .	43, 47, 48, 134, 141, 195, 209, 300, 344, 345, 411
Jingham, Mrs. Hugh . . . . .	213
Johns, Judge . . . . .	234, 235
Johns, Kenty . . . . .	235
Johnson, Chs. . . . .	312
Johnson, Miss . . . . .	328
Johnson, Peter . . . . .	223, 224, 236, 316, 458
Johnson, Rev. W. A. . . . .	203, 206, 207, 208
Johnson, Robert L., Esq. . . . .	178, 179, 181, 183, 184, 185
Johnston, R. L., Portrait and fac-simile of signature . . . . .	179
Johnstown, Pa. . . . .	160, 164
Jonction, La. . . . .	344
Jones . . . . .	93
Jones, William . . . . .	459
Jordan, Fr. . . . .	47
Jordan's Willm . . . . .	423
Joseph, St., Church, Philadelphia, Pa. . . . .	35-37, 40, 42, 47, 65-67, 72, 73, 88, 99, 100, 120, 121, 156, 157, 164, 171, 216, 217, 302, 311, 312, 400, 401, 407, 428, 430, 431, 444, 453
Jouannet, Vict., S. J. . . . .	346
Kammerer, Josephine H. . . . .	292
Kane, Hugh . . . . .	69
Keagy, Dr. John Miller . . . . .	258

	PAGE
Keating Family . . . . .	323
Keating, Amelia . . . . .	339, 341
Keating, Mde. Eulalia Jerome . . . . .	114, 123, 228, 248, 327, 335, 341
Keating, Hyppolitus William . . . . .	341
Keating, Jerome . . . . .	115, 128, 223, 252, 312, 327, 328, 335, 336, 337, 341, 446
Keating, Joan . . . . .	245
Keating, John . . . . .	125
Keating, John, Jr. . . . .	100, 106, 115, 120, 123, 124, 128, 228, 248, 312, 316, 328, 335, 336, 340, 341, 436, 439, 446, 451
Keating, Mrs. John . . . . .	316
Keating, Julius . . . . .	446, 448
Keating, Mary . . . . .	341
Keating, Mary C. . . . .	334
Keating, Mde Salitte Jerome . . . . .	124
Keating, Thomas . . . . .	212
Keating, William . . . . .	446
Keating, W. H. . . . .	451
Keating, Dr. William V. . . . .	341
Keenan, Rev. Bernard, Portrait of . . . . .	221
Keebler, Jacob . . . . .	158
Keegan, Michael . . . . .	213
Keegan, M. R. . . . .	213
Keegan, R. . . . .	212
Keenan, Father . . . . .	221
Keenan, (Kenon,) Rev. Bern., 39, 40, 48, 50, 56, 97, 109, 110, 128, 211, 214, 226, 227, 236, 237, 239, 305, 417, 434	434
Keffer, Jacob . . . . .	157
Kehoe, Francis . . . . .	126
Kelley, Rev. M. A. . . . .	414
Kelly, Rev. Daniel . . . . .	212, 221
Kelly, Rev. Mr. . . . .	25
Kelly, John . . . . .	435
Kelly, Robt., S. J. . . . .	346
Kellyville, Pa. . . . .	40, 43, 50, 214
Kempton, Madam Jenny . . . . .	418
Kempton, William Probasco . . . . .	418
Kenna, Hugh . . . . .	452, 454, 455
Kennedy, James . . . . .	158
Kennedy, Martin, Sr. . . . .	250, 255, 256, 307
Kennedy, Patk . . . . .	250
Kennedy, Right Rev. Dr. . . . .	4
Kennedy, James . . . . .	256
Kenny, Anne . . . . .	119
Kenny, Anthony . . . . .	436, 437, 440, 445, 446, 453, 454
Kenny, Anthony H. . . . .	84, 86, 88-98, 99, 102, 104, 105, 107, 117, 126, 256
Kenny, Rev. Anthony . . . . .	337
Kenny, Charity Ann . . . . .	320
Kenny, Chas. . . . .	104, 123
Kenny, Edward . . . . .	335
Kenny, Mary . . . . .	111, 432, 437
Kenny, Mary Colgan . . . . .	455, 457
Kenny, Michl . . . . .	112, 125, 224, 226, 229, 232, 320, 329
Kenny, Patk . . . . .	238
Kenny, Rev. Patrick, Diary of, (from 1816-19) 64-76; 77-128; (from 1827-1829,) 223-256; (from 1829-1833) 305-342; from Sept. 3, 1821, to Oct. 11, 1825 . . . . .	422-458
Kenny, Rev. Peter . . . . .	425
Kenny, Squire . . . . .	71, 314, 432
Kenny, Thomas J. . . . .	314
Kenny, Mrs. Thomas Jenkins . . . . .	315
Kenrick Family, Jottings on the, By John McCall . . . . .	459-67
Kenrick, Rt. Rev. F. P., 273, 280, 282, 328, 329, 334-36, 400-4, 406-9, 411, 412, 414, 460, 462, 463	463

# INDEX.

505

	PAGE
Kenrick, Rt. Rev. P. R., 41-46, 48, 52, 143-145, 157, 172, 173, 209, 211, 214, 218, 272, 406, 407	
Kenrick, Rev. Richard . . . . .	460, 463
Kenrick, Mr. . . . .	462
Kenrick, Mrs. . . . .	460
Kenrick, Thomas . . . . .	459, 463
Kern, Anne . . . . .	246, 247
Kerns, Ann . . . . .	308
Kieley, Rev. Jeremiah . . . . .	41
Kiernan, Very Rev. William, D. D. . . . .	54
Killduff, Dr. . . . .	412
King, Father . . . . .	48
King, George . . . . .	363
Kirby, Rev. Dr. . . . .	1, 4, 5, 8, 20, 27
Kirk (Kirke), Mr. . . . .	478, 479
Kirkpatrick, Thomas . . . . .	158
Klein, Jacob . . . . .	157
Knaresboro, Rev. Mr. . . . .	25
Koch, Rev. Joseph . . . . .	217
Koenig, Prof. Oscar . . . . .	420
Kuntz, Jacob . . . . .	157
Lafayette, (La Fayette) . . . . .	345, 353, 447, 448, 454
Lafarge, John, S. J. . . . .	346
Lafferty, Danl. . . . .	126, 224
La Jalousie, Br. Guiana . . . . .	25
Lalitte, Mde . . . . .	248, 328
Lambing, Rev. A. A., Sketch of Catholicity in Pittsburg, Pa. . . . .	293-304
Lancaster, Pa. . . . .	39, 40, 50, 56, 59, 95, 96, 209-222, 239, 241, 249, 272-274, 281, 305, 442
Lancaster County, Pa., Catholic Chronicles, by Francis X. Reuss . . . . .	210-222
Lancaster, John . . . . .	399, 400
Lancaster, Raphael . . . . .	399
Lancasterian Fund . . . . .	195
Landry, George . . . . .	473
Landry, Mrs. . . . .	473
Landry's St. . . . .	348, 348
Lantzy, Joseph . . . . .	157
Larcey, Rev. Mr. . . . .	446
Larkin, Mrs. Rose . . . . .	229, 241
Larkin, Rev. Felix . . . . .	411
Larkin, Rev. John, S. J. . . . .	411
Larkin, Thomas . . . . .	109, 236, 315
Larkin, William . . . . .	98, 117, 118, 122, 235-237, 239-243, 245, 315
Larnandie, Fred. . . . .	346
Lassan, Jas. . . . .	107
Laurel Ridge . . . . .	47
Lavary, Anne . . . . .	241
Lavay, Jos., S. J. . . . .	346
Laville, John . . . . .	85
Lawrence, St. . . . .	162, 164, 191
Lazarists . . . . .	301
Leamy, John . . . . .	436
Lechler, Mary . . . . .	219
Leddy, Andrew . . . . .	
Leddy, Michael . . . . .	212
Lea Brothers & Co. . . . .	354
Lee, Mr. . . . .	360, 361
Lee, Mrs. . . . .	73
Lee, Thomas Sim, Esq. . . . .	361, 362
Lee, William . . . . .	363
Leew, Fer. de., S. J. . . . .	346

	PAGE
LeFevre, Bishop . . . . .	406
Leland, Mr. . . . .	466
Leonville . . . . .	345
Leray, Archb. . . . .	347
Leret, Peter . . . . .	361, 363
Lesley, J. P. . . . .	273
Lespes, Franc., S. J. . . . .	346
Lessage, Margite . . . . .	312
Leitner, Dr. . . . .	215, 275
Leitner, Father . . . . .	221
Leitner, Rev. Louis, D. D. . . . .	214, 222
Lemke, O. S. B., Rev. Peter Henry, Portrait and fac-simile of Signature, 129; Sketch of, by Lawrence F. Flick, M. D., 129-192; Picture of his first meeting Prince Gailltzin, 151; View of his Tomb at Carrolltown, Pa., 157; dwelling at Carrolltown, Pa. . . . .	161
Leo XII, Brief of, to Bishop Rosati . . . . .	29-34
Leo XIII . . . . .	216
Leonard, Squire . . . . .	226
Lesage, Mr. . . . .	100
Lewis, David . . . . .	71
Liebermann, Madam . . . . .	420
Limestone . . . . .	293
L'Homme, F. (Francis) . . . . .	402
Lincoln, Abraham . . . . .	282
Lipp, Mrs. . . . .	121
List, Kate . . . . .	219
List, Mrs. . . . .	212
Little Sisters of the Poor . . . . .	302, 304
Locust Grove . . . . .	281
Logue, Thomas . . . . .	54
Lominy, John . . . . .	239, 240
Londonderry . . . . .	70, 73
Loneragan, Rev. Patrick . . . . .	295
Long, Major . . . . .	451
Loretto, Pa. . . . .	150, 151, 152, 156, 162, 163, 164, 167, 171, 191
Lorhert, John . . . . .	423
Loughran, Rev. John . . . . .	49, 217
Loughlin, Patrick . . . . .	213
Loughran, Rev. James . . . . .	217
Louisville, Ky. . . . .	295
Love, Rev. Mr. — . . . . .	311
Loyd, Miss . . . . .	328
Lucas, Mr. F. . . . .	327
Luis, Don . . . . .	417
Luther, John . . . . .	157
Luther, Rev. Father Aloysius, O. S. B. . . . .	192
Luther, William, . . . . .	157
Lynch, Bishop . . . . .	419
Lynch, John . . . . .	250
MacDonnell, Rt. Rev. Dr. . . . .	9, 25, 26
MacKiniry, Dav., S. J. . . . .	347
McAllister, — . . . . .	76
McAllister, Anne . . . . .	76
McAtee, Fr. Francis . . . . .	47
McBride, Jas. . . . .	118, 240, 251, 252, 307, 322, 440
McBride, Rev. M. J. . . . .	217
McBride, Pk. . . . .	75, 240
McCabe, John . . . . .	463
McCaffrey, Miss Susan . . . . .	218
McCaffrey, Miss Ellie . . . . .	418
McCaffrey, Rev. Dr. . . . .	218

	PAGE
McCall, John, Jottings on the Kenrick Family . . . . .	459-67
McCann, (Can,) Barney . . . . . 109, 110, 115, 122, 126, 127, 231, 251,	427
McCann, James . . . . .	412
McCarton, Anne . . . . .	455
McCarton, Cathé. . . . .	430
McCarton, Jane . . . . . 226,	455
McCarton, John . . . . . 67, 425, 431, 443,	444
McCarton, Joseph . . . . .	225
McCarton, Kitty . . . . .	254
McCarton, Mrs. . . . . 93, 96, 226, 227, 231, 233-235, 240,	457
McCarty, — . . . . .	95
McCarty, James . . . . .	157
McCarty, Mrs. . . . .	248
McCauley, Neal . . . . .	322
McCleane, Lawyer . . . . .	446
McCleane, Mrs. . . . .	446
McClusky, Mr. . . . .	335
McConamy, John . . . . .	212
McConnel, John . . . . .	158
McCormick, Joseph . . . . .	399
McCormick, M. . . . .	459
McCready, Francis . . . . .	106
McCready, (McCready,) Dennis, 87, 106, 107, 117, 120, 126, 232, 244, 311, 312,	431
427 . . . . .	88, 245, 333
McCready, Jeremias . . . . .	120
McCready, Mrs. . . . .	80, 97, 119
McCulloch's . . . . .	365
McCoy, Mr. . . . .	255
McDanel, Jos. . . . .	252
McDermot, John . . . . .	414
McDermott, Rev. Daniel . . . . .	87, 227
McDevitt, Hugh . . . . .	236, 237, 240
McDevitt, Hugh . . . . .	352, 353
McDonnell, Mr. . . . .	12
McDonnell, Rev. John . . . . .	444
McDonough, Billy . . . . .	66
McDonough, Lieut. Peter . . . . .	457
McDoug, Arthur . . . . .	440
McDowel, Squire . . . . .	414
McElroy, Rev. J. J. . . . .	415
McElroy, Rev. John, S. J. . . . .	88
McEvoy, Mr. . . . .	88
McEvoy, Mrs. . . . .	212
McEvoy, Patrick . . . . .	82, 85, 86, 87, 234, 235, 250
McEvoy, Robert . . . . .	214
McFall, Rosanna . . . . .	87, 89, 91, 93, 110, 111, 333, 334, 335
McGee, Aaron . . . . .	84
McGee, Hanna . . . . .	212, 215, 305, 326, 327, 329, 333, 337, 432, 443
McGee, James . . . . .	87, 89, 91, 93, 94, 106, 126
McGee, James, Scur. . . . .	317, 318
McGee, Jno. . . . .	87, 229, 230, 241, 244, 251, 255, 325, 329, 334, 336
McGee, Mrs. . . . .	334, 336
McGee, Mrs. Cathé. . . . .	79, 95, 106, 111, 112, 114, 128, 236
McGee, Mrs. Margt. . . . .	111, 125, 248, 319, 329, 436
McGee, Patk. . . . .	228
McGinley's . . . . .	85, 226, 227, 432
McGinn, Paul . . . . .	67, 72
McGinnis, Paul . . . . .	217, 222, 277
McGinniss, Rev. Arthur . . . . .	214, 221, 222
McGinniss, Rev. James C. . . . .	73
McGirr, Barney . . . . .	76
McGirr, R. . . . .	

	PAGE
McGirr, Rev. Terence . . . . .	36, 41, 66, 76, 73, 107, 112, 156, 252, 296, 438, 441, 442
McGovern, Anna T. . . . .	443
McGovern, Francis . . . . .	220
McGran, Terence . . . . .	54
McGran, Patk. . . . .	94
McGrann, Ann . . . . .	437
McGrann, Ann . . . . .	220
McGrann, Matthew . . . . .	123
McGrann's . . . . .	214
McGrath, Wm. . . . .	431
McGuigan, Barney . . . . .	236, 320
McGuigan, Father John . . . . .	48
McGuigan, Rev. John D., S. J. . . . .	42
McGuigans, Barney . . . . .	122
McGuire, James . . . . .	126
McGuire, Rev. Mr. . . . .	123, 434
McHenry, James, . . . . .	42
McHugh, Rev. J. . . . .	414
McIntyre . . . . .	451
McIntyre, Mr. Daniel . . . . .	418
McKenna, Elizabeth . . . . .	471
McKenna, Hugh . . . . .	238
McLane, Doctor . . . . .	235
McLane, Louis . . . . .	340
McLane, Miss Juliette . . . . .	340
McLane, Senator Lewis . . . . .	234, 235, 240
McLeod, Revd. Denis . . . . .	4, 5
McLoughlin, John . . . . .	212, 220
McMahon, James . . . . .	212
McMaster, James A. . . . .	279
McMullen, Patrick . . . . .	212
McMullen, Rev. — . . . .	409
McMullen, Rev. Augustine . . . . .	47
McNamara, Revd. E. . . . .	21
McNamee, James . . . . .	212
McNeal, Mrs. . . . .	218
McNamee, Barney . . . . .	95
McQuaid, Ace. . . . .	249
McQuaid, Owen . . . . .	229
McQuaid, Patk. . . . .	251
McRay, Mrs. . . . .	447
McSwiney, Very Revd. Dr. P. . . . .	13
McTague, Ann . . . . .	220
McTague, John . . . . .	220
McTague, Kate . . . . .	220
McTague, Mrs. B. . . . .	212, 213, 215, 220
McTague, Peter . . . . .	220
McTague, P. S. . . . .	214, 220
Mackin, Father . . . . .	221
Mackin, Father John P. . . . .	213
Magdeburg . . . . .	138
Magee, Jas. . . . .	105
Magee, Pk. . . . .	443
Magahan, Michael Dan . . . . .	154
Magran . . . . .	94
Maguire, Father . . . . .	48
Maguire, Rev. Charles B. . . . .	296, 297
Maguire, Jas. . . . .	252
Maguire, John . . . . .	412
Maguire, Thos. . . . .	427, 429, 430, 434, 438
Maher, Edwd. . . . .	224, 226, 227, 231, 233, 234, 235, 240
Maher, John . . . . .	412

# INDEX.

509

	PAGE
Maher, Mr. . . . .	99, 226
Maher, Rev. P. . . . .	40
Mahaffy's . . . . .	92
Mahon, Fanny . . . . .	97
Mahon, P. . . . .	459
Mahoney, Ml. . . . .	85
Mahony, Michael . . . . .	82, 83, 86, 87, 88, 94, 96
Mal, Cardinal . . . . .	10, 11
Mangan, James Clarence . . . . .	459-467
Mangan, John . . . . .	461
Mangin, Rev. Charles J. . . . .	413
Manning, Daniel . . . . .	212
Manning, Robt. . . . .	377
Mara, Jn. . . . .	71
March, Professor . . . . .	263
Mareschal, (Marshal,) Most Rev. Amb. . . . .	70, 88, 206, 209, 236, 256, 435
Margerum, Margaret . . . . .	220
Marietta, O. . . . .	276, 277, 278
Marsh, Doctor . . . . .	449
Martin, Mrs. . . . .	125
Martin, Rev. Martin F., 215, 221 ; Portrait of . . . . .	222
Martin, Rev. Thos. . . . .	230, 232
Martin, Wm. . . . .	427
Martinsville, St., La. . . . .	343, 348
Maring, Henr. S. J. . . . .	346
Mary's, St., Church, Philadelphia, Pa., 69, 93, 76, 84, 88, 99-101, 103, 214, 216, 219, 279, 300, 355, 401-404, 406-408, 410-413, 431, 433, 436-438, 447, 462 ; View of Church (before alteration) . . . . .	134
Mary's, St., College, Ky. . . . .	400
Mary's, St., Seminary, Baltimore, Md. . . . .	446, 454
Mary St. Anthony, Sister . . . . .	340
Mary's College, Mt. St. . . . .	212, 218
Masquelet, Father . . . . .	152
Mary's, Mount St. . . . .	401
Mathew, Rev. Theobald, Letters to Dr. Kirby, 1, 2, 4 ; to Dr. Cullen, 3 ; Portrait, Frontispiece . . . . .	212
Mathias, James . . . . .	468-70
Matignon, Rev. F., Letters to Mathew Carey . . . . .	390, 472
Matthews (Mathew), Very Rev. Wm., 246, 307, 309, 321 ; Portrait and facsimile of signature . . . . .	468, 469, 470
Matignon, Rev. F. . . . .	414
Mattingly, Rev. S. S. . . . .	413
Mawley, Samuel . . . . .	295
May, Alexander . . . . .	346
Mayer, John, S. J. . . . .	346
Maynooth (Maynoth), College, Ireland . . . . .	35, 461, 462, 467
Maysville, Ky. . . . .	293
Meehan, Father . . . . .	464, 466
Mellon, James . . . . .	456
Mellon, Mr. Henry . . . . .	254
Mellon, Patk. . . . .	254, 255
Mercy, Sisters of . . . . .	11, 300, 302, 304
Meredith, Mr. James . . . . .	374
Merino, Gabriel . . . . .	393
Mermentan . . . . .	349
Mexico, Bishop in, A. D. 1519 . . . . .	389, 391
Mezzofanti, Cardinal . . . . .	10, 11
Michael's, St. . . . .	49, 301, 409
Michael's Orphan Asylum St. . . . .	302
Miège, S. J., Bishop, 177-179 : Portrait and fac-simile of signature . . . . .	261
Miegs, Colonel . . . . .	399
Miles, Bishop . . . . .	417



	PAGE
Miles, Catherine . . . . .	399
Miller, Abner . . . . .	447, 449
Miller, Elizabeth . . . . .	87, 88, 96, 97, 103, 108, 118, 126, 127, 128, 228
Miller, Maria . . . . .	292
Miller, John G. . . . .	157, 158
Miller, Mrs. . . . .	158
Milligan, Miss . . . . .	336
Minchan, Rev. Mr. . . . .	453
Mitchel, Mr. . . . .	441
Mitchell, Capt. . . . .	383
Molony, Mr. Francis . . . . .	19
Molyneux, Rev., Mr. . . . .	372, 374, 383
Molyneux, Rev. Robt. . . . .	384
Monachesi . . . . .	409
Monaghan, Michael . . . . .	80
Monahan, Rev. John . . . . .	217
Montague, Patk. . . . .	435
Montgomery, Capt. . . . .	476
Montgomery, Jno. . . . .	475, 476
Moony, Sheriff . . . . .	438
Moore, George . . . . .	416
Moore, Mr. Philip . . . . .	418
Moosmüller, Father, O. S. B. . . . .	192
Morgan, Danl. . . . .	472
Morgan, Revd. Thos. . . . .	12
Morgan, William . . . . .	412
Moriarty, Dr., O. S. A. . . . .	416
Morrison, Robt. . . . .	337
Morrison, Wm. . . . .	80, 97, 107, 119
Morucca . . . . .	13
Morucca Creek . . . . .	26
Movers, George . . . . .	157
Moylan, Right Rev. Dr. . . . .	16
Moyneham (Moynahan), Rev. Mr. . . . .	64, 453
Mozar, John . . . . .	218
Mucklehon, Barney . . . . .	107
Mucklehon, Bernard . . . . .	86
Mucklehon, Mrs. . . . .	90
Mulholland, Rev. Francis D. . . . .	402
Mulholland, Rev. James E. . . . .	420
Mulledy, Father, S. J. . . . .	211
Mullen, Rev. M. A. . . . .	414
Müller, Rev. Adelbert, O. S. B. . . . .	192
Murphy, Bishop, Letter to Dr. Cullen . . . . .	20
Murphy, Arthur . . . . .	93, 230, 442, 445
Murphy, Chs. . . . .	93, 230
Murphy, Mr. . . . .	466
Murphy, Mr. Jas. . . . .	425
Murphy, Jn. . . . .	335
Murphy, Rt. Rev. Dr., John . . . . .	16, 18, 20
Murphy, Susy . . . . .	308
Murray, John . . . . .	154
Murray, Michael . . . . .	158
Myer, Francis . . . . .	433
Myer, H. (Henry Meyers) . . . . .	402
Myers, Joseph . . . . .	431
Nachon, Franc, S. J. . . . .	345, 346
Nagel, Jacob . . . . .	158
Nancrede, Dr. . . . .	102
Nancrede, Med . . . . .	100
N. Andw. . . . .	79

	PAGE
Napoleon III.	270
National Academy of Science	268, 269, 291
Natural History Society	268, 291
National Institute for Promotion of Science	291
Neagle, J.	355
Neale, Mr. F.	373
Neale, Rev. Francis	366
Neale, Rev. Henry, S. J.	197, 199, 200
Neale, Rt. Rev. Leonard, 366, 384; Letters to Mathew Carey	471, 472
Neckere, (Bishop) Leo de	345
Neckere, Rev. —, S. J.	213
Neckere, R. R. L. de	346
Needlett, Stephen	408
Nelas	444
New Castle, 76, 80-83, 85-88, 94, 96, 121, 227, 228, 233, 233, 234, 237, 244, 250, 253, 307, 318, 327, 335, 429, 430, 437, 438, 454	418
Newland, Prof. William	417
Newland, Prof. William A.	417
Neumann, (Bishop) Father, C. SS. R., 45, 49, 52, 209, 213, 215, 216, 403, 414, 416, 417	214
Neustader, Jacob	13
New Amsterdam, Br. Guiana	72
Newark, Del.	344
New Orleans, La.	85
Newport, Del.	394
Nicaragua, Bishop of, A. D. 1521	427, 428, 430
Noel, André	75, 251, 252, 342
Noel, Andrew	251, 450
Noel, Lolo	251, 450, 457
Noel, Mary Louisa	342
Noel, Mother Louisa	79, 85, 87, 88, 96, 97, 99, 102, 104, 105, 108, 126, 226, 228, 232, 236, 238, 240, 242, 246, 312, 315, 317, 318, 325, 329, 333-337, 342, 424, 428, 430, 439, 447, 450, 453, 454, 457
Noel, Mrs. Laurette, 79, 85, 87, 88, 96, 97, 99, 102, 104, 105, 108, 126, 226, 228, 232, 236, 238, 240, 242, 246, 312, 315, 317, 318, 325, 329, 333-337, 342, 424, 428, 430, 439, 447, 450, 453, 454, 457	96
Nolan, —	81, 92, 98, 104, 105, 120, 244, 309, 311, 337, 440-442
Nolan, John	448
Nolan, Mrs.	97, 118
Nolan, Mary	158
Noon, Michael	300, 304
Notre Dame School Sisters	413
Nunan, Rev. P. J.	269, 291
Numismatic and Antiquarian Society	
Oblate Sisters	342
O'Brien, Dennis	236
O'Brien, Father A. J.	280
O'Brien, Rev. William Francis Xavier	295, 296
O'Bryan, Thomas	413
Ochs, Jacob	212
Ockard, Mr. Henry	278
O'Connell, Miss Josephine	418
O'Connor, Bishop James	419
O'Connor, Bishop Michael, 164, 172, 298, 299; Portrait and fac-simile of signature	389, 406
O'Connor, Dr. Charles P.	48, 50, 53, 54, 420
O'Connor, Rev. R. V.	49
O'Connor's	95
Odonoghoe, Rev. Mr.	448
O'Flaherty, Father Thomas B.	164
O'Hara, Bishop	414, 420
O'Hara, Col. James	295
O'Hara, Mr. Thomas	374, 375

	PAGE
O'Hara, Rev. William, D. D. . . . .	40, 43, 53, 58
Oheltree, James . . . . .	425
O'Keefe, Rev. Joseph . . . . .	413
Ollivier, Rob., S. J. . . . .	346
O'Mealy . . . . .	100, 438
O'Neal, Father John . . . . .	244
O'Neal, Mary . . . . .	228, 238, 242, 244
O'Neale, Rd. Mr. . . . .	468, 469
O'Neil, John . . . . .	86, 87, 88
O'Neill, Bernard . . . . .	361, 362
O'Neill, Rev. Peter . . . . .	427
Opelousas, La. . . . .	347, 348, 349
O'Reilly, Father M. J. . . . .	221, 222
O'Reilly, Rev. John . . . . .	297
O'Reilly, John Boyle, Portrait of . . . . .	260
O'Reilly, Rev. M. J., Portrait of . . . . .	222
O'Reilly, Rev. P. R. . . . .	413, 420
O'Rourke, Canon . . . . .	461, 462
Osborn's . . . . .	80
Osorio, Diego Alvarez de . . . . .	394
Overbrook, Pa. . . . .	36, 50, 53, 59, 62
Owens, Jn. . . . .	87
Paillasson, Vict. . . . .	346
Panama, Bishop of, A. D. 1534 . . . . .	396
Paresce, Father . . . . .	48
Parisot, P., Vic. Gen. . . . .	346
Parker, Mr. . . . .	20
Parmentier, Isabella . . . . .	425, 428
Parret, Ant., S. J. . . . .	346
Parry, Captain . . . . .	38
Pascault, Lewis . . . . .	363
Pasquet, Rev. Mr. . . . .	64, 65, 83
Passionists . . . . .	303
Patterson, W. . . . .	412
Patterson, Walter . . . . .	410
Payne, J. Orlearbar . . . . .	203
Peas, Rev. Mr. . . . .	91
Pellentz, Rev. Mr. James . . . . .	361, 363
Pennell, Alice . . . . .	91
Peraz, O. S. D., Vincent de . . . . .	388, 389
Perché, Archbishop . . . . .	347, 401, 402
Peter's, St., Church, Columbia, Pa., View of . . . . .	49
Peyton, Bridget . . . . .	220
Philan, Very Rev. Richard . . . . .	303
Phillipps, Anne . . . . .	196
Phillipps, Francis, Esq. . . . .	196
Phillips, J. C. . . . .	105
Phillips, John C. . . . .	308
Pierce, Dan. . . . .	336
Pierce, Patk. . . . .	109, 111, 114, 116, 122, 226, 236, 320
Pierce, Peter . . . . .	310, 318
Pierce, Jean . . . . .	435
Purcel, Doctor James, M. D. . . . .	118, 122, 127, 226
Purcell, Rev. John B. . . . .	213, 401, 402
Pierre, Jean . . . . .	66
Pile, Rev. Mr. . . . .	380
Pile, Rev. Mr. Henry . . . . .	360, 362, 363
Pile, Rev. (W. H.) . . . . .	380
Pittsburg, Pa., 71, 73, 152, 164, 169, 188; Sketch of Catholicity in, By Rev. A. A. Lambing, M. A. . . . .	293-304
Plankton, Eli . . . . .	323, 32

	PAGE
Plantation Versailles, La. . . . .	25
Plaquemine, Brûlé, La. . . . .	344
Platt, James . . . . .	158
Platt, John . . . . .	158
Platt, Michael . . . . .	157
Plunkett, Rev. Robert . . . . .	381, 382, 383
Point, Vic., S. J. . . . .	346
Pointe aux Loups . . . . .	345
Polk, Rev. J., S. J. . . . .	218
Poole's . . . . .	451
Porrondo, Steph., S. J. . . . .	346
Porto Rico . . . . .	10
Pottstown, Pa. . . . .	219
Pottsville, Pa. . . . .	45
Potter, Mr. . . . .	312
Poulson . . . . .	245
Power, James . . . . .	363
Power, Rev. W. A. . . . .	414
Poyntor, Bishop . . . . .	206
Pranewitz, Rev. Mr. Thos. . . . .	362
Prendeville, Garrett . . . . .	11, 17
Presentation Nuns . . . . .	83
Preston, Rev. Mr. . . . .	418
Prestwick, Thomas . . . . .	464
Price, James . . . . .	388
Priego, George de . . . . .	47
Prince George County, Md. . . . .	323
Provenchere Family . . . . .	108, 112, 118, 121, 240, 439, 448
Provenchere, Mr. . . . .	106, 341, 450, 451
Provenchere, Peter, Jun'r . . . . .	208
Provincial, Mrs. . . . .	366
Queen, Richard . . . . .	236
Quigley, Peter . . . . .	75, 128
Quimby, Doctor . . . . .	420
Quinlan, Bishop . . . . .	345, 347
Quinlan, R. R. Bishop . . . . .	422
Quin, Dennis . . . . .	420
Quirk, Mr. . . . .	339
Rabel, Mr. . . . .	142, 143, 165
Raes, Dr. (Father) . . . . .	409, 415
Rafferty, Rev. Patrick . . . . .	413
Rainaldi, Rev. G. . . . .	393
Ramirez, O. S. D., Michael . . . . .	100, 101, 106
Randal, Josiah . . . . .	402
Randanne, F. (John) . . . . .	69
Radanne, Rev. Mr. . . . .	201
Ray, — . . . . .	345
Rayne, — . . . . .	220
Read, Miss . . . . .	243
Reader, James . . . . .	39, 173, 286
Reading, Pa. . . . .	279, 297, 303
Redemptorists . . . . .	235, 334, 429
Reed, George . . . . .	438
Reed, Lawyer, Jr. . . . .	220
Rehill-Lee, Mary A. . . . .	104
Reilly, Mich'l. . . . .	412
Repplier, John . . . . .	
Reuss, Francis X., Sketch of Rev. Joseph Balfe, D. D., 35-63; Catholic Chronicles of Lancaster County, Pa., 210-222; Appendix to Memoir of Prof. S. S. Haldeman, 271-292; Some Notes in the Life of Very Rev. Charles Ignatius Hamilton Carter, V. G. . . . .	1803-1879, 399-421

	PAGE
Reynolds, Bishop	413
Reynolds, Mrs.	480
Reynolds, Rev. T.	459
Reynolds, Thomas	480
Rice, Mr.	365, 367, 368, 379, 380, 384
Rice's	372
Richards, Peter	460
Richardson, Mrs.	374
Richefort, Ant.	350
Rickard, Capt. Stephen	425
Riley, Johnson	363
Riley, Hugh	362
Rittmeyer, G., S. J.	346
Roberts, Doctor	458
Robinson, Thos.	121
Robinson (Bracket), Mrs. Ellen	121
Roccofort, Aloysius, S. J.	346
Rodgers, John	305
Rodgers, Attorney-Gen'l.	234, 235
Rodrique, Dr. Aristide	163, 177
Rodrique, William	180
Roduit, Jos., S. J.	346
Rogers, Prof. H. D.	258, 260, 274
Roloff, Rev. F.	121, 435, 441
Rosas, Anthony de	390, 391
Rosati, Bishop, Brief from Leo XII	29
Rosati, Monsignor, Joseph	31
Rosecrans, General W. S., Portrait and fac-simile of signature	262, 339
Rosensteel (Rozensteel), George	361, 363
Rosensteel (Rosenberg), Mary	219
Rosseter, Rev. John, (O. S. A.)	458, 470
Rossi, John, C. M.	346
Rosti, F. Flavius H.	343, 346, 348, 349
Rozet, Henry, Esq.	368
Rudler, Anthony	157
Rush, Oliver	202
Russel, John	92, 315
Russell, Rev. James J., 217; Portrait of	221, 222, 277, 278
Ryan, Anne	92
Ryan, Archbishop	203, 207
Ryan, Catharine Martha	433
Ryan, James	361, 363
Ryan, Mrs. John	229
Ryan Mrs. Js.	229
Ryan, Lewis	73, 120, 336, 431, 433
Ryan, Mary	433
Ryan, Rev. Mr.	120, 248, 312, 314
Ryan, Rev. Mr. Matthew	368
Ryan, Will'm	435
Ryder, S. J., Rev. James, Portrait and fac-simile of signature	392, 412
Sacred Heart, Ladies of the	343
Sailer, Bishop (Father)	139, 140, 165
Samano, Don Felix Cabello	417
Sandwich Islands	268
San Felice, Cardinal	216
Santa Marta, Bishop of, A. D. 1534	395
Santols, Seb., S. J.	346
Sartorius, —	218
Santos, Prof. Dos.	409
Scanlan, P. F.	212
Schabacker, Jacob	157

# INDEX.

515

	PAGE
Schade, J. C., Esqr. . . . .	21
Schaffner, Casper . . . . .	157
Schlosser, Frederick . . . . .	141, 143, 165
Schollen, John . . . . .	157
Schnerr, Rt. Rev. Leander, O. S. B. . . . .	193
Seitz, Casimir . . . . .	181
Semmes, Joseph . . . . .	361, 362
Sener, Samuel M. . . . .	210
Sentee, Mary . . . . .	348
Serra, O. S. F., Rev. Junipero, Portrait and fac-simile of signature . . . . .	136
Serra, J. B., S. J. . . . .	346
Seton, Mother, Portrait of . . . . .	258
Sewall, Rev. Chas., 355, 361, 363, 365, 367, 370, 371, 373, 378, 380, 380, 383, 384; Letter to Mathew Carey . . . . .	379
Sewall, Nicholas . . . . .	363
Shaddy, John . . . . .	66
Shanahan, Bishop J. F., 217, 278; Portrait and fac-simile of signature, 391, 419, 420 . . . . .	306
Shannon, — . . . . .	54
Shannon, Rev. Thomas F. . . . .	96
Shanon (Keenan) Rev. Mr. . . . .	192
Sharbaugh, F. A. . . . .	417, 419, 420
Sharon Hill, Pa. . . . .	437, 435, 446
Shenfelder, (Shanfelder), Rev. Mr. . . . .	435
Shird, Wm. . . . .	229
Sheridan, Mrs. Ellen . . . . .	435
Sheridan, Jas. . . . .	322
Sheridan, Laurence . . . . .	40
Sheridan, Rev. P. . . . .	132
Sheridan, Gen. Philip H., Portrait and fac-simile of signature . . . . .	249
Sheridan, Thos. . . . .	452
Sherry, Michl. . . . .	213, 218, 221
Shorb, Rev. Basil A. . . . .	222
Shorb, Rev. Basil A., Portrait of . . . . .	158
Shrum, Nicklaus . . . . .	332
Shubrick, Alicia . . . . .	332
Shubrick, Cecilia . . . . .	328
Shubrick, Francis . . . . .	453
Shubrick, (Lieutenant) Irvine . . . . .	115, 328, 332
Shubrick, Lieutenant J. . . . .	115, 236
Shubrick, Mde. Julia . . . . .	328, 453
Shubrick, Thos. . . . .	350
Sibourd, Louis . . . . .	347
Sigouin, F. . . . .	253
Simmons, George . . . . .	346
Simon, Nic., S. J. . . . .	195-209
Sir John James Fund, The, by Martin I. J. Griffin . . . . .	367
Slaughter, Mrs. Anne . . . . .	218
Sloat, Margaret . . . . .	458
Smith, B. . . . .	412
Smith, Bishop Alexander . . . . .	343, 345, 347, 349
Smith, Charles . . . . .	196
Smith, Gertrude . . . . .	412
Smith, James M. . . . .	240
Smith, Jas. . . . .	115
Smith, Master Dan. . . . .	115, 259-361
Smith, Mr. . . . .	254
Smith, Mrs. . . . .	343, 350
Smith, Mrs. Mary A. . . . .	431
Smith, Phil. . . . .	66
Smith, Richard . . . . .	79
Smith, Thos. . . . .	

	PAGE
Smyth, Rev. Patrick . . . . .	197, 213
Snyder (Snider), Josh. . . . .	98, 102, 104, 107, 119, 120, 121, 312, 441
Soame, Peter . . . . .	196
Soame, Susan . . . . .	196
Soliday, Miss Louisa . . . . .	418
Soller, Jos., S. J. . . . .	346
Somers (Sommers), Danl. . . . .	119, 243
Sommers, Ann . . . . .	243
Sommers, My. A. . . . .	249
Sorin, C. S. C., Very Rev. E., Portrait and fac-simile of signature . . . . .	131
Sourin, Rev. E. J. . . . .	49, 409, 411, 414
Spalding, Bishop . . . . .	417
Spalding, Rev. S. B. . . . .	414
Spaulding, Archbishop . . . . .	52
Springer, Charles . . . . .	333
Springer, Levi . . . . .	92, 457
Sportsman's Hall, Pa. . . . .	170
Stanley, Lord . . . . .	21, 24, 26
Steiger, Jn. . . . .	362, 363
Steman, Francis . . . . .	273, 292
Steman, (Stamy, Stemmy), Samuel . . . . .	257
Stewart, Mr. . . . .	367, 368, 370, 374
Stille, Dr. . . . .	419
Stillinger, Father . . . . .	185
St. Kitt's, W. Indies . . . . .	10
Stockalper, Ade, S. J. . . . .	346
Strassler, Ulrich . . . . .	158
Strickland, Mr. . . . .	205, 206
Strittmatter, Andrew . . . . .	157
Strobel, Rev. Geo. . . . .	411, 417
Stroud, Joshua . . . . .	316
Sturdevant, John . . . . .	412
Sullivan, J. T. . . . .	436
Sulpicians . . . . .	401
Surin, Mr. . . . .	328
Sutton, Mrs. . . . .	64
Swam, Francis . . . . .	159
Sweeny, Hugh . . . . .	368
Sweeney, Mary . . . . .	46
Sweeney, M. D. . . . .	412
Taafe, Rev. John . . . . .	428
Tarsis, Sarah C. . . . .	469
Tate, Mrs. Elizabeth . . . . .	202
Taylor, Ab. . . . .	108
Taylor, Levi . . . . .	431
Taylor, Rev. Mr. . . . .	73, 74
Taylor, Willm. . . . .	427
Testu, Mr. . . . .	339
Tessier, F. . . . .	402
Tenan, Margaret . . . . .	218
Thayer, Rev. Jn. . . . .	381
Theux, Theod. de, S. J. . . . .	346
Thomas, John . . . . .	157
Thomas, Mrs. . . . .	424
Thornton, Wm. . . . .	456
Thoro, O. S. D., Thomas de . . . . .	397
Tiers, Cornelius . . . . .	312
Tighe, James . . . . .	460, 461, 463, 466, 467
Tlascala, Bishop In, A. D. 1519 . . . . .	389
Tobes, Alphonso de . . . . .	395, 396
Tomalty, Henry . . . . .	363

# INDEX.

517

	PAGE
Tomiso, John . . . . .	224
Toner, Rev. Patrick J.; Portrait of, 222 . . . . .	215, 216, 217, 221, 222, 275, 413
Toole, James . . . . .	363
Torbert, Mr. John . . . . .	423
Tortola . . . . .	10
Trainor, Miss Margaret . . . . .	279
Trappist Monastery . . . . .	52
Trevelyan, Sir Walter . . . . .	263
Troy, M. Revd. Dr. . . . .	359
Trecy, Father . . . . .	340
Tricker, Josh. . . . .	320
Trinidad . . . . .	26
Truyens, Ch., S. J. . . . .	346
Tuigg, Bishop . . . . .	53
Tuigg, Very Rev. John . . . . .	302, 303
Ubita, John de . . . . .	393
Unity Township, Pa. . . . .	295
United State Frigate, Launch of (A. D. 1797); Poem by Eleanor C. Donnelly . . . . .	193
Unverzagt, J. B., S. J. . . . .	346
Ursuline Nuns . . . . .	302, 304
Valentini, Rev. Valentine . . . . .	53
Varin, Father . . . . .	221
Vaughan, Cardinal . . . . .	203, 207
Vaughan, Jane . . . . .	83, 449, 452, 453, 457
Venezuela, Bishop of, A. D. 1531 . . . . .	394
Vere, Schele De . . . . .	266
Vermillionville, La. . . . .	334
Verot, F. (Augustin) . . . . .	402
Vialletton, Ant., S. J. . . . .	346, 347
Vincennes, Ind. . . . .	294
Vincent, Pere . . . . .	68
Vincent of Peter, O. S. F. . . . .	390
Von Schilgen, Rev. Father Albert, O. S. B. . . . .	192
Vos, F. Peter de, S. J. . . . .	344, 346, 351
Wade, Mr. Peter . . . . .	65, 325
Wade, Nicholas . . . . .	429
Wade, Rev. Nicholas . . . . .	238
Wagner, Jacob . . . . .	212
Wagner, John A. . . . .	414
Waldron, Mr. . . . .	416
Wales, Lawyer . . . . .	235
Walker, David . . . . .	457
Walker, George . . . . .	123, 124, 223, 335
Walker, George W. . . . .	330
Walker, James . . . . .	457
Walker, John . . . . .	119, 123, 124, 223, 311, 330, 457
Walker, Mr. . . . .	384
Walker, Mrs. . . . .	255
Wall, Mr. . . . .	99
Wall, Mr. . . . .	224, 225, 249
Wall, Rev. John . . . . .	414
Wall, Rev. L. J. . . . .	414
Wall, M. . . . .	127
Walls, Mr. . . . .	87
Walmsley, James . . . . .	202
Walsh, Mr. . . . .	76
Walsh, Edwd. . . . .	362
Walsh, Martin . . . . .	92



	PAGE
Walsh, V. Rev. Maurice A., V. G. . . . .	53
Walsh, Patrick H., Letter to Mathew Carey . . . . .	380, 381
Walsh, Robert . . . . .	361, 363
Walsh, William . . . . .	361, 363
Wallmyer, Rev. Gerhard W. . . . .	414
Walters, Miss Mary A. . . . .	212
Walton, Rev. Mr. James . . . . .	360, 361, 363, 364, 380
Waltz, George . . . . .	457
Ward, Father . . . . .	48
Waring, Mr. M. X. H. . . . .	361, 362
Wasner, Michael . . . . .	158
Waters, Mr. John . . . . .	99
Wayne, General . . . . .	294
Waynesburg, Pa. . . . .	295
Weakland, George . . . . .	157
Weakland, Jno., Jun. . . . .	157
Weakland, John, Sen. . . . .	157
Weakland, Michael . . . . .	157, 158
Weakland, Peter . . . . .	157
Weakland, Samuel . . . . .	157
Weakland, William . . . . .	157
Webb, Mr. . . . .	401
Webster, Noah . . . . .	264
Weibel, Peter . . . . .	157
Welsh, Hon. John . . . . .	269, 270
West Chester, Pa. 65-68, 70, 71, 75, 76, 80, 83, 85, 89, 90, 94, 97, 103, 104, 119, 128, 227, 321, 324, 424, 431, 434, 438, 439, 441, 443, 447, 449, 456, 458, 473	
West Indies, First Patriarch in, A. D. 1324, 390; Second Patriarch . . . . .	393
West Liverpool . . . . .	213
Westmoreland County, Pa. . . . .	160, 170, 174, 295
Whelan, Peter . . . . .	36
Whelan, Richd. . . . .	362, 363
Whelan, Rev. Charles . . . . .	375
Wheeler, F. . . . .	402
Whitacre, Mr. . . . .	92
White, Capt. Joseph . . . . .	363, 368
White Marsh, Md. . . . .	209
Whitfield (Bishop) Rev. M. . . . .	246, 402
Widman, S. J., Rev. C. M., Outlines of History—St. Charles Church at Grand Coteau, La. . . . .	343-351
Wilcox, Eliza . . . . .	67, 68, 71, 90, 312
Wilcox, William . . . . .	228, 238, 318, 326
Willcox, Mr. . . . .	68, 71, 74, 249, 250
Willcox, Mrs. M. B. . . . .	79
Willcox, Caroline . . . . .	90
Willcox, Mrs. Cauffman . . . . .	318
Willcox, Ellen . . . . .	90
Willcox, (Wilcox) James . . . . .	111, 117, 228, 249-251, 449
Willcox, James M. . . . .	341
Willcox, Ju. . . . .	71, 79, 90, 91, 116, 250, 251, 456
Willcox, (Wilcox) Joseph, 64, 67, 77, 79, 91, 93, 111, 116, 119, 122, 125, 223, 228, 238, 245, 246, 248-251, 310, 315, 316, 323, 324, 332, 334, 456	
Willcox, Joseph, Selections from Diary of Rev. Patrick Kenny (1826-1828), 77-128; (from 1827-1829) 223-256, 305-342; Notes on Persons named therein, 337-342; Extracts from Diary (of above) . . . 1821 to 1825, 422-458	
Willcox, Judge Mark, 64, 65, 69, 75, 79, 90, 95, 98, 111, 116, 228, 238, 246, 318, 326, 428, 436, 439, 444, 448, 449, 456	
Willcox, Mary . . . . .	98, 444
Willcox, Mary . . . . .	246, 449
Williams, Mrs. . . . .	312
Williamson, Lawyer . . . . .	226
Williamson, Mr. . . . .	379, 402

# INDEX.

519

PAGE

Wilmington, Del., 65-67, 69, 72, 73, 76, 77, 79-81, 83, 84, 86-89, 91-98, 102-104, 106-117, 119, 121-123, 126, 128, 223, 226, 227, 229, 232, 236, 237, 239-242, 244-246, 250, 254, 255, 305-342, 423, 425, 427-429, 432-437, 439, 442, 444-448, 452-455,	458
Wilson, Fletcher	415
Wimmer, (Abbot) Rev. Boniface, 166, 168, 169, 171-173, 177, 178, 179, 181, 184, 188,	189
Winterhalter, George	320
Wirth, Father Augustine, O. S. B.	181, 192
Wiseman, Miss	121, 249
Wiseman, Mrs.	121
Witman, Bishop	165
Wittman, Rev. Father	140
Witmer, Catherine	271
Wolfe, General	115
Wood, Bishop (Archbishop) James F., 40, 50, 52, 207, 208, 276, 278, 414, 418, 419, 420; Portrait and fac-simile of signature	129
Woodly, Peter	158
Woodstock College, Md.	300
Wooster, O.	213
Worthington, Mrs. Mary	368
Worthington, Squire	80
Wright, Rev. Henry L.	413
Wrightsville, Pa.	276
Wyat	224
Yellow Springs, Pa.	453
Youngstown, Pa.	442
York, Pa.	221
Young, George	94, 334
Young, Mr.	360, 361
Young, Notley, Esq.	361, 362
Yucatan, Bishop in, A. D. 1520	386-88
Zammit, Revd. Michael Angelo	12
Zebley, Mrs.	81
Zeiger, Peter	157
Zeitler, Charles	214, 215, 218, 220
Zeitler, Margaret	220
Ziegler, Barbara	219
Ziegler, Catharine	218
Ziegler, Francis	219
Ziegler, Francis Othmar	219
Ziegler, George	218, 219
Ziegler, John	213, 214, 218, 219
Ziegler, Mary Hoover	219
Ziegler, Mary Lechler	218
Zorn, Jacob	157
Zumarraga, O. S. F., Francis John	391-93





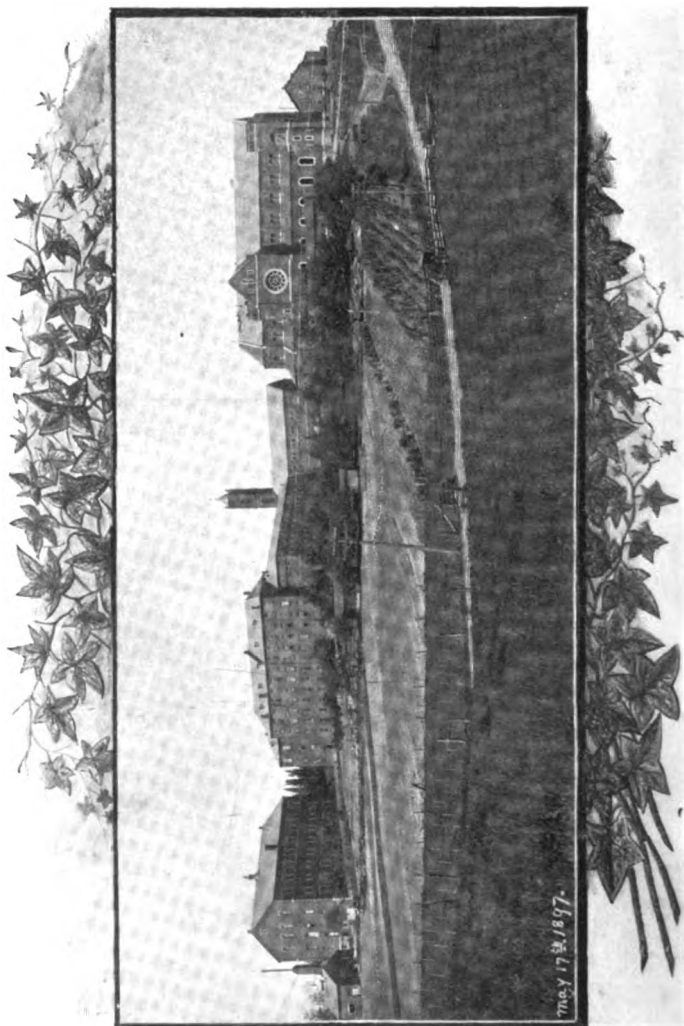
Library of the American Catholic Historical Society

You can aid the American Catholic Historical Society in its work

# St. Vincent's College and Theological Seminary

Beatty P. O., Westmoreland Co., Pa.

**T**his Institution was founded in the year 1846, by Rt. Rev. Boniface Wimmer, O.S.B., and incorporated with powers to confer degrees by an Act of the Legislature on the 28th day of April, 1870. It is conducted by the Benedictine Fathers.



ST. VINCENT'S COLLEGE, WESTMORELAND CO., PENNA.

**T**he location of this College is very healthy; the buildings are large, airy and commodious, heated by steam and well lighted by electric lights. There are three distinct courses of study—the Ecclesiastical, the Classical and the Commercial. In all these, special attention is given to Religious instruction and a thorough Catholic training. The students are divided, according to their ages, into three classes, each of which has its own study hall and dormitory, and is in charge of two Prefects.

Charges, \$200.00 a year, payable in advance.

For further information or Catalogue apply to

REV. RAPHAEL WIELAND, O.S.B., Director.

By purchasing from Advertisers in the Records.

# Bulletin.

---

## ANNUAL ADDRESS OF THE PRESIDENT.

REV. HUGH T. HENRY.

Our Society closes on this day one of the annual chapters of its history, and writes the heading of another. An account of the work done during the past year will be given in a summary way by the reports of the Officers and Standing Committees. It is not part of my purpose to anticipate these reports; but I do venture to call your attention beforehand to what I conceive to be the moral which may be fairly pointed in their connection. That moral is, I think, the real power which inheres in an enthusiastic devotion to an ideal. No one who is unfamiliar with the multiplicity of detail-work confronting the executive Board and the various Standing and temporary Committees can appreciate adequately the self-devotedness of those whom you have entrusted with the honorable task of performing that work. The Reports which will be submitted to your consideration this day should be regarded merely as indexes to much ampler volumes. Such encomium is certainly deserved; and I feel that it can be best passed by your executive officer, who does not pretend to share in it, but whose position has enabled him to recognize thoroughly and to be intimately impressed by its justice. Throughout the past year he has felt the stimulus and the edification arising out of a united, harmonious, generous spirit of labor. Here, if anywhere, he has found the old adage apply in all its force—"Labor ipse voluptas." But while this fact will perhaps furnish us with the key to the harmony, it fails to supply an adequate motive; this lies higher, and therefore rather increases than lessens the tribute I desire to pay.

But now let me draw your attention to another phase of my moral. The story is an old one—that of the reaper who, gazing at the immense fields of grain he must reap and garner, sat down in idle despair of ever accomplishing such a vast work. His master, however—who must have been something of a philosopher—allots him but one small corner of the field

## AMERICAN CATHOLIC HISTORICAL SOCIETY.

for the first day's work ; and, this having been finished, another small corner for the next day. In a short time, that which had seemed well-nigh hopeless becomes an accomplished fact. We, too, might well grow weary of the wide prospect of work confronting our Society, were we not such ambitious workers. The fields we must reap and garner stretch from ocean to ocean, and almost from pole to pole. As a Society, we have entered upon this vast labor quite single-handed ; and, although advancing steadily day by day, have been compelled to labor under the added discouragement of lack of appreciation, of much indifference, and sometimes of total misconception of our work and purpose. The substantial results accomplished during the thirteen years of our life may be properly judged a sufficient answer to our expectations ; and, while the point of vantage we have reached serves only to display more clearly to our sight the vastness of the prospect and the thousand pathways—intricate and confusing—which we must traverse, still it comforts us with the no less important retrospect of distances already covered, of old pathways that that have lost their old perplexities, and of new trails blazed in the wilderness for those who are to come after us.

You are familiar with the retrospect ; may I glance for a moment at the prospect ? I have said that we have met with not a little indifference and misconception. The character and extent of our work are not well understood by those to whom we reasonably look for moral and material help ; for I feel convinced that *pari passu* with a correct intelligence of our purposes would run a generous attempt to remove from our pathway some of its stumbling-blocks. Generally stated, our desire is to make possible the writing, by Catholic pens, of the history of Catholicity in America. With a strange indifference—into whose causes I need not enter here—Catholics have left the writing of their history to those who, even when they tried to be fair-minded, saw us through the glass of their lifelong prejudices, and therefore saw us darkly. We have given vent periodically to strictures, satire, retorts courteous and discourteous, as we have looked on the caricature gravely put forth by historians, and conscientiously regarded by our

## ADDRESS OF THE PRESIDENT.

fellow-citizens, as our true portrait. Anger and abuse failing to mitigate the evil, we have resorted to the cheapest of arguments—that of merriment. Nearly all of our expedients have been childish. One way lay open to us, and we did not enter. If others have thronged eagerly into that pathway, while we had not the ability, or the courage, or the foresight, to do so, we have scarce any just plea to lodge against anyone but ourselves that we are passed over in silence, that the achievements of our heroes are unrecorded, that our heritage has passed into alien hands. Much of the evil of this neglect of ours is well-nigh irremediable; but it is a comfort to know that much good lies yet patent to our tardy efforts. The children of this world are wiser in their generation than the children of light. They have an end in view, and they forthwith study earnestly to discern the means toward that end, and to become possessed of them. They will write the history of America? They therefore study to discern the only means possible to that end, and to become possessed of them. The means are: 1st. Collections of original documents; 2d. Archivists who shall supplement them; 3d. The storing of these priceless treasures in libraries, their proper indexing and cataloguing; 4th. Historical societies that shall busy themselves with digesting their contents; 5th. Periodicals that shall spread broadcast the intelligence of new finds, and by popularizing the study of history, rescue from careless or ignorant destruction documents of interest to the historian; 6th. Courses of Lectures which shall train the public taste. All of these means our Society has availed itself of, and with an eagerness and constancy that have been sorely tried by lack of proper financial support. Nevertheless, by practicing a rigid economy, our Society has certainly accomplished marvelous results. And if, resting our claims solely on what we have thus far accomplished, we should appeal for a more sympathetic and generous attitude on the part of our brethren in the faith, I feel that we should have done enough. It is within the limits of a modest estimate to say that this diocese alone should place on our roll of membership at least five thousand names out of our population of five hundred thousand. The moral and material



## AMERICAN CATHOLIC HISTORICAL SOCIETY.

help thus furnished would go far towards realizing our dreams—would prevent the diverting of Catholic Americana to channels and reservoirs unfamiliar to us and, at best, of tedious and partial accessibility.

Let me now enumerate briefly some of the desiderata which, in my opinion, our Society should attempt to compass as soon as possible.

First, we should have a competent librarian, whose whole services should be at the disposal of the Society, and who should be accessible always at the rooms of the Society. Our collection of books and original documents is growing so rapidly as to call for immediate and complete cataloguing and indexing. Our correspondence, too, must increase with our growth. And we should be prepared to furnish information—exact, minute, and copious—on all subjects proper to such a Society. Here is work already exacting enough to task the undivided energies of a competent librarian. And it is therefore our hope to make this desideratum our earliest possible achievement.

Secondly, we must undertake at some time the task of compiling a Guide to American Catholic History. Such a work would require a great expenditure of labor and money—an expenditure which, however great, would be incommensurable with the necessities it would meet and the opportunities it would offer to the student and historian of the Church in America. It ought to embrace a complete catalogue of Catholic Americana. These lie dispersed in many public libraries and private collections. To consult them we must be aware of their existence, character, and *locale*. It should also contain a well-ordered Topical Index—a matter of supreme importance to the scholar, who usually finds himself placed at a sad disadvantage in having to consult collections distributed widely through our vast territory, at a great expenditure of time and money, and not seldom with the discomforting result of an energy misplaced and fruitless. To illustrate the necessity of such a topical index I need merely refer to the fact that the admirable "Sketch of Mary Brackett Willcox," published last year in our RECORDS, contains

## ADDRESS OF THE PRESIDENT.

matter of much interest to the historians who shall undertake the task of writing the story of the early Catholicity of Missouri and Texas, as well as data of interest to the Catholic historian of Delaware and Pennsylvania. But from the title—perfectly descriptive though it be—what Œdipus could surmise the wealth of information gathered within its modest limits, concerning spheres of action so remote from Ivy Mills (the home of the subject of the "Sketch")? Nevertheless, a Topical Index such as I am suggesting, would refer to this information, would note the title under which it should be sought, and the place where it could be consulted.

A third section of such a Guide might be an exhaustive Bibliography, which should include not only permanent but as well ephemeral literature; which should include, also, not alone professedly historical treatments, but even the literature of romance based on, or having some connection with, history.

A work of this kind would be monumental, indeed, but would be of incalculable, and of lasting, value. And such a work lies properly within our province.

May I hint at another work which ought to be undertaken by a Society like ours? The prospect broadens as we advance, but this I take to be a stimulus rather than a discouragement. As Catholics, we have been thus far carrying on a guerilla warfare against historical error. Our attacks have been spasmodic, our fire has been scattering, our forces have been undisciplined. And the reasons for this are very plain. First, what is everyone's business is no one's business. And, secondly, the few patriots who spontaneously assumed the rôle of our defenders have found themselves compelled to do singly the work that can be well done only by an organization. The familiarity gained, only by herculean effort, with historical sources; the efficiency in method acquired only by long practice; the broadening views of our history and literature, which are the growth of a lifetime; the shrewd insight into the plans of the warfare waged against us, which is the gradual acquisition of any one man—all this has died with the solitary scholar, when it should have been the heirloom of an enduring corporation. The result is, that when a new de-

## AMERICAN CATHOLIC HISTORICAL SOCIETY.

fender appears, he must undertake anew the prodigious labors which, once performed, should have rendered such preparatory work unnecessary forevermore. Now it seems to me that a regular part of our work in future ought to be in the line of a Catholic Truth Society, which should concern itself merely with historical questions. There should be a strong organization possessing centres of activity in every diocese, but having one supreme and authoritative centre to which every mis-statement of history could be sent for review, and from which might be sent to discriminating and competent scholars and writers, both the erroneous statements to be criticized and a complete critical apparatus of authentic documents, of appropriate bibliography, and of whatever other matter pertains to the questions in hand. In this way we should soon have as auxiliaries men who would be specialists in certain lines, and whose critique would be authoritative and final. The RECORDS published by our Society could be made the medium for bringing such critiques before the scholarly world, and would gradually become a great arsenal of weapons to advance and defend the truth. And the work done would be done once only, but forever. History, indeed, repeats itself. And the exploded errors of yesterday must exhibit a recrudescence to-morrow. The point on which I am insisting, however, is that the work requisite for a complete answer to the old lies revamped, need be performed but once. And if every mis-statement were nailed immediately, while the matter is fresh in the public mind; if the ignorant, or bigoted, school-historian, pamphleteer, lecturer, paragrapher, found his ignorance or his bigotry exposed to the public gaze with the inevitable persistence of fate; if, in short, truth had not, in the language of the old adage, to pull on her boots—falsehood might no longer hope to be leagues ahead during that slow process. In the RECORDS of our Society the Catholic world should then find a ready and final answer to every historic prejudice and to every ignorant pretence.

Must these possibilities I have indicated remain mere day-dreams? If so, let us as Catholics cease our childish complaints. If we are being constantly assailed, whether by

## ADDRESS OF THE PRESIDENT.

positive assertion, or by the no less serviceable conspiracy of silence, let us frankly admit that our apathy has but invited attack ; that we esteem truth not worth the serious effort of defence and vindication ; that we attach but slight significance to the stigma of sloth we have borne so long.

Our Society, however, cherishes a brighter conviction that its pioneer apostolate of united and zealous labors in the interests of historical truth must ultimately dispel the apathy of which I have been speaking. This conviction is broadened and deepened as we recall the humble beginnings, the many triumphs, and the present eminent position of our Society. Our story is a short one, if we count years ; but a great one, if we count achievements. And our firm belief that a benign Providence sealed our earliest project with its approval ; inspired, guided, and sustained our efforts through many difficulties and rewarded these efforts with our present large measure of success ; and has therefore given us an indubitable earnest of ultimate triumph—this firm conviction of ours seems to me less the prompting of piety than the simple lesson of experience. We shall continue, with a renewed zeal, the work we have set ourselves to accomplish. A large part of that work must assume the character of a missionary enterprise ; and just here it is that every individual member of the Society can do much,—can influence opinion ; can conciliate attention to our work and our needs ; can double and treble our resources by placing new names on our roll of membership. Such work can be done only with greatest difficulty and with meagre success by the Society acting as an official body ; and, indeed, to divert its energies into this line would be to embarrass its just efforts within its proper province and, in so far, to pervert its formal purposes. Let me therefore conclude this address with a confident appeal to our members for a more earnest and unflagging spirit of that missionary enterprise which, by increasing our membership, shall furnish us alike with moral and material support, and shall place within the limits of an early possibility the realization of the schemes I have had the honor of placing before you.

## AMERICAN CATHOLIC HISTORICAL SOCIETY.

### REPORT OF THE EXECUTIVE BOARD.

Another year having passed by it becomes our duty to present to the members of the American Catholic Historical Society a résumé of the work accomplished since the last annual meeting.

The past year has been a fairly successful one when the burden of expense under which the Society has labored is duly considered. The advancement of the true objects of the Society has been hampered by lack of funds and the necessity of providing for the payment of the indebtedness incurred in the proper appointment of the house, thus leaving little to be expended in the collection of books, documents, manuscripts, etc.

The Hall of the Society has been almost completely furnished and well adapted for the purposes intended, and it is hoped that the members will show their interest by frequenting it. A very successful effort has been made to add to the interest in the Society by a series of Lectures, each of which was followed by an informal reception. On May 10, 1897, the President, Rev. Hugh T. Henry, delivered an address on the "Characteristics of Lowell." On October 26th, Miss Agnes Repplier read an original paper on "Women in Finance."

On November 26th, Marc F. Vallette, LL.D., read a paper on "Las Casas and Slavery in Spanish America."

The Lectures and Receptions were well attended and gave much pleasure to the members and invited guests who were present. A number of like entertainments are promised in the future.

A very complete collection of the costumes of the various female Religious Orders in America, in the form of dressed figures in imitation has been made and is now arranged in cases. Miss M. A. Green, to whose discretion and zeal the Society is indebted, must be congratulated on her success.

The following Orders are represented :

School Sisters of Notre Dame, Milwaukee, Wisconsin.

" of Divine Providence, Castroville, Texas.

" Oblates of Providence (colored), Baltimore, Md.

## REPORT OF THE EXECUTIVE BOARD.

Srs. Adorers of the Precious Blood, St. Hyacinthe, Canada.

Ursuline Nuns, Galveston, Texas.

Srs. of the Good Shepherd, Philadelphia, Pa.

“ “ St. Joseph, Chestnut Hill, Philadelphia, Pa.

“ “ Loretto, Loretto, Ky.

“ “ Holy Cross and Seven Dolors, St. Laurent, Canada.

Franciscans of the Perpetual Adoration, La Crosse, Wis.

Dominican Nuns, Sinsinawa Mound, Wis.

Benedictine Nuns, St. Mary's, Elk Co., Pa.

Srs. of the B. Sacrament (K. Drexel), near Torresdale, Pa.

“ “ Holy Child Jesus (English Order), West Philadelphia.

Discalced Carmelites, Baltimore, Md.

Srs. of the Assumption, B. V. M., Nicolet, Canada.

It is to be regretted that we are unable to avail ourselves any longer of the services of our Corresponding Secretary, Rev. H. J. Heuser, whose personal interest and counsel have been of great service to the Society.

The receipts of the Society from December 1, 1896, to November 30, 1897, were \$7,883.82. Of this amount \$3,000 were received as proceeds of a second mortgage placed upon our building, making our entire funded indebtedness \$11,000. Dues received from members amounted to \$2,833.26. Of this sum \$2,494.26 were from active, \$89 from contributing and \$250 from life members. Of the disbursements \$2,215.90 were paid on account of balance due to Mr. Charles McCaul and others for the improvements to our building, and the sum of \$408.61 was expended for furnishings. Mortgage interest of \$473 has been paid.

The most pressing need of our Society is the increase of membership; with this object in view a meeting of gentlemen interested in the permanent welfare of our Society was held on November 16, 1897. A committee was appointed to solicit new members, both active and life, with the understanding that all dues received from life members shall be used in reducing the loans secured by mortgages on the property, 715 Spruce Street.

Each member of the Society is urged to secure at least one new member during the new year. This would mean an increase in membership of about 600 and would enable the

## AMERICAN CATHOLIC HISTORICAL SOCIETY

Society to pay in full the second mortgage, amounting to \$3,000.

There have been published five numbers of the "Records" during the year, namely Nos. 3 and 4 of Vol. VII. and Nos. 1, 2 and 3 of Vol. VIII. Number 4 of Vol. VIII. is likewise in type, but not issued from press. The work of publication has, however, been so well brought up to date, that it is safe to make surmise that in future all numbers will be out exactly on date given on cover. Some new features have been added to the publication, notably the historical picture gallery, and others are in contemplation.

The business of the publication work, thanks to the great efforts of L. F. Flick, has been very materially advanced. The advertisements and sale of "Records" will now about cover expenses of publication, and there are fair prospects of the Society reaping a profit from the publication of its records during the year 1898.

### *Resources.*

From advertisements . . . . .	\$1,151 09
Subscriptions and "Records" . . . . .	26 00
Sale of "Records" . . . . .	160 70
Advertisements still unpaid . . . . .	312 60

Total Resources . . . . . \$1,650 39

### *Expenditures.*

Printing "Records" { Bills paid . . . . .	\$1,465 91
{ Bills payable . . . . .	100 00
Photo-engraving . . . . .	92 76
Photographing . . . . .	16 25
Reprints . . . . .	18 25
Printing inserts, rate cards, etc. . . . .	31 25
Commission advertisements and sale "Records" . . . . .	402 39
Postage . . . . .	128 60

\$2,255 41

In order to form a correct estimate of the net cost of the "Records" to the Society, the exchanges which the Society receives for its publication, and which are a valuable addition to the library, must be taken into account.

In the line of historical research there have been many manuscripts received which are under consideration for publication, and the following papers have been accepted :

## REPORT OF THE EXECUTIVE BOARD.

The Goshenhoppen Register of Baptisms, Marriages, Deaths, etc., from 1787 to 1800. Third Series.

Paper on Satterlee Hospital, 1862-1865. Edited by Miss Sara Trainer Smith, (made up) from notes of a Sister of Charity.

The Sir John James Fund, by Martin I. J. Griffin.

The additions to the library during the past year have been for the most part secured through exchange of publications. The amount expended on purchases is \$94.50, which includes \$32.50 worth of books paid for by advertisements. The only subscription of any consequence which the Committee felt authorized to make was for the indispensable *Jesuit Relations*, nine volumes of which have been paid for.

It will thus be seen that the funds devoted to the Library are entirely inadequate to the needs of the Society.

Excellent work has been done by Miss Farr and Miss Laws in the arrangement, classification and part cataloguing of a large amount of material consisting of letters, circulars, portraits, manuscripts and clippings which have been heretofore packed away in boxes and barrels. The material has been classified under forty subject headings, placed in labeled envelopes, arranged in fifty-four pamphlet boxes and catalogued. A large amount of apparently useless matter has been sorted out, permitting of much more ready reference to to that which remains.

The letters of the collection have been placed in five pamphlet cases and briefly indexed.

The valuable Reuss collection of manuscripts has been carefully catalogued and arranged in twelve boxes.

About five hundred portraits have been arranged in classes and partly catalogued.

The arrangement adopted has been such as to permit of the addition of like material received from time to time without producing any disorder.

A large collection of letters, newspapers, pamphlets and pictures yet awaits arrangement, while the card catalogue of the library, at present confined to author entries, needs to be completed and extended by the addition of a subject section, although the latter is not of indispensable importance in view



## AMERICAN CATHOLIC HISTORICAL SOCIETY.

of the close classification plan under which the books are now arranged.

### LIST OF DONORS.

Mrs. Leonora M. Lake.	S. M. Sener.
Miss E. R. Blight.	Walter George Smith, Esq.
Rt. Rev. Ign. F. Horstmann, D.D.	Dr. Wm. J. Campbell.
Miss Jennie Webb.	Miss Jane Campbell.
Rev. H. T. Henry.	James M. Swank.
Rev. H. T. Drumgoole.	Department of the Interior,
Rev. A. J. Schulte.	Washington.
Rev. F. P. Siegfried.	Georgetown University, Wash-
Rev. Jas. P. Turner.	ington, D. C.
Rev. Joseph C. Kelly.	St. Benedict's College, Atchison,
F. X. Reuss.	Kas.
M. I. J. Griffin.	State Librarian, New Jersey.
Rev. E. I. Devitt, S. J.	Josephinum College, Columbus,
Mrs. Susan Whitney Dimock.	Ohio.
Dr. L. F. Flick.	St. Joseph's College, Philada.
V. Rev. Dr. Middleton, O. S. A.	Sacred Heart College, Oklahoma
Rev. Jerome Hunt, O. S. B.	Ter.
Miss Belle Durney.	University of Notre Dame.
Rev. A. M. Clark, C. S. P.	Catholic Y. M. N. Union.
Benziger Bros.	University of Pennsylvania.
Rev. Ferdinand Kittell.	Mrs. Isabel Whiteley.
John J. O'Rourke.	Miss Amelia Priestmann.
Rev. P. R. McDevitt.	Rev. J. F. Loughlin, D. D.
John T. Reily.	M. F. Vallette, LL. D.
Hon. M. J. Lennon.	State Librarian of Pennsylvania.
George Barton.	Richard A. Duffy.
Chas. McCaul.	Dr. Gerald D. O'Farrell.
Royal Academy of History and Antiquities, Stockholm, Sweden.	

### EXCHANGES.

Abbey Student,	Atchison, Kan.
Agnetian Monthly,	Mt. Washington, Md.
American Antiquarian Society, Pro-	
ceedings of the,	New York.
American Catholic Historical Researches,	Philadelphia.
American Ecclesiastical Review, The,	New York, N. Y.
American Historical Register,	Boston, Mass.

## REPORT OF THE EXECUTIVE BOARD.

<p> <b>Angelus, The,</b>  <b>Angelus, The,</b>  <b>Angelus Magazine, The,</b>  <b>Anishinabe Enamiad,</b>  <b>Annals of the Association of our Blessed</b>            <b>Lady of Victory,</b>  <b>Annals of our Lady of the Sacred Heart,</b>            <b>The,</b>  <b>Annals of Iowa,</b>  <b>Annals of the Association of Perpetual</b>            <b>Adoration,</b>  <b>Armen Seelen Freund, Der,</b>  <b>Ave Maria,</b>  <b>Beauties of Mary, The,</b>  <b>California Volksfreund,</b>  <b>Catholic Advocate,</b>  <b>Catholic Advocate, The,</b>  <b>Catholic Citizen, The,</b>  <b>Catholic Citizen, The,</b>  <b>Catholic Herald, The,</b>  <b>Catholic Home Journal, The.</b>  <b>Catholic Journal of the New South,</b>  <b>Catholic Mirror,</b>  <b>Catholic News, The,</b>  <b>Catholic Reading Circle Review, The,</b>  <b>Catholic Record, The,</b>  <b>Catholic Register, The,</b>  <b>Catholic Review, The,</b>  <b>Catholic Sentinel, The,</b>  <b>Catholic Standard and Times,</b>  <b>Catholic Sun, The,</b>  <b>Catholic Telegraph, The,</b>  <b>Catholic Tribune, The,</b>  <b>Catholic Union and Times,</b>  <b>Catholic Universe, The,</b>  <b>Catholic World,</b>  <b>Cayuga Historical Society Proceedings,</b>  <b>Church News,</b>  <b>Church Progress and Catholic World,</b>  <b>Colorado Catholic,</b>  <b>Columbia,</b> </p>	<p> <b>Detroit, Mich.</b>  <b>San Francisco, Cal.</b>  <b>Cincinnati, O.</b>  <b>Harbor Springs, Mich.</b>    <b>West Seneca, N. Y.</b>    <b>Watertown, N. Y.</b>  <b>Des Moines, Ia.</b>    <b>Philadelphia.</b>  <b>Mt. Angel, Ore.</b>  <b>Notre Dame, Ind.</b>  <b>McSherrystown, Pa.</b>  <b>San Francisco, Cal.</b>  <b>Fall River, Mass.</b>  <b>Louisville, Ky.</b>  <b>Milwaukee, Wis.</b>  <b>Chelsea, Mass.</b>  <b>New York, N. Y.</b>  <b>Philadelphia.</b>  <b>Memphis, Tenn.</b>  <b>Baltimore, Md.</b>  <b>New York, N. Y.</b>  <b>Youngstown, O.</b>  <b>Indianapolis, Ind.</b>  <b>Toronto, Can.</b>  <b>New York, N. Y.</b>  <b>Portland, Ore.</b>  <b>Philadelphia.</b>  <b>Syracuse, N. Y.</b>  <b>Cincinnati, O.</b>  <b>St. Joseph, Mo.</b>  <b>Buffalo, N. Y.</b>  <b>Cleveland, O.</b>  <b>New York, N. Y.</b>    <b>Washington, D. C.</b>  <b>St. Louis, Mo.</b>  <b>Denver, Col.</b>  <b>Milwaukee, Wis.</b> </p>
--	---

# AMERICAN CATHOLIC HISTORICAL SOCIETY.

Columbia Herald, The,	Columbia, Pa.
Columbian, The,	Portland, Me.
C. T. A. News,	Philadelphia.
Connecticut Historical Society, Publications,	
Dedham Historical Register,	Dedham, Mass.
Dial, The,	St. Mary's, Kan.
Die Legende,	Wetaug, Ill.
Diocesan Record, The,	Scranton, Pa.
Donahoe's,	Boston, Mass.
Essex Institute Publications,	Salem, Mass.
Flight, The,	Baltimore, Md.
Georgetown College Journal,	Washington, D. C.
Globe Quarterly Review, The,	New York, N. Y.
Griffin's Journal,	Philadelphia.
Herold Des Glaubens, Der,	St. Louis, Mo.
Hesperian, The,	St. Louis, Mo.
Home Journal and News, The,	Yonkers, N. Y.
Homeless Boy, The,	Chicago, Ill.
Iowa Catholic Messenger, The,	Davenport, Iowa.
Iowa Historical Record,	Iowa City, Iowa.
Johns Hopkins University Studies,	
Journal of Zoophily,	Philadelphia.
Kansas City Catholic,	Kansas City, Mo.
Katholischer Jugendfreund,	Chicago, Ill.
Katholisches Sonntagsblatt,	Chicago, Ill.
Knox Co. Historical and Genealogical Magazine,	
Little Crusader, The,	Collegeville, Ind.
Messenger of the Sacred Heart, The,	New York, N. Y.
Monitor, The,	San Francisco, Cal.
Mt. Angel Banner,	Mt. Angel, Ore.
Mt. St. Joseph Collegian,	Baltimore, Md.
New Hampshire Historical Society, Proceedings,	
New World, The,	Chicago, Ill.
New Jersey Historical Society Publications,	
New York Freeman's Journal,	Paterson, N. J.
New York Genealogical and Biographical Record,	New York, N. Y.
	New York.

## REPORT OF THE EXECUTIVE BOARD.

Notre Dame Scholastic,  
 Ohio Waisenfreund,  
 Our Lady of Good Counsel,  
 Our Young People,  
 Pennsylvania Magazine of History and  
     Biography,  
 Pilot, The,  
 Pittsburgh Catholic, The,  
 Propagateur, Le,  
 Providence Visitor, The,  
 Record, The,  
 Republic, The,  
 Review, The,  
 Revista Catolica,  
 Rhode Island Historical Society, Publica-  
     tions of the,  
 Rosary Magazine, The,  
 Royal Academy of History and Antiqui-  
     ties, Publications,  
 Sacred Heart Review, The,  
 Salesian, The,  
 St. Anthony's Messenger,  
 St. Franziskus Bote,  
 St. Joseph's Post,  
 St. Vincent's Journal,  
 Salve Regina,  
 Sodalist, The,  
 Southern Messenger,  
 Sursum Corda,  
 Teacher and Organist, The,  
 Tidings, The,  
 University of California.  
 University of Pennsylvania, Publica-  
     tions,  
 Viatorian, The,  
 Villanova Monthly, The,  
 Weekly Bouquet, The,  
 Western Catholic News,  
 Western Chronicle, The,  
 Western Watchman,  
 Young Catholic, The,

Notre Dame, Ind.  
 Columbus, O.  
 Philadelphia.  
 Milwaukee, Wis.

Philadelphia.  
 Boston, Mass.  
 Pittsburgh, Pa.  
 Montreal, Can.  
 Providence, R. I.  
 Louisville, Ky.  
 Boston, Mass.  
 St. Louis, Mo.  
 Las Vegas, N. M.

New York.

Stockholm, Sweden.  
 Boston, Mass.  
 Philadelphia.  
 Cincinnati, O.  
 Cincinnati, O.  
 Dayton, Ohio.  
 Beatty, Pa.  
 New Orleans, La.  
 Cincinnati, O.  
 San Antonio, Tex.  
 Philadelphia.  
 Cincinnati, O.  
 Los Angeles, Cal.

Philadelphia.  
 Bourbonnais, Ill.  
 Villanova, Pa.  
 Boston, Mass.  
 Chicago, Ill.  
 Omaha, Neb.  
 St. Louis, Mo.  
 New York, N. Y.

# AMERICAN CATHOLIC HISTORICAL SOCIETY.

The following is a

## STATEMENT OF RECEIPTS AND EXPENSES.

From Dec. 1, 1896, to Nov. 30, 1897.

### Receipts.

Balance Dec. 1, 1896, Gen. Fund . . . \$	86	56	
Life " . . .	170	19	
Interest on life membership " . . .	13	00	
" " general " . . .	10	00	
			\$279 75
Dues from active members . . .	\$2,494	26	
" " contributing " . . .	89	00	
" " life " . . .	250	00	
Subscriptions to "Records" . . .	30	00	
Sale of "Records" . . .	173	50	
Sale of Reprints . . .	19	45	
Advertisements . . .	1,126	09	
Archivist Fund . . .	235	00	
Women's Auxiliary Committee . . .	179	52	
Lecture tickets . . .	6	00	
Sale of duplicates . . .	1	25	
Second mortgage . . .	3,000	00	
			\$7,904 07
			7,883 82

### Expenses.

Improvements . . .	\$2,215	90	
Furniture . . .	408	61	
			\$2,624 51
Interest on mortgage . . .	473	00	
Taxes (2 years) . . .	75	48	
Gas . . .	54	20	
Insurance . . .	13	20	
Water rent . . .	15	00	
Coal and wood . . .	156	13	
			787 01
Salaries . . .	565	00	
Postage, printing, stationery . . .	267	82	
Commissions . . .	430	03	
Printing "Records" . . .	1,703	57	
Reprints . . .	65	00	
			3,031 42
Cataloguing . . .	104	71	
Books . . .	94	50	
Loans . . .	250	00	
Manuscript . . .	164	00	
General expenses . . .	43	85	
			957 06
			7,100 00
Balance Dec. 1, 1897 . . .			\$783 82

## Bulletin.

### THE SOUVENIR TEA-SERVICE OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY.

In October, 1897, at a Meeting of the Reception and Entertainment Committee of the AMERICAN CATHOLIC HISTORICAL SOCIETY, a motion was made and adopted to endeavor to secure for the Society, a souvenir Tea-Service to be used at all the public receptions of the Committee. The Chairman, Miss Jane Campbell, appointed a TEA-SERVICE COMMITTEE to be composed of the following ladies :

MISS ELEANOR C. DONNELLY, Chairman.

MRS. HUGH J. MCCAFFREY, Vice-Chairman.

Mrs. Samuel Castner, Jr.

Mrs. Edward Beecher Finck.

Mrs. George Gebbie, Sr.

Miss M. C. Clare.

As a result of the labors of this Committee, the Chairman is gratified to report receipt of donations of China or Silver, as follows :

THROUGH MISS ELEANOR C. DONNELLY, Chairman,

Mr. Walter George Smith four cups and saucers, four plates.

Dr. & Mrs. Lawrence F. Flick and Master Flick four cups and saucers.

Mrs. Charles P. Henry one cup, saucer, and plate.

Miss Eleanor C. Donnelly and Sisters 4 cups and saucers, 3 plates, 1 sugar-bowl, 1 cream jug.

Mrs. Spellissy, 1 cup, saucer & plate.

Mrs. A. Kilpatrick and the Misses Kilpatrick 3 cups and saucers and plates.

The Misses Coleman, six plates.

Miss Fitzpatrick, 2 cups & saucers.

Mr. Martin I.J. Griffin, 3 cups, 3 saucers, 9 plates.

Miss M. L. Hardy. 1 dozen silver spoons.

Mrs. Wm. P. Camblos 5 cups & saucers, 4 plates.

Miss Kernan 1 cup and saucer.

AMERICAN CATHOLIC HISTORICAL SOCIETY.

Miss Helen K. Dolan 1 cup and saucer.

Miss Nellie Power 1 cup, saucer and plate.

Miss Brennan 1 cup, saucer and plate.

Miss Flaherty " " " "

Miss Annie McFall 1 doz. silver tea-spoons with the Society's monogram.

THROUGH MRS. HUGH J. McCAFFREY VICE-CHAIRMAN.

Mrs. Hugh McCaffrey 1 cup, saucer and plate.

Mrs. Henry S. McCaffrey 2 cups & saucers.

Miss Mary McGurk 1 cup & saucer.

Mrs. James Devlin " " " "

Miss Sallie T. Devlin 1 cup & saucer.

Mr. George J. Gensheimer 1 cup & saucer.

Miss Annie C. McCaffrey " " " "

Miss Annie V. McCaffrey 2 cups, saucers & plate

Miss Maggie Ryan 1 cup, saucer & plate.

Miss Maggie I. McGonigal 2 cups, saucers & plates.

Miss Mary A. Collins 1 cup & saucer.

Miss Mary Smith " " " "

Miss Rachel McKeever 1 cup & saucer.

Mrs. S. Morelock " " " "

Miss Ella McGuigan 1 cup, saucer & plate.

Mrs. Saml. Castner, Jr. 1 dozen cups & saucers—1 dozen silver spoons.

Mrs. George Gebbie, Sr. 1 doz. cups, saucers & plates—1 doz. coffee-spoons.

Mrs. Edward Beecher Finck and Mrs. S. A. Finck.—6 cups & saucers.

Mrs. Isabel Whiteley 4 cups & saucers, 6 plates, 2 ice-cream platters, 10 candle-shades, 1 rose-bowl, 1 cream-pitcher, 1 sugar-bowl, 3 large plates.

THROUGH MISS JANE CAMPBELL

Mrs. Clarence White 1 dozen cups & saucers.

Mrs. Ferran 1 cup & saucer

Mrs. Edward J. Kelly 1 cup & saucer.

Mrs. C. P. Bicknell " " " "

Mrs. John H. Connellan 1 cup & saucer.

## THE SOUVENIR TEA-SERVICE.

Miss McGarvey 1 cup & saucer.

Misses Lawn 2 cups & saucers.

Miss Higgins 1 cup & saucer.

Miss M. Devine 1 cup & saucer & 1 sugar-bowl.

Miss M. Campbell 1 cream pitcher.

Miss Julia Dooley 4 cups & saucers.

Mrs. Wm. McGrath 1 doz. silver tea-spoons, 1 dozen silver coffee spoons.

Miss E. R. Blight 6 cups and saucers.

Mrs. Ignatius J. Dohan 2 cups & saucers, 2 large plates, 1 silver ice-pitcher, 1 screen.

Mrs. George H. Haverstick 1 dozen silver coffee-spoons, with Society's monogram

Miss Shannon 6 cups, saucers, & plates.

Miss M. A. Fitzgibbon 3 cups, saucers & plates.

Miss M. A. Finley 3 cups, saucers, & plates.

---

Rev. E. J. Devitt, S. J., (member Com. on Hist. Research,) is working on the proposed compilation of a Directory of the Catholic Missions from 1770, down to the appearance of the first regular Directory in 1833.

---

Rev. Vincent Huber, O. S. B., has been interrupted in his work of copying the old Baptismal Register, of "Sportsman's Hall." He has been transferred to the west. Perhaps some arrangement can be made for continuing the work.

---

Miss Mary Florence Taney, of Covinton, Ky., will have her paper on "Chief Justice Taney" ready for the September number. She is also preparing a sketch of "Catholicity in Covington, Lexington and Newport, Ky."

---

Mr. Joseph A. Algaier of Reading, Pa., is working on a paper on the Catholic Church in that vicinity.

---

Mr. Francis X. Reuss has completed a memoir on the first native born (and the youngest) Benedictine Abbot in America, Rt. Rev. James Zilliox, O. S. B., 1st Abbot of St. Mary's Abbey, Newark, N. J. He is also working on a memoir of the late V. Rev. Charles I. H. Carter, V. G., Philadelphia.



## Book Reviews.

---

THE JESUIT RELATIONS AND ALLIED DOCUMENTS. Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791.—The original French, Latin, and Italian Texts, with English Translations and Notes; illustrated by Portraits, Maps, and Facsimiles. Edited by Reuben Gold Thwaites, Secretary of the State Historical Society of Wisconsin. Vols XV and XVI. Hurons and Quebec: 1638-39. Cleveland: The Burrows Bros. Company, Publishers.

A new volume of this series is no longer a novelty to the man of books. The appearance of the sixteenth so shortly after the appearance of the first holds out a fair prospect that many of the readers of the *Relations* will see the end of the series before they see the end of their days—a thing which cannot be said of every similar project. The publishing of an English translation of this work is, of course, something of an event in literary history, presenting, as it does, in an English dress that valuable series of documents from which writers have gleaned their richest materials for the history of a period when, for the first time an immense continent, buried for centuries in the gloom of barbarism and infidelity, was brought into contact with the Christianity and civilization of Europe. It were difficult to exaggerate the importance of a wider diffusion of the knowledge contained in these volumes,—a knowledge so varied as to present attractions to almost every class of readers, from the man of science to the casual reader of romantic adventure. Considered merely as a record of noble deeds performed in the pursuit of the noblest of objects the *Relations* are, of course, almost without a parallel, and it is impossible to read even a small part of them without feeling something of that glow of self-devotion which was felt habitually by the first heralds of the Gospel in the New World.

The appearance of an English version of the *Relations* must, at any time, have been hailed with delight, but it is particularly welcome at the present period, when American Catholic

## JESUIT RELATIONS AND ALLIED DOCUMENTS.

history has been having such strange fortunes. Hitherto, the *Relations* and similar precious documents, written in a foreign tongue and inaccessible to the general public, have been used, for the purposes of the historian, mainly by writers of the type of Parkman and Winsor. Now these writers, however much they may adhere to authenticated facts, certainly cannot be trusted for presenting their facts in a way calculated to produce a healthy impression on the reader. Between the facts themselves and the facts as presented by Parkman there is much the same difference as between an object seen in clear daylight and the same object seen under the peculiar sepulchral glare of an incandescent lamp. The facts are the same, but the effect is different. It is precisely the light in which they are exhibited that makes them produce an effect which is frequently unpleasant, and, at times, even disgusting. For our own part we must say that we rise from a chapter of Parkman with the uncomfortable feeling we should experience after spending half-an-hour in the company of a man who had been rehearsing, and even with some show of admiration, the praiseworthy deeds of some admired friend of ours and yet had been doing so in a manner that left the impression that there was a reservation of pity and contempt in his mind which he was at no great pains to disguise. It is the spirit of the writer, the innuendo, the hinting at motives, the half-concealed pity felt for what is deemed childish superstition, the scarcely Christian attitude of the writer towards the numerous manifestations of the supernatural in the lives of the missionaries, it is this and much more of the same character that tends to undo in a great measure the effect of the authentic narrative.

Fortunately for Catholics—yes, and for non-Catholics—the publication in an English version of such works as the *Relations* will make Parkman less necessary than heretofore. In these documents we possess the letters and notes of those who are the chief authorities for the facts. True, they are much simpler in manner than the more pretentious writings of the historian; but, for all that, they are much more satisfactory, even to the critical faculty; they are certainly more unctious,

AMERICAN CATHOLIC HISTORICAL SOCIETY.

more affecting, more heart-subduing, at least to anyone who has not been made case-hardened by prejudice.

As to the merits of the translation, as such, we must say, on the one hand, that (for two reasons) we are not disposed to be overcritical; first, that the defects, such as they are, will not detract much from the general effect of the work; second, that criticism is, at least for the scholar, disarmed by the presence of the French text opposite the English. But still we must add, in the interest of literary art, that the translation is anything but perfect. Even a casual glance at the English text will discover in it a lack of finish and a smack of foreign idiom. A more careful reading, especially if one eye be kept on the French, the other on the English, will reveal defects of a more serious character. At one time there is a slight misapprehension of the meaning of a word; at another some carelessness in the choice of the English. A few examples will show that we are not hypercritical. The phrase *nos domestiques*, which occurs so often in the letters of the missionaries, is hardly to be rendered by "our domestics"; the English expression, in all ordinary usage, means *servants, menials*, which the missionaries certainly never had. The English word "sedentary" is hardly the equivalent of *sédentaires* as applied to the savages who had given up their roving life and settled in the neighborhood of Quebec. In translating the French participle *débauché* we would advise the translator to keep in mind the various grades of depravity indicated by the word and not too hastily render it by "debauched." In vol. xv, p. 176, l. 14 the expression may mean no more than *badly demoralized*. This caution is especially needed in translating French writings of so early a date as 1638.

The pronouns *tu* and *ton* are strangely handled by the translator. *Thou* is put for *tu* wherever the latter occurs, whether it is the *tu* solemn, or the *tu* familiar, or the *tu* contemptuous. These are fair samples of a defective translation that occasionally mars an otherwise fair performance.

We are tempted to insert here an extract from the English version which will illustrate how the controversialist may forge a weapon from the history contained in the *Relations*. The

## LIFE AND LETTERS OF THOMAS KILBY SMITH.

passage exhibits the effects of the evidences of the Catholic religion on the untutored but keen and unprejudiced sages of the forest primeval. "Here is an outline," writes one of the missionaries, "of what inclines them to the Truth that we preach to them. 1. The art of inscribing upon paper matters that are beyond sight. 2. The strict conformity to reason that is found in all our maxims. 3. The unity of our doctrine; for they are astonished that the same things are told them at Kébec as we preach here. 4. Our own certainty in upholding what we teach. 5. The contempt that they see us show for death and for all the dangers we have to incur. 6. The aversion among the French, which they admire, to all kinds of sensuality, to which they abandon themselves through a propensity that is a part of their natures. 7. The opinion they now have that we are not people to deceive ourselves in a matter of so much importance. 8. That Christian confidence in the goodness of God that we have shown them in the adversities we have suffered. 9. This principle: That man did not create himself, and consequently must go back to his origin, which can only be an independent Being. 10. The vanity they are continually discovering in their usual notions."

M. P. H., S. J.

LIFE AND LETTERS OF THOMAS KILBY SMITH, BY HIS SON WALTER GEORGE SMITH. Putnams. An octavo volume of 487 pages; well printed, finely illustrated, well indexed and nicely bound.

One hundred and sixty-one pages of the book are devoted to a memoir written by Walter George Smith, which closes with a beautiful touching poem by Helen Grace Smith. The greater portion of the book is made up of letters written by General Smith to members of his family during and immediately after the war. At the end there is a short character study of General Smith by his son Theodore Dehon Smith, known in religion as Father Maurice.

The memoir is a concise, respectful relation by a dutiful son of the life-story of a distinguished father with judicial

sangfroid. The letters, many of which were written on the battle field, give a picture of the war in all its phases, which volumes of history could not depict. When one has read the book one cannot but feel that the memoir is a very modest foreshadowing of what is revealed by the letters, and that for once a father's story has not been spoiled by the vanity of his filial biographer.

General Smith was not only a great soldier, but also a man of remarkable literary attainments. He was a careful observer and had the true instincts of a Christian gentleman. What he had to say was well said—better than most men could have said it—hence his letters are most fascinating, both in subject-matter and for style. Touches of nature run through them everywhere. For instance, what could be more pathetic than his delineation of the sufferings of the innocent children of the South. “I must tell you a little anecdote of my own experience, and in order to appreciate it you must know that the route we marched over to reach this point had already been traversed by three armies, that everything eatable, and almost all to wear had been pillaged from the houses that lined the road, for it is the habit of the soldier to take what he wants wherever he finds it; and in hot pursuit or quick retreat, or on the eve of impending battle, there is no one to gainsay him in his desires. Well, so it happened that I halted my brigade at Willow Springs to bivouac for the night, and at the earnest request of a lady, the wife of a physician, made their house my headquarters, for the presence of the commanding officer is guarantee of protection. I had been seated on the porch but a short time when a sweet little girl of perhaps seven summers, brought me a rose, and as I patted her head and fondled her, for she was very pretty and interesting, she lisped out, ‘If I had only a cracker and some water I would go to bed, but I’m very hungry and I can’t sleep.’ ‘Why, my dear, haven’t you had your supper?’ ‘No, sir, I haven’t had anything to eat all day, but if I just had a cracker and a little water, I could lie down.’ My supply wagon hadn’t come up, but there was about a biscuit of hardtack, in pieces, in my haversack, and this I gave the little child, who sat at my feet

## ORDEALS, COMPURGATION, EXCOMMUNICATION, ETC.

and ate it all with such famishing hunger. Oh! it would have made your heart bleed to see these lambs, so visited for the sins of their fathers, these suffering innocent little ones—no food, no shelter, no shoes, scarce raiment enough to cover their nakedness, though born to affluence. How long, Oh! Lord! how long?”

L. F. F.

ORDEALS, COMPURGATION, EXCOMMUNICATION, AND INTERDICT. Edited by Arthur C. Howland, Ph. B., University of Illinois. Published by the Department of History of the University of Pennsylvania, 1898.

This pamphlet belongs to a series of "Translations and Reprints from the Original Sources of European History" published by the University of Pennsylvania. The series is open to the criticism of attempting to cover large tracts of ground at the speed of express-trains. For instance, the present pamphlet concerns itself with four distinct and not very closely related subjects, and with the rather large period in history known as the Middle Ages; and the "reprints," together with an introduction and other editorial comment, take up but 34 pp.—a small treatment of a long time and of large themes. The pamphlet is open to more objections than our space will permit us to elaborate, or even to suggest fully. The introduction alone bristles with matter for criticism. It bears the title: "Mediaeval Legal Procedure." In his first sentence the editor remarks that "In the jurisprudence of the Middle Ages we do not find any trial in the modern sense of the word, no careful weighing of testimony followed by a decision in accordance with the evidence." Now, it would conduce to clearness if he would tell us, somewhere in the pamphlet, what limits of time he includes under the name of "Middle Ages." We can furnish an instance—an "original reprint"—concerning a trial which took place in the early part of the 12th century, in which we have evidence of a "careful weighing of testimony followed by a decision in accordance with the evidence." We did not hunt for it—it came to our notice in the most casual reading; but it is an

AMERICAN CATHOLIC HISTORICAL SOCIETY.

ecclesiastical, and not a civil trial; and perhaps our editor was referring solely to civil trials when he penned the remarkable Macaulayan generalization? If so, why does he not say so? Or perhaps he meant to assert our contention (and to include in it even civil trials), when he used the apparently ungrammatical *double negative* (sc., "we do *not* find . . . *no* careful weighing of testimony")?

We have space but for another instance of editorial inexactness. We read the statement (p. 2): "Throughout the Middle Ages the theory of the law placed the burden of proof on the negative side." It was in the first half of the 12th century that Peter the Venerable answered the charges of St. Bernard against the Cluniacs by demanding some proofs of the charges: "For *thus the law requires*," he wrote, "that he who accuses anyone should prove his charge, since *the burden of proof always lies on the accuser*." The italics are ours. We think the editor strives to be fair, however, although his limits—and perhaps his limitations—are against him.

H. T. HENRY.

THE LIFE OF CHARLES CARROLL OF CARROLLTON. With his CORRESPONDENCE and PUBLIC Papers by Kate Mason Rowland. G P Putnam's Sons, New York 2 vols—750 copies. \$6.

It is a satisfaction to the students and lovers of American History that the career of "The Last of the Signers" has been compiled from original sources. This authentic presentation of the life of a most distinguished American will enable enlightened judgment to be given to the extent and value of the services of one who risked the largest fortune in the struggle for American Liberty.

Miss Rowland's task has been discharged in the true historical spirit and by a method commendable for its adherence to the truest form of historical narration.

This LIFE is not a piece of "historical writing." It is not one beautified by words of picturesque import which adorning yet conceals the historical record.

### NAPOLÉON III AND HIS COURT.

Favored with an abundance of documentary material the author has skilfully arranged this into a brilliant but compact narrative of the career of the Signer.

We Catholics have boasted so stoutly of Charles Carroll of Carrollton, though knowing but little of his life and services, that we should feel an obligation to one who has made known so fully the history of this foremost advocate and upholder of our Country's Independence.

Many erroneous statements are corrected and an abundance of accurate information, founded upon original documents, is given concerning the endeavors for Religious Liberty and Political Independence of this stalwart American.

M. I. J. G.

NAPOLÉON III AND HIS COURT. By Imbert de Saint Amand. Translated by Elizabeth G. Martin. Charles Scribner's Sons.

Another volume of the well known Imbert de Saint Amand's interesting chronicles of the French Court, and one moreover in the perusal of which many of us will feel quite at home. Indeed to all born in the thirties of this century, he speaks of events almost as well remembered as those of yesterday. Eugénie's marriage, the Holy Places, "The Sick Man," Sebastopol, Balaklava, Eugénie at Windsor, Victoria at St. Cloud, the Malakoff, the birth of the Prince Imperial, etc., ring in our ears like "household words," reminding us of events once quite as absorbing as any of the present day, and over which it is a now melancholy pleasure to linger as the lively pen of a keen observer once more summons them before our vivid gaze.

Let us think a little on France and Napoleon in 1853. Early that year, at the age of 45, but with the ardor of 25, he had wooed and won the warm heart and beautiful hand of Eugénie, Mademoiselle de Montijo, "of noble Spanish blood, French in heart and education, and Catholic by descent and convictions." Don't we remember reading of the intoxications of the Parisians, as the young bride swept through



AMERICAN CATHOLIC HISTORICAL SOCIETY.

admiring crowds to the *Grand Salon* of the Tuileries, where the Emperor surrounded by Cardinals, Marshals, Princes, and Serene Highnesses was waiting to sign the contract? And how the splendor is surpassed next day at Notre Dame, where amid the enchantment of flowers, music, arms, monuments, historic memories, beautiful women, brave warriors, statesmen, scholars and divines, the Archbishop of Paris celebrates the nuptial Mass, calls down the blessing of heaven on bride and groom and conducts them to the portals of the old Cathedral, whence they drive through cheering crowds to the Tuileries first and then to the Chateau of St. Cloud where they are to spend the honeymoon! We all said at the time that there was not a happier couple in Europe.

This was probably the year of their greatest popularity. The Coup d 'Etat of two years before seemed to be forgotten by the men, while the women went nearly frantic over the elegance, the graciousness, and the dazzling beauty of the young Empress. The Emperor's defence of Pius IX against the insurgents in Rome (for which at least he got the credit) made him very popular with the Catholics of all countries, while his calm, circumspect and conservative policy secured him the esteem of all moderates whether monarchists or republicans.

The Court too, in spite of its expensive grandeur, spectacular pleasures, and the gaudy displays of the *parvenus*, was highly popular with the Parisians. The jealous bourgeois, no longer crushed by the haughty grandeur of the old regime, felt quite at his ease there as soon as he found himself moving among men of distinction admitted from every class. Finally France at large, weary of the Republic's uncertainties, excesses, and weaknesses from 1848 to 1851, seemed little disposed to regret her lost liberties. She was too happy. Never before had Paris been gayer or money more plentiful. Speculation of all kinds was rife. A new spirit pervaded the city. Paris, beautiful unquestionably, but still a city of the past, was to slough off her old skin, and to be transformed into a city of the future. Grand boulevards were to admit light, heat and verdure into every quarter; the *Bois* was to be made a

## CATHOLIC HISTORY IN CURRENT LITERATURE.

jewel capable of attracting the world at large. Louis XIV's famous words to Mansard were in everybody's mouth. "Build! Keep on building! We furnish the money, and the foreigners will pay it!" But here we must stop. Want of space alone prevents us from saying a word more regarding a book that treats on a famous man of peace who unfortunately for himself and his country became an unsuccessful man of war. We cordially recommend it. It is well written, well printed, carefully guarded in remarks regarding Catholics, and above all seems to be composed with judgment and a conscientious regard for truth.

E. R.

---

## CATHOLIC HISTORY IN CURRENT LITERATURE.

AMERICAN CATHOLIC QUARTERLY REVIEW. January, 1898.—An article entitled "The Relations of the Catholic Church with the Indians of North America," by Richard R. Elliott, is particularly valuable for its presenting in a single magazine article the entire history of the efforts of the Church to evangelize and civilize the Indians of the northern continent. After reading the article one is convinced that if the Indian has been neglected he has not been neglected by the Catholic Church.

THE CATHOLIC WORLD. May, 1898. "Catholic Life in New York City," by Richard H. Clarke, LL. D., contains a history in brief of a great diocese by a most competent authority.

THE MESSENGER OF THE SACRED HEART. May, 1898.—An article in the May number of this magazine furnishes a sample of literature the producing of which lies within the province of historical societies. We mean the article entitled

## AMERICAN CATHOLIC HISTORICAL SOCIETY.

"Madame Boyer and her Work in the Brooklyn Navy Yard," originally "a paper read before the Brooklyn Catholic Historical Society, by Paymaster John Furey, U. S. N., retired." Madame Boyer would seem to have been the pioneer of an apostolate that has been taking shape and form these few years past. The work of her life lay among the most neglected and most depraved class of Catholics—the sailors in the service of the United States Navy. Up to a few years ago poor 'Jack' was considered a hopeless case; but to-day things are changed. Catholic zeal has at last reached the wayward salt and found that in a corner of his heart there is a spot wherein faith, hope and charity may thrive. Not to mention other evidences of an interest awakened in the welfare of the sailor, there are to-day as many as four\* Catholic chaplains in the American Navy. If any one doubts their opportunities of doing good we must refer him to the testimony of Father Chidwick of the ill-fated MAINE. The testimony of Paymaster Furey is even stronger, for he has had a chance of observing the contrast between before and after the period of Madame Boyer's work and influence. He notices a distinct change between the present and the time when the sobriquets "Holy Joe" and "Sky Pilot" applied to the chaplain were real indications of the light in which his ministrations were regarded by the sailors; "and we of the navy," says the writer, "attribute much of the result to the work and prayers of Madame Boyer." In future histories of the Church in America let us hope that the work of these special apostolates may have the place they are entitled to, beside the building of churches, orphan asylums, and reformatories, and the opening of new dioceses. The very cream of Catholic history is the record of work done at the prompting of spontaneous, self-sacrificing zeal for souls.—Another most interesting article in the May number is the "Foundation of Gethsemani Abbey." The Trappists need no introduction, but the account of their first planting in American soil furnishes most delightful as well as most edifying reading.

---

\* We have, however, only newspaper authority for the appointment of the fourth.

## CATHOLIC HISTORY IN CURRENT LITERATURE.

THE PILGRIM OF OUR LADY OF MARTYRS.—Readers of Catholic history will find in successive numbers of the *Pilgrim*, beginning with January of the present year, a translation, by instalments, of a historical sketch of the "Jesuits and New France in the Seventeenth Century," by Rev. Camille de Rochemonteix, S. J. A remark similar to one made above on the subject of the Jesuit *Relations* is called for here. The writer covers the same ground as Parkman in his history of the Acadian settlements; they both use the same materials, and the two writers are honest enough to exhibit both the lights and the shades of the characters portrayed; and yet how different is the *tout ensemble* of the two pictures presented. If in Parkman's writings there were less intrusion of the individual bias of the writer his readers would have a truer notion of the beginnings of Catholic history in New France and a better acquaintance with the personages who played the principal parts in the events of the period. But we are not arraigning Parkman so much as pointing attention to a narrative in which the unprejudiced reader will find less need of the personal equation in determining the amount of objective truth to be placed to the credit of the writer. The sketch of Father Rochemonteix is especially interesting because the scene is laid in the romantic Acadia, and because it is a history of one of the very first attempts to establish a mission in the northern part of the continent. It is exceedingly desirable that Catholics should be drawn to the reading of such narratives; they are much more interesting than fiction, and—perhaps a trifle more edifying.

M. P. H., S. J.

SANDWICH ISLAND MIRROR. A Reprint. A strong side light on the proposed annexation of Hawaii is brought out through the republication, in San Francisco, of a "Supplement to the Sandwich Island Mirror, containing an account of the persecution of Catholics at the Sandwich Islands," the original edition of which pamphlet appeared in 1840, having been printed, that year, in Honolulu. The spirit of bigotry and intolerance that actuated the early evangelical missionaries from the United States found expression in the atrocities and

AMERICAN CATHOLIC HISTORICAL SOCIETY.

infamous persecutions that were visited upon the handful of Catholic natives by the Hawaiian chiefs and Queen Kāahumanu. The Protestant missionaries from this country cunningly wormed themselves into the confidence and councils of native authorities and infused into a simple minded people (teaching even the children) most shameful misrepresentations of the Catholic faith and its professors. A natural result of this course was the persecuting and banishing of every visiting priest, until the arrival of the French frigate *L'Artemise*, under Captain Laplace. After Laplace had given the king forty-eight hours in which to comply with his demands for justice to the native Catholics and their pastors, a new regime was inaugurated, in spite of opposition from Protestant missionaries, who had so intrenched themselves in the Islands and had the ear of the king. This shameful chapter in Protestant missionary annals is too little known. In view of the fact that descendants of these "missionaries" constitute a large and influential factor in the present Dole government, the character of the annexationists may not unfairly be considered in connection with their early training and traditions, religious as well as political.

F. W. P.

---

ADDITIONS TO THE LIBRARY SINCE  
JAN. 1, 1898.

Magdalena—A Drama by T. D. Warner. Donated by Theodore McFadden, Esq.

Report of N. H. State Librarian, Oct. 1, '92 to Oct. 1, 1894—Concord, 1894. Donated by New Hampshire State Library.

Report of Trustees of N. H. State Librarian, etc., Concord, 1896. Donated by New Hampshire State Library.

Register of the Soldiers and Sailors of New Hampshire, War of the Rebellion. Donated by New Hampshire State Library.

ADDITIONS TO THE LIBRARY.

Nine Papers of Charles Henry Hart, read before the Numismatic and Antiquarian Society of Philadelphia. Donated by C. H. Hart through F. X. Reuss.

Nineteen Pamphlets, Historical and Medical. By Lawrence F. Flick, M. D., 1886-1896, bound in one volume. Donated by L. F. Flick, M. D.

Jesuit Bibliography. Vol. VIII. Purchased.

Douay Bible, Philadelphia, Cummiskey Ed., 1825. Donated by Mr. Dillon.

Book of Maps. Ditto.

Proceedings of Meeting in Commemoration of Doctors Harrison Allen and George Henry Horn, Philada., 1897. Donated by E. J. Nolan, M. D.

Papers Read Before the Lancaster Co. Historical Society (three in number) also Collection of Clippings. Donated by S. M. Sener.

Thirty-first Annual Report of St. Peter's Hospital, Brooklyn, N. Y. Donated by Sister Gonsalva.

Broughton's Dictionary of Religions, London, 1756. Donated by M. I. J. Griffin.

Four Papers Issued by the Parkman Club, Milwaukee, Wis. Donated by Bishop Messmer.

Thirteenth Annual Report Ohio Archæological Society. Donated by the Society.

Quarterly of O. A. Society, Vol. VI, No. 1. Donated by the Society.

Annual Report for 1897, State Librarian N. J. Donated by State Library.

Passages from Holy Writ, Chosen and arranged for Family Reading, the Private Reading of Children and Use in Schools. Phila., 1894.

Charles Carroll of Carrollton, Life of, (1737-1832) With his Correspondence and Public Papers, by Kate Mason Rowland. 2 vols, cloth. New York, 1897. Purchased.

AMERICAN CATHOLIC HISTORICAL SOCIETY.

Centennial Celebrations of the State of New York, Albany, 1879. Donated by State Library, N. Y.

Second Annual Report of the State Historian of State of New York, Transmitted to Legislature Feb. 22d, 1897. Being Colonial Series Vol. I. Donated by State Library, Albany, N. Y.

Historical and Statistical Record of University of State of N. Y. during century from 1784 to 1884. By Franklin B. Hough, M. D., etc. Printed by Act of Legislature, with Introductory Sketch by David Murray, Sec. of Bd. of Regents, (paper) Albany, 1885. Donated by State Library, Albany, New York.

Life & Letters of Thomas Kilby Smith, Brevet Major-General U. S. Volunteers 1820-1887. By His Son, Walter George Smith New York, 1898. Donated by Walter George Smith.

Hawaii—Handbook No. 85, Issued August 1897, by the Bureau of the American Republics Washington, U. S. A. paper

Alaska—Handbook No. 86, Issued August 1897 by the by the Bureau of American Republics Washington, U. S. A. paper.

Bulletin of the Bureau of American Republics volume 5, Nos 4 & 6, Oct. & Dec. 1897.

Vol. 2, No. 12, Documentary Material Relating to the History of Iowa. Pub. by State University of Iowa Edited by Benj. F. Shambaugh, A. M, Ph. D. Iowa City, 1898.

Back Numbers American Periodicals (assorted). Donated by L. F. Flick M. D.

Philadelphia's Blue & Gold (A Song For the City Flag) Words by P. S. P. Conner. Music by Thos. O'Neill. Donated by P. S. P. Conner

Captain John Avery, President Judge at the Whorekill in Delaware Bay and his Descendants by Edwin Jaquett Sellers, No. 29 of Edition Limited to 200 copies Philada 1898. Donated by Edwin Jaquett Sellers

ADDITIONS TO THE LIBRARY.

Shrine of Our Lady of Perpetual Help In the Mission Church, Boston, Mass. Boston, Mass. 42 pages paper

Brief (A) History of The Cathedral Total Abstinence Society of Philadelphia. Prepared by Joseph C. Gibbs on occasion of the 25th anniversary of the Organization of The Society, March 2, 1898. Philadelphia, 1898. (2 copies) Donated by Joseph C. Gibbs.

Art & Artists of Our Time by Clarence Cook 3 vols. New York, 1888. Donated by Miss M. E. Brasier

Essay on Gen. Israel Putnam to Society of Cincinnati in Conn. by Col. David Humphreys 1788—also containing, in same vol., an

Oration on the Political Situation of the U. S. 1789, delivered at New Haven, Conn. 1789—paper. Donated by F. X. Reuss

Poetic Address to Armies of the U. S., &c &c. being 6 miscellaneous pieces in one vol. Poetical and Dramatic Philada. 1781-1790. Donated by F. X. Reuss

Chateau Lescure, or the Last Marquis by James B. Kirker, New York, 1855. Donated by F. X. Reuss.

Agnes of Braunsberg by Mrs. J. Sadlier, New York 1868. Donated by F. X. Reuss

Seven Tears & Other Tales by Julia Kavanagh New York 1866. Donated by F. X. Reuss

Elinor Preston or Scenes at Home & Abroad by Mrs. J. Sadlier, New York 1861. Donated by F. X. Reuss

The Miner's Daughter, a Catholic Tale by Cecilia Mary Caddell New York 1856. Donated by F. X. Reuss.

The Irish On the Prairies and Other Poems by Rev. Ambrose Butler, New York 1874. Donated by F. X. Reuss.

K. K. K. Sketches, Humorous & Didactic by James Melville Beard, Philada. 1877. Donated by F. X. Reuss.

Familiar Instructions In The Faith & Morality of the Catholic Church, Compiler Rev. Joseph Curr, Philadelphia (reprint of an English book) 1836. Donated by F. X. Reuss.



AMERICAN CATHOLIC HISTORICAL SOCIETY.

**My First Communion etc.** A Preparation & Remembrance for First Communicants from the German of Rev. J. N. Buchmann, O. S. B., by Rev. Richard Brennan, L. L. D. New York 1881. Donated by F. X. Reuss.

**The Beauports.** A Story of the Alleghanies by Cora Berkley, Philadelphia (n. d.) Donated by F. X. Reuss.

**Man's Contract With God in Baptism.** From the French of Rev. P. J. Eudes, by Rev. J. M. Cullen, Philadelphia, 1859. Donated by F. X. Reuss.

**Laura and Anna or The Effect of Faith on the Character.** Translated from the French, Philada. 1871. Donated by F. X. Reuss.

**The Two Cottages etc.,** New York, 1885. Donated by F. X. Reuss.

**Oramaika, An Indian Story,** New York 1854. Donated by F. X. Reuss.

**Lorenzo, Or the Empire of Religion.** Translated from the French by a Lady of Philadelphia. Baltimore, 1870. Donated by F. X. Reuss.

**Lauretta and The Fables.** Compiled by the Author of Philip Hartly. Philadelphia, 1873. Donated by F. X. Reuss.

**The Battle of Lepanto & Other Tales,** New York, 1871. Donated by F. X. Reuss.

**An Abstract of the History of the Old & New Testaments,** by the Rt. Rev. Richard Challoner, D. D., New York, 1886. Donated by F. X. Reuss.

**San Gabriel Mission** by John J. Bodkin (illustrated), Los Angeles, Cal. 1898. Donated by the Tidings Co., Los Angeles, Cal.

Volume 1, Nos. 1 to 12, Volume 2, Nos. 1 to 12, Volume 3, Nos. 1 to 3, constituting a complete set of *The Parish Tidings* as far as issued. Published in the interests of the parishes in Manayunk, Philada. & now O. P. 1895, 6 & 7.

*Jesuit Relations*, volumes 17 & 18, Cleveland, 1898. Purchased.

#### ADDITIONS TO THE LIBRARY.

One *Catholic World* Nov. 1897, marked copy. Donated by Mt. St. Mary's College, Md.

History and Prospectus of Trinity College, Washington, D. C. (For the higher education of women). Donated by Trinity College.

Prospectus of The Woman's College of Baltimore. Donated by The College.

An Illustrated Historical Souvenir & History of St. John's Institute for Deaf Mutes. Vol. 1, No. 1, Milwaukee, 1897.

Thirtieth Annual Report of the Alexian Brothers' Hospital, Chicago, Ill. Year 1896. Chicago, 1897. Donated by The Hospital.

Brief History of the Order of the Alexian Brothers and description of the new Alexian Brothers' Hospital. Souvenir of laying of cornerstone Oct. 4, 1896, Chicago, 1896. Donated by The Hospital.

Annual Report of Board of Managers of the Buffalo Historical Society for 1896 and The Society Proceedings at the Annual Meeting, Jan 12th, 1897. Buffalo, 1897. Donated by The Society.

Annual Report of Board of Managers of the Buffalo Historical Society, for 1897 and The Society Proceedings at the Annual Meeting, Jan. 11th, 1898. Buffalo, 1898. Donated by The Society.

The College of St. Francis Xavier—A Memorial and A Retrospect 1847-1897, New York 1897. Donated by St. Francis Xavier's College.

Annals of the Monastery of Our Lady of Charity of the Good Shepherd—The First in America—Published on occasion of the Golden Jubilee Sept. 8 1893. Louisville, Ky. 1893. Donated by Convent of the Good Shepherd.

Reports of Officers; List of Members, Act of Incorporation and By-Laws 1897; N. Y. Genealogical & Biographical Society; New York, 1898. Donated by The Society.

AMERICAN CATHOLIC HISTORICAL SOCIETY.

Golden Jubilee Souvenir Leaflets—From the History of the Mercy Hospital, Pittsburg, Pa. St. Xavier's, Pa. 1898. Donated by Sister Superior of The Hospital.

Proceedings of the American Antiquarian Society, New Series, Vol. XI. April 1896—April '97 Worcester, 1898. Donated by The Society.

Proceedings of the American Antiquarian Society At the Annual Meeting In Worcester, Oct. 21—1897 Vol. XII New Series, Part 1—Worcester, Mass. 1898. Donated by The Society.

The Jesuit or Catholic Sentinel Vol. 4 From Jan. 5, 1833 to Dec. 28, same year ; half calf. Purchased.

Ditto, Vol. 5, From Jan 4, 1834 to Dec. 27, Same year. In half calf. Purchased.

Sisters of Loretto or Friends of Mary at The Foot of the Cross, by Very Rev. C. J. O'Connell Loretto Kentucky, paper. Donated by The Sisters of Loretto.

Sketch of St. Vincent's Orphan Asylum & Hospital (Toledo, O.) Under Sisters of Charity (Grey Nuns) 1893. Donated by The Sisters.

Columbia Directory for years 1872, 1880 and 1882, Columbia, Pa. Donated by F. X. Reuss.

Scheyichbi And The Strand or Early Days Along the Delaware, &c., by Edward S. Wheeler, Philadelphia, 1876. Donated by F. X. Reuss.

Medical and Surgical Report of St. Joseph's Hospital, Lancaster, Pa. (Sisters of St. Francis), Lancaster, 1898. Donated by F. X. Reuss.

Yearbook of Drew Theological Seminary '97 & '98 Madison N. J. 1898. Donated by Drew Seminary.

Miscellaneous Papers. Donated by M. I. J. Griffin.

Second Annual Report of the American Society for Visiting Catholic Prisoners for year Ending February 28, 1898. Philadelphia. Donated by The Society.

## ADDITIONS TO ARCHIVES AND MUSEUM.

Twenty-fifth Report of Medical & Surgical Staff of St. Francis Hospital, Jersey City (Sisters of the Poor of St. Francis) for 1897—Jersey City, 1898. Donated by The Hospital.

Souvenir of the Episcopal Jubilee of the Most Rev. W. Gross, D. D., C. SS. R. Archbishop of Oregon, Mt. Angel, Oregon, 1898. Donated by Benedictine Fathers.

American Colonial Tracts No. 1, May 1898, A Description of New England or the Observations & Discoveries of Capt John Smith &c. London & Rochester, 1898. Donated by Geo. P. Humphrey.

Napoleon III and His Court by Imbert De Saint-Amand—Translated by E. G. Martin, New York, 1898. Donated by Chas. Scribners' Sons.

St. Joseph's Messenger 1893—1898 in cloth—Philadelphia 1898. Donated by St. Joseph's Home.

Souvenir Silvernes Jubiläum der St. Franziskus Gemeinde 1870—1895 Milwaukee, 1895. Donated by St. Francis' Convent.

Press Almanacs Years 1897 and 1898 Philadelphia *Press*. Donated by F. X. Reuss.

---

## ADDITIONS TO ARCHIVES AND MUSEUM.

Six-Dollar Bill, issued March 1st, 1770. Donated by Jas. M. Kelley.

Photograph of Rev. A. L. Rosecrans C. S. P. Donated by E. L. Edgerly of New York.

Photograph of Rev. St. Michael Edgar E. Shawe, First Pastor of Cathedral of SS. Peter & Paul, Detroit, Mich. Donated by M. I. J. Griffin.

AMERICAN CATHOLIC HISTORICAL SOCIETY.

Autographs of Survivors of Greely Relief Expedition 1884, contained on leaf from Record Book of the Atlantic Hotel, (J. McForan, Proprietor) St. Johns, Newfoundland. Donated by John Dimond.

Autographs of bishops and priests. Letters and postal cards written to Rev. Augustine Wirth O. S. B. Donated by Rev. Ambrose Huebner O. S. B.

Broadsheet Memoir of John Helm, Pioneer of the west & soldier in Indian wars growing out of early Kentucky life. Issued as memorial at his death in 1840. Donated by F. X. Reuss.

One lot assorted papers. Donated by M. I. J. Griffin.

Doll dressed in Visitation Habit. Donated by Sisters of Visitation Georgetown, D. C.

# Bulletin.

---

## A COLLECTION OF AMERICAN EPISCOPAL SEALS.

In May, 1898, in obedience to the instruction of the Committee on Historical Research of the American Catholic Historical Society of Philadelphia, Miss Eleanor C. Donnelly addressed the Archbishops and Bishops of the United States of America, soliciting them to favor the Committee with illuminated "impressions" of their Episcopal Seals. These "impressions" were designed to form a distinct collection in the archives of the Society, constituting a unique and interesting feature in its already valuable group of historical treasures.

It is gratifying to state, that Miss Donnelly has received a most courteous response to her appeal to our American prelates. The Committee on Historical Research, at this writing, is in possession of the Coat of Arms of His Excellency, the Apostolic Delegate, Mgr. Sebastiano Martinelli—beautifully executed in oil (expressly for this purpose) by Miss Schaeffer, an alumna of the Notre Dame Sisters at Washington, D. C.

Among the other episcopal Seals already collected, are those of His Eminence, James Cardinal Gibbons, D. D., Archbishop of Baltimore; their Graces, Most Rev. P. J. Ryan, D. D., L. L. D., Archbishop of Philadelphia; Most Rev. M. A. Corrigan, D. D., Archbishop of New York; Most Rev. F. X. Katzer, D. D., Archbishop of Milwaukee; Most Rev. P. W. Riordan, D. D., Archbishop of San Francisco; Most Rev. John Ireland, D. D., Archbishop of St. Paul, and Most Rev. John Joseph Williams, D. D., Archbishop of Boston; with those of Rt.

## A COLLECTION OF AMERICAN EPISCOPAL SEALS.

Rev. Ignatius F. Horstmann, D. D., Bishop of Cleveland ;  
Rt. Rev. Thomas McGovern, D. D., Bishop of Harrisburg ;  
Rt. Rev. John E. Fitzmaurice, D. D., Coadjutor-Bishop of  
Erie ; Rt. Rev. Thomas A. Becker, D. D., Bishop of Savan-  
nah ; Rt. Rev. Denis M. Bradley, D. D., Bishop of Manchester ;  
Rt. Rev. Jean Baptiste Brondel, D. D., Bishop of Helena ;  
Rt. Rev. John M. Farley, D. D., Auxiliary Bishop of New  
York ; Rt. Rev. Edward Fitzgerald, D. D., Bishop of Little  
Rock ; Rt. Rev. James A. McFaul, D. D., Bishop of Trenton,  
(with the seal of his predecessor, the late Rt. Rev. M. J. O'Far-  
rell, D. D., first Bishop of Trenton) ; Rt. Rev. Bernard J.  
McQuaid, D. D., Bishop of Rochester ; Rt. Rev. George  
Montgomery, D. D., Bishop of Los Angeles ; Rt. Rev. H. P.  
Northrop, D. D., Bishop of Charleston ; Rt. Rev. Leo Haid,  
O. S. B., Vicar Apostolic of North Carolina ; Rt. Rev. Matthew  
Harkins, D. D., Bishop of Providence ; Rt. Rev. James Edward  
Quigley, D. D., Bishop of Buffalo ; Rt. Rev. Henry Gabriels,  
D. D., Bishop of Ogdensburgh ; Rt. Rev. John Shanley, D. D.,  
Bishop of Fargo, North Dakota ; Rt. Rev. A. J. Glorieux,  
D. D., Bois , Idaho ; Rt. Rev. James Augustine Healy, D. D.,  
Bishop of Portland, Maine ; Rt. Rev. James McGolrick, D. D.,  
Bishop of Duluth, Minnesota ; Rt. Rev. John Janssen, D. D.,  
Bishop of Belleville, Illinois ; Rt. Rev. James Edward Quigley,  
D. D., Bishop of Buffalo, N. Y. ; Rt. Rev. Camillus Paul  
Moes, D. D., Bishop of Covington, Kentucky ; Rt. Rev. John  
Anthony Forest, D. D., Bishop of San Antonio, Texas ;  
Rt. Rev. Nicholas A. Gallagher, D. D., Galveston, Texas ;  
Rt. Rev. Edward Fitzgerald, D. D., Bishop of Little Rock,  
Arkansas ; Rt. Rev. Theophile Meerschaeht, D. D., Bishop of  
Guthrie, Oklahoma ; Rt. Rev. Nicholas C. Matz, D. D.,  
Bishop of Denver, Colorado ; Rt. Rev. James Schwebach,  
D. D., Bishop of La Crosse, Wisconsin ; Rt. Rev. A.  
Van de Vyver, D. D., Bishop of Richmond, Virginia ;  
Rt. Rev. John Joseph Hogan, D. D., Bishop of Kansas City,  
Missouri ; Rt. Rev. John Stephen Michaud, D. D., Bishop of  
Burlington, Vermont ; Rt. Rev. Thomas O'Gorman, D. D.,  
Bishop of Sioux Falls, South Dakota ; Rt. Rev. Michael  
Tierny, D. D., Bishop of Hartford, Connecticut.

## Book Reviews.

---

### SIENKIEWICZ AND HIS POLISH TRILOGY.

WITH FIRE AND SWORD, by Henryk Sienkiewicz.

THE DELUGE, by the same.

PAN MICHAEL, by the same.

Translated by Jeremiah Curtin. Published by Little, Brown and Co., Boston.

In these three brilliant novels the Polish writer has proved indisputably that he is a master of the art of historical fiction, for in the mass of such published in the last few years, notable and fine as much of it undoubtedly is, this Polish trilogy easily occupies a commanding position. Indeed, it seems scarcely too much to claim first place for these romances, which read at times as if they were veritable history, but history with its bare bones covered with the gorgeous raiment woven by the poetic temperament and literary skill of the author.

During the last few years the historical novel has had a great popular revival, and scores of tales of well known periods such as the English Civil Wars, the various Jacobite risings against the House of Hanover, the struggles between the Catholic League and the Huguenots in France and our own American Revolution have been presented to the reading public. Stories, for instance, dealing with Cromwell, or with Henry of Navarre have been issued in such countless numbers that it is refreshing to leave for a while the brutal Protector and the unscrupulous Bearnese for the company of the brave and brilliant Polish Cavaliers who fight so joyously through Sienkiewicz's pages.

These three novels deal with the striking events of Polish history from the rising of the Cossacks under Hmelnitski in 1648 to the great victory gained by John Zobieski over the



AMERICAN CATHOLIC HISTORICAL SOCIETY.

Turks at Chocim in 1673, a quarter of a century filled with constant wars waged by the Poles against Cossack, Muscovite, Tartar, Swede or Turk.

In "Fire and Sword" Hmelnitski, the great Cossack soldier, is a striking and imposing figure, who stands out in bold relief in the novel, as indeed he does in history, as a born leader, not only in war, but in the field of diplomacy. The siege of Zbaraj by Hmelnitski and his Cossacks, aided by their Tartar allies, is one of the dramatic incidents of the book and we follow the exciting adventures of the heroic Pan Yan in his attempt to gain aid for the Poles, with unflagging interest.

"The Deluge," the second book of the series, is, if anything, finer than "With Fire and Sword." Nothing could be more vivid than the narrative of the conquest of Poland in almost a few months' time by the Swedish King, Karl Gustav. Province after province submitted to the victorious arms of the invader, sometimes without an attempt at defence, at others receiving him with open arms. The Polish King, Yan Kasimir, fled across the border into Silesia, and there seemed nothing to prevent the complete subjugation of the unhappy country. In an evil hour for the Swedes, however, their insatiable greed prompted them to attempt the capture of Chenstohova, or rather of the fortified monastery of Yasna Gora, situated on the Kalenberg Mountain, overlooking the little town or village of Chenstohova. In this monastery of St. Paul was a noted shrine containing a miraculous image of the Blessed Virgin. The monastery was reputed to be immensely wealthy for those who had received favors from our Blessed Lady were anxious to show their gratitude by pouring into the convent gold, silver, jewels and many other precious things. To this day Yasna Gora is the most venerated shrine in Poland, and great numbers of pilgrims visit it annually.

As it happened, however, Yasna Gora was not to fall an unresisting prey to the avaricious Swedes. It was garrisoned by a few holy monks, who called to their aid some nobles and a handful of soldiers, in all a bare two hundred, a small force to oppose an army of nine thousand Swedish veterans, com-

## BOOK REVIEWS.

manded by one of Karl Gustav's most experienced generals! The Swedes, after various attempts by threats or cajolery to induce the monks to surrender, decided on harsher measures. The houses of the surrounding village were burnt, the wretched peasants were barbarously slaughtered, cannon thundered almost incessantly against the convent fortress, but all in vain. The sturdy monks, animated by patriotism, comforted by the protection of our Blessed Lady, refused all terms, and sent their cannon balls in turn into the Swedish camp to carry death and destruction in their path. The Swedes lost heart; these tried warriors, accustomed to victory, could not understand the successful resistance of a fortress defended by such a handful of men, most of them pious, peaceful monks, and began to mutter "enchantment."

At last after spending weary weeks in this unprofitable siege, and having it brought home to them by the bitter experience of the men they had lost, that the monks were the better gunners, the defeated Swedes reluctantly withdrew.

The successful resistance of Yasna Gara, however, meant far more than the mere safety of the monastery, for on it may be said to have hinged the fate of Poland itself. The Poles who had hitherto supinely submitted or openly welcomed the Swedish king, apparently indifferent to the fate of their country, were suddenly roused to action by the attack on Yasna Gora, their Holy Mount, with its beloved miraculous statue. The example of the monks inspired them, the flame of revolt spread, the cannon of Chenstohova "lit a flame that was seen from one end of Poland to the other," a few patriots banded together, were soon joined by others. Their numbers increased, they were fortunate in having able leaders and a masterly guerilla warfare was inaugurated, which soon resulted in the total expulsion of the enemy from the land and the restoration of Jan Kasimir to the Polish throne.

This siege of Chenstohova is one of the most thrilling episodes in a book in which thrilling episodes abound. Kmita, the hero, who bears a conspicuous part in the defense of the monastery, is altogether a most delightful young man. Possessing in a superlative degree all the qualities that go to make up a hero

AMERICAN CATHOLIC HISTORICAL SOCIETY.

of fiction, such as invincible courage, "splendid beauty," faithfulness in love, unparalleled daring, consummate mastery of the art of war, though it must be added allied to great cruelty to his foes, and after his reformation wonderfully pious, for he slays an enemy and repeats the Rosary, he rides through the book, conquering all before him, becoming a greater and still greater favorite as the long but never tedious story is unfolded.

"Pan Michael" the third book of the trilogy is not quite such pleasant reading as either "The Deluge" or "With Fire and Sword." Pan Michael, whose fortunes we have followed through all three stories and to whom we have become sincerely attached, meets with a tragic death, and though the volume ends with the total defeat of the Turks, against whom the Poles are now fighting, at Chocim, yet we cannot look with equanimity on the untimely death of the valiant little knight. It is said that Sienkiewicz lost his wife while writing "Pan Michael" and the sorrow that afflicted him at that period was reflected in the novel.

In Zagloba, Sienkiewicz has given a new character to fiction, a braggart, fond of his ease, yet of rare courage when occasion required, a faithful friend and a wise and witty talker, never at a loss for a reason or an argument and always delightfully entertaining.

What strikes the thoughtful reader forcibly in these novels, truthful pictures as they are of the conditions existing in Poland in the last half of the Seventeenth Century, is the wretched state of the peasants, and the brutality and indifference with which they were regarded by the governing classes. Only the nobles were thought worthy of consideration, and to this sharply marked line of demarkation, this aggrandisement of the nobles on one hand and the hopeless degradation of the peasants on the other, may be traced many of the evils which finally resulted in the utter ruin of the country.

In reading these books we seem to live in another age, to breathe a different atmosphere, so masterly is the picture painted. Even the using of bits of Latin by the various characters, is characteristic of the time, for it was a period

## BOOK REVIEWS.

when Latin was understood and spoken by almost every one having any claims to education, and education was very general in Poland, even among the petty nobles, and it was quite the fashion to quote Latin phrases and sentences. Nor was it difficult to obtain a good education for there were many institutions of learning in the country, among others the celebrated University of Wilna, conducted by the Jesuits, and founded as early as the end of the Sixteenth Century.

In reading these fascinating novels the wish insensibly arises for a good history of Poland in English, or for a translation of some of those existing in Polish. Poland is rich in historians, some of whom are reputed to be very fine. In addition to the histories proper, there are famous Polish chronicles, which narrate at length the exploits of the national heroes, which are almost inexhaustible treasure houses of material for the writers of romance. The histories of this interesting country to be obtained in English are very inadequate and often dismiss long periods of time with a few sentences and distinguished men with a few words. These novels of Sienkiewicz cannot fail to awaken a desire to know more of the history of that country which for more than two hundred years was a power in Eastern Europe, was the great bulwark against the Moslems, which presented the curious spectacle of an elective monarchy, whose cavalry was well-nigh invincible in battle, whose soldiers were models of brilliant courage, whose monks could fight like trained soldiers, and yet whose people, as a whole, failed to make the most of their gifts and opportunities and so were unable to preserve the kingdom they fought so hard to defend.

J. C.

---

BIOGRAPHICAL CYCLOPÆDIA OF THE CATHOLIC HIERARCHY OF THE UNITED STATES, 1784-1898. By Francis X. Reuss. M. H. Wiltzius & Co., publishers. An octavo volume of 129 pp.

This is a well-arranged reference book on an important subject. In the Catholic Hierarchy we have the triumphal arches of the Church, so to speak, along its great highway of progress.

## AMERICAN CATHOLIC HISTORICAL SOCIETY.

Every new See is a new evidence of prosperity and success. The history of the Catholic Church in America has not yet been written satisfactorily. It cannot be written satisfactorily until many such compilations have been made as that now given us by Mr. Reuss. For example we should have compilations of exact knowledge about early missions, churches, monasteries, convents, schools, eleemosynary institutions, and parishes. We should have bibliographies of Catholic literature, ready references to Catholic fugitive literature, such as appears in newspapers and magazines, and indices of diocesan archives. To produce all these means herculean labor for some one. It will be such persistent patient toilers as Mr. Reuss, that will bring them into existence. Mr. Reuss is a pioneer in Catholic historical research, and it is to be hoped that his labors will inspire others to take up the work in other fields. His painstaking accuracy and terse, orderly method of stating facts are worthy models to imitators.

The Biographical Cyclopædia is neither complete nor perfect. It could be improved upon in the data it contains and in style and typography. It is, however, a very creditable work and if proper encouragement will be given will no doubt be improved in subsequent editions. Every one interested in Catholic history should show his appreciation by purchasing a copy. The dedication of the book to the first President of the American Catholic Historical Society, Very Rev. Thomas C. Middleton, O. S. A., D. D., is most felicitous. No man has done more for American Catholic History than Dr. Middleton, and Mr. Reuss's work was made possible by the moral and material support of the American Catholic Historical Society, with the founding and success of which Dr. Middleton has had so much to do.

LAWRENCE F. FLICK.

ADDITIONS TO LIBRARY, ARCHIVES AND MUSEUM

ADDITIONS TO LIBRARY, ARCHIVES AND  
MUSEUM SINCE JUNE, 1898.

From Rev. A. J. Schulte, St. Charles' Seminary, Overbrook,  
Pa.

Historical Sketch of St. Anthony's Church, Lancaster, Pa., by  
Anthony F. Dorley.

Historical Sketch of the Church of St. Anthony of Padua, Brooklyn,  
N. Y., published on the occasion of the silver jubilee of Rev.  
P. F. O'Hare.

Justi Lipsii De Cruce libri tres, etc., Romae M.D.XCV.

Guglielmo II. Ernesto Gagliardi. 1893. Roma.

Christoforo Colombo e la scoperta dell' America, per Fr. Marcellino  
da Vezzano, Roma.

Compendio Istorico della vita del venerabile F. Bonaventura da  
Barcellona, Roma, 1896.

La Fin d'une Mystification. Eugene Portalie, S. J., Paris, 1897.

Sketch of Church of St. Mary Magdalen De Pazzi, Phila., 1891.

Un Ricordo delle Feste Columbiane, celebrate in Phila., 1892.

Vita del venerabile P. Giovanni Battista di Borgogna, Roma.

L'Orme du Mail par Anatole France, Paris, 1897.

Sketch of the life of Joseph Calasanzio, founder of the Order of the  
Pious Schools, by A. Carletti, Rome, 1895.

Father Isaac Jogues, by Rev. Fred Jouvier, S. J., Phila., 1892.

La Nuova Democrazia Americana, Federico Garlanda, Roma, 1891.

Compendio della Vita e Virtù di S. Benedetto Giuseppe Labre,  
Roma, 1881.

Soutanes Politiques. Jean de Bonnefon. Paris, 1893.

Address to the Clergy, by John Ellis, M. D., New York, 1894.

The New Christianity, by John Ellis, M. D., New York, 1888.

The New Jerusalem and its Heavenly Doctrine, translated from the  
Latin of Emanuel Swedenborg, New York, 1890.

American Catholics and the A. P. A., by Patrick Henry Winston.

S. Filippo Neri, Nella Istituzione degli Esercizi del suo Oratorio  
ossa La Letizia Cristiana Melodramma-Centone. Roma, 1885.

La Nature et La Grace par l'Abbe Pauvert, Paris, 1869.

Rome and Fenianism. The Pope's Anti-Parnellite Circular.  
London, 1883.

Memorial of the Rev. Daniel W. Cahill, D. D., Boston, 1885.

AMERICAN CATHOLIC HISTORICAL SOCIETY.

- The Mystic Key of Ireland's History, by Rev. James J. Moriarty, Chatham, N. Y., 1881.  
Sport Royal, Thomas Martindale. Phila., 1897.  
La Verita Intorno Alla Questione Romana, per B. O. S., Prato, 1889.  
The Mystery Unveiled, being an exposure of the agencies at work for the world-wide defamation of the Catholic Irish Australian Clergy. Melbourne, 1883.  
The Schism of the West, and the Freedom of Papal Elections, by Rev. H. A. Brann. New York, 1892.  
Discourse on the Shedding of Blood and the Laws of War. London, 1885.  
Civil Service Reform in the National Service, 1889-1891.  
Compendio della vita di Santa Caterina da Bologna, per Achille Manara. Bologna. 1882.  
Compendio della vita di San Leonardo da Porto Maurizio. Roma, 1867.  
Il Conclave di Leone XIII. (Con Documenti) De Cesare, 1887.  
Rabbi and Priest. A Story by Milton Goldsmith, Phila., 1892.  
A Christmas at Sea. Edited by E. Shippen, U. S. N., Phila., 1892.  
Nel Paese Dei Dollari, Milano, 1893, Adolfo Rossi.  
Il Paese Delle Sterline. Achille Tanfani. Milano, 1893.  
The Business of Villification practiced by "ex-Priests" and others Catholic Truth Society, St. Paul, Minn.  
Ceremonies of Holy Week Explained, C. T. S. of America.  
Il Conclave di Leone XIII. Con Aggiunte e Nuovi Documenti e Il Futuro Conclave di R. De Cesare, 1888.  
Proportional Representation. The Gove System, by John M. Berry, Worcester, 1892.  
Album Ricordo del Torneo Storico per le Nozze D'Argento delle LL. MM. il Re e la Regina d'Italia, Roma, 1893.  
Petit Manuel de Priores a la Sainte Face de Jesus, par M. L. Bouisset, Lyon, 1869.  
Life and Novena of St. Jude Thaddeus.  
Luther's Own Statements concerning his teaching and its results, by Henry O'Connor, S. J., New York, 1884.  
The Question: What are the Doctrines of the New Church? Answered by R. F. Barrett, Germantown, Pa., 1895.  
Smull's Legislative Hand-Book, 1892 and 1894.

From House of the Angel Guardian, Boston, Mass.

- Life of St. Anthony of Padua, by Rev. U. da Rieti, O. S. F., 1895.  
Glimpses of the Brotherhood of Charity, by Thos. A. Dwyer.  
Porziuncula; or, History of St. Mary of Angels, and origin of the Order of St. Francis, by U. da Rieti, O. S. F.  
Catholic Practice at Church and at Home, by Rev. A. L. A. Klauder.

## ADDITIONS TO LIBRARY, ARCHIVES AND MUSEUM

- A Child of Mary: pious practices for the Sodality, by Charles Warren Currier, 1896.  
Little Month of the Sacred Heart.  
The Transmitted Word, by James Riley, 1897.  
Alice O'Connor's Surrender, by Mary Elizabeth Carey, 1897.  
Elise: A story of the Civil War. By S. M. M. X., 1896.
- From Rev. Thos. F. Hopkins, Charleston, S. C.  
An Historic Sketch of the first Catholic Church in the original Diocese of Charleston, Charleston, 1898.
- From Miss M. K. Devine, Philadelphia.  
A Library of the World's Best Literature, by Charley Dudley Warner, New York, 1897. Forty-five volumes.
- From Sisters of Mercy, Philadelphia.  
Doll dressed in the habit of the Order of Mercy.
- From John T. Dempsey, Philadelphia.  
Number of old coins and medals.  
Stoddard's Portfolio of Photographs.  
The Century War Book.  
Portfolio of Photographs of the World's Fair.
- From Rev. Herman J. Heuser, Overbrook, Pa.  
A sample of Dr. Ed. Knox Mitchell's Editing of "Original Sources of European History." Reprint.
- From Rev. Jas. P. Turner, Philadelphia.  
64 vols. of Anti-Catholic Literature.
- From Public Library, Boston, Mass.  
Annual Report of the Trustees, 1897.
- From University of Pennsylvania.  
University Bulletin. Vol. II., Nos. 4 and 5. Vol. III., No. 1.  
Our National Constitution as related to National Growth. By George Wharton Pepper.  
Translations and reprints from the original sources of European History. Edited by Wm. Fairley, Vol. V., No. 1.
- From University of the State of New York.  
State Library Bulletin History No. 1. April, 1898.
- From University of California.  
The University Chronicle. Vol. I., Nos. 1 to 5, 1898.



AMERICAN CATHOLIC HISTORICAL SOCIETY.

From Carmelite Convent, New Orleans, La.

Old "Grace Book," printed in 1720; brought from Flanders to Baltimore in 1790, by one of the foundresses of the Carmelites in the United States.

A brief sketch of the Carmelite Order.

From St. Mary's Academy, Notre Dame, Ind.

Manuscript sketch of the Sisters of the Holy Cross.

From Rev. Father Harold.

Some valuable documents.

From Rev. H. T. Henry, Overbrook, Pa.

The "Original Sources" of European History. Reprint.

From Rev. E. I. Devitt, S. J., Washington, D. C.

Discourses on the occasion of the Centennial Celebration of St. Ignatius' Church, St. Thomas' Manor, Md., Aug. 15, 1898.

From Texas State Historical Association.

Quarterly of the Association. Vol. I., Nos. 1 to 4, Vol. II., Nos. 1, 2, 1897-98.

From V. Rev. T. C. Middleton, D. D., O. S. A., Villanova, Pa.

Memorial of the Golden Jubilee of the Rev. Sylvester Malone.

From S. M. Sener, Lancaster, Pa.

Papers read before the Lancaster County Historical Society.  
Miscellaneous matter.

From Rev. D. P. O'Neill, Westchester, N. Y.

History of St. Raymond's Church, Westchester, N. Y.

From James M. Willcox, Philadelphia.

Razor used by Rev. Patrick Kenny.

From Mrs. Isabel Whiteley, Philadelphia.

A Large Bookcase.  
Number of Magazines.

From State Library, Albany, N. Y.

Public Papers of Daniel D. Tompkins. Military, Vol. I. 1898.

From Institution for the Deaf and Dumb, Mt. Airy.

Annual Report of the Directors, 1896-7.

From Rev. C. Dennen, Wilmington, N. C.

A short treatise on Infant Baptism.

## ADDITIONS TO LIBRARY, ARCHIVES AND MUSEUM

From Rev. Fr. Godfrey, O. F. M.

Prospectus of the New College of the Holy Land. Washington, D. C.

From Sisters of Divine Providence, Castroville, Texas.

Sketch of the Life of Ven. Fr. J. M. Moye, Founder of the Order  
of Divine Providence and of the Christian Virgins of China.

History of the Catholic Church in San Antonio, Tex., 1685-1897.

From Sisters of Loretto, Ky.

Life of Rev. Charles Nerinckz.

From Sisters of Mercy, Providence, R. I.

Sketch of work of Sisters of Mercy in Providence Diocese.

From M. I. J. Griffin.

Collections of the Life and Times of Cardinal Gibbons, by John E.  
Reilly. Fourth Vol.

From Brother Eusebius, New York.

Short History of the New York Catholic Protectory, 1863 to 1893.  
Westchester, N. Y.

Thirty-fifth Annual Report of the Protectory.

From John Samuel, Esq.

Address delivered on opening the Law Library of the Law Association  
of Philadelphia, in Public Buildings, March 30, 1898.

From Miss Coad.

A system of polite learning.

From Mr. Bernard L. Douredoure.

The Episcopal Silver Jubilee of Most Rev. P. J. Ryan, D. D., LL. D.  
Published at St. Dominic's Rectory, Philadelphia, 1897.

From Rev. J. Van der Heyden.

Reminiscences of the Ecclesiastical Province of Oregon,

From Dr. L. F. Flick.

Arguments of the Counsel of Trinity Church before the Senate  
Committee. Albany, 1857.  
Number of other pamphlets.

From F. M. Highley, Esq.

Souvenir volume of the Semi-Centennial of Girard College.

From Mrs. Rodman Wharton.

Collections of newspapers containing reports of the World's  
Parliament of Religions.

AMERICAN CATHOLIC HISTORICAL SOCIETY.

From Edwin L. Edgerly, New York.

- Letter of Dr. W. E. Channing on Annexation of Texas.
- Three numbers of U. S. Com. and Statistical Register, 1840.
- Griswold's Review of the Duyckinck Cyclopedia of American Literature.
- Letters on the Resources and Commerce of Philadelphia, from Job R. Tyson, LL. D.
- Discourse before Historical Society of Pennsylvania, by Job R. Tyson, LL. D., 1842.
- Centennial History of Jefferson Co., Iowa.
- Notes on early Ship Building in Massachusetts.

From F. X. Reuss.

- Memorial Services of Courtland Post, No. 21, G. A. R., 1858.
- Freiburg, Clarion Co., Pa. Seine Ersten Pioniere.
- Travels in America, by Theodore Dwight, 1848.
- History of Liberty. 2 vols., 1853, by Samuel Eliot.
- Mass Book for non-Catholics, 1896.
- The Life of St. Louis, King of France.
- St. Elizabeth, Queen of Hungary.
- Lady Amabel and the Shepherd Boy, by Miss E. M. Stewart.
- The Maltese Cross.
- Madeline, a tale, founded on fact, by Julia Kavanagh, 1866.
- Rachel Gray, by Julia Kavanagh.
- Men and Issues of '92, containing photographs of leading men of all parties, by James P. Boyd.
- Biographical Cyclopædia of the Catholic Hierarchy of the United States, 1784-1898, by F. X. Reuss.

From Rev. C. Gillespie, S. J.

- Sketch of Gonzaga College from its foundation in 1821, till the celebration of the Diamond Jubilee in 1896. Washington, 1897.

From the Cathedral Library Association, New York.

- Prospectus of the Catholic Summer School of America, July 10 to August 27, 1898.

From Matthew F. Walsh, Ottawa, Ont.

- First and Second Annual Reports of the Montreal Catholic Sailors' Club.

From Geo. Barton, Philadelphia.

- The Miraculous Medal, by M. Aladel.

From Dr. E. J. Nolan.

- Alaskan Drawing Book, from pupil at Holy Cross Mission, Yukon River, Alaska.

ADDITIONS TO LIBRARY, ARCHIVES AND MUSEUM

From Commissioner of Education, Washington, D. C.

Report of the Commissioner of Education, 1896-97. Vol. I.

From Rt. Rev. Thomas McGovern, D.D.

An old Missal of 1798.

From Rev. J. H. O'Neill.

Photographs of Revs. Francis P. O'Neill and J. H. O'Neill.

From Rev. Pius Hemler, New Oxford, Pa., through  
Mr. Edw. Beecher Finck.

The Lives of Father Joseph Anchieta, Ven. Alvera Von Virmundt,  
and the Ven. John Berchmans, London, 1849.

The Life of the Ven. Father Claver, S. J., and Memoirs of the  
Religious Life of Cardinal Odescalchi, S. J. London, 1849.

History of Blessed Margaret Mary, by Father Ch. Daniel, S. J., New  
York, 1868.

A Guide to an Irish Gentleman in his Search for a Religion, by the  
Rev. Mortimer O'Sullivan, Philadelphia, 1833.

Christianity and the Church, by the Rev. Charles Constantine Pise,  
Baltimore, 1850.

A History of the Church from its Establishment to the Present  
Century, Baltimore, 1830. Five vols.

A Compendious Abstract of the History of the Church of Christ,  
from its first foundation to the eighteenth century, by the  
Rev. Wm. Gahan, O. S. A., Baltimore, n. d.

Catholic Legends, New York, 1835.

A History of England, from the first invasion by the Romans, by  
John Lingard, Philadelphia, 1830. 13 vols.

A Vindication of the End of Religious Controversy from the excep-  
tions of Rt. Rev. Dr. Thomas Burgess, and the Rev. Richard  
Grier, in Letters to a Catholic Convert, by the Rev. J. M.,  
Philadelphia, 1825.

Historical Memoir of Joan of Arc, Boston, 1864.

The Edifying Life of Claude Le Peletier de Sousi. Translated from  
the French of Abbe Proyard, by Rev. Edward Peach.

A Historical Sketch of the Order of St. Dominic, by the Rev. Father  
Lacordaire, New York, 1869.

Mrs. Herbert and the Villagers. Vol. II. Baltimore, n. d.

Protestantism and Catholicity compared in their effects on the  
civilization of Europe, by the Rev. J. Balmes, Baltimore, 1851.

A Letter to a Protestant Friend, on the Holy Scriptures, by  
Demetrius A. Gallitzin, Baltimore, n. d.

On the Apostolical and Infallible Authority of the Pope, when  
teaching the faithful, by F. X. Weininger, New York, 1869.

AMERICAN CATHOLIC HISTORICAL SOCIETY.

- Impressions of Spain, by Lady Herbert, New York, 1869.  
Travels in England, France, Italy and Ireland, by the Rev. George Foxcroft Haskins, Boston, 1856.  
Oregon Missions and Travels over the Rocky Mountains, in 1845-46, by Father J. P. De Smet, New York, 1847.  
A Collection of Tracts on several subjects, connected with the Civil and Religious Principles of Catholics, by the Rev. J. Lingard, Baltimore, n. d.  
Essays and Tracts of the Rev. Arthur O'Leary, in which is introduced his correspondence with the Rev. John Wesley, Lewistown, Pa., 1832.  
History of the United States, by William Grimshaw, Philadelphia, 1839.  
Predigten uber die ganze Christliche Moral, Augsburg, 1795.  
Die ganze Christcatholische Religion, von Bernard Galura, Augsburg, 1799.  
Missale Romanum, Antwerp, 1697.  
One number of Brownson's Quarterly Review.

From Mrs. Col. Gibson, Carlisle, Pa.

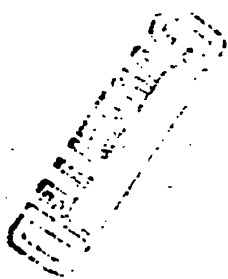
- The War of the Rebellion, a Compilation of the Official Records of the Union and Confederate Armies. 105 vols.  
A number of maps and charts.  
The Parochial Hymn Book. Edited by Rev. A. Police, S. M.  
Published by the House of the Angel Guardian, Boston, Mass.













~~AUG 27 1932~~

~~APR 1 1930~~

~~APR 27 1929~~

~~APR 20 1929~~

**CANCELLED**  
**STANDARD STUDY**  
**CHARGE**

